

DOI: <https://doi.org/10.37850/cendekia.v17i02.1047>
<https://journal.faibillfath.ac.id/index.php/cendekia>.

RELIGIOUS MODERATION IN THE ERA OF SOCIETY 5.0: AN ANALYSIS OF THE ISLAMIC EDUCATION CURRICULUM

Hafidz Yuliansyah^{1*}, Maemonah²

^{1,2} Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

email : 24204011003@student.uin-suka.ac.id¹⁾

maemonah@uin-suka.ac.id²⁾

* Corresponding Author

Received 11 June 2025; Received in revised form 03 September 2025; Accepted 08 October 2025

Abstrak

Penelitian ini bertujuan untuk menganalisis bagaimana nilai-nilai moderasi beragama diintegrasikan ke dalam kurikulum di Madrasah Mu'allimin Yogyakarta serta mengevaluasi kontribusinya dalam memperkuat nilai-nilai tersebut di era Society 5.0. Dengan menggunakan pendekatan kualitatif deskriptif, data dikumpulkan melalui wawancara mendalam dengan guru dan pengembang kurikulum, serta analisis dokumen. Analisis tematik digunakan untuk mengidentifikasi pola dan hubungan dalam penerapan moderasi beragama di dalam kurikulum. Hasil penelitian menunjukkan bahwa Madrasah Mu'allimin Yogyakarta secara sistematis mengintegrasikan nilai-nilai moderasi beragama melalui perpaduan kurikulum nasional, khas, dan internasional. Nilai-nilai tersebut ditanamkan melalui kegiatan intrakurikuler, kokurikuler, dan ekstrakurikuler, dengan penekanan pada toleransi, keadilan, penghargaan terhadap keberagaman, dan pembentukan karakter. Kurikulum ini dirancang responsif terhadap tantangan global dengan memanfaatkan pembelajaran partisipatif dan berbasis proyek, yang didukung oleh peran guru sebagai teladan dan fasilitator.

Kata kunci: Era Society 5.0; Kurikulum Madrasah; Moderasi Beragama; Pendidikan Islam.

Abstract

This study aims to analyze how the values of religious moderation are integrated into the curriculum at Madrasah Mu'allimin Yogyakarta and to evaluate their contribution to strengthening these values in the era of Society 5.0. Using a descriptive qualitative approach, data were collected through in-depth interviews with teachers and curriculum developers, as well as document analysis. Thematic analysis was used to identify patterns and relationships in the implementation of religious moderation within the curriculum. The results of the study show that Madrasah Mu'allimin Yogyakarta systematically integrates the values of religious moderation through a combination of national, distinctive, and international curricula. These values are instilled through intracurricular, cocurricular, and extracurricular activities, with an emphasis on tolerance, justice, appreciation of diversity, and character building. The curriculum is responsive to global challenges by utilizing participatory and project-based learning, supported by teachers who serve as role models and facilitators.

Keywords: Islamic Education; Madrasah Curriculum; Religious Moderation; Society 5.0.

INTRODUCTION

The development of digital technology in the Society 5.0 era has transformed the way young people access information, interact socially, and shape their religious

identities (Nisa, 2025). The convergence of online platforms, recommendation algorithms, and personalized communication has transformed the digital space not only as a source of information but also as an arena for narrative formation, including extreme narratives that can accelerate the radicalization process through repeated exposure and network models that facilitate the rapid spread of provocative content (Mølmen & Ravndal, 2023). Recent studies have demonstrated the mechanisms by which the internet and social media facilitate cognitive and social processes that support individual radicalization, thus requiring systematic preventive attention from the education sector (Naseer & Shaheen, 2023).

Educational institutions, including Islamic Senior High Schools, play a strategic role as prevention platforms, not only transmitting religious knowledge but also fostering digital literacy, critical thinking skills, and values of moderation that foster tolerance and the ability to assess extreme claims (Mukhibat et al., 2024; Muslih et al., 2024; Sapiudin & Ika, 2025). Reports and policy reviews emphasize the importance of educational interventions through curricular approaches that integrate digital literacy with character education to mitigate the impact of the spread of extreme content online.

Numerous studies have explored religious moderation from various perspectives. For example, studies on the role of teachers in promoting moderation in elementary schools in Indonesia and Malaysia (Muslih et al., 2024), the instilling of moderate religious values in kindergartens in the Society 5.0 era (Ratnawati et al., 2023), the strengthening of moderation principles in the context of Society 5.0 (Fauzi et al., 2024), the integration of religious moderation into the Islamic religious education curriculum in Madrasah (Hanif et al., 2025), and studies on moderation in cultural communities through legal, religious, and social perspectives (Sulaiman et al., 2022). However, a literature review shows that research examining moderation values in the Madrasah Aliyah curriculum is still limited, particularly regarding its operationalization in learning materials, teachers' pedagogical strategies, and effectiveness evaluation mechanisms. These limitations are increasingly relevant in the context of the challenges of Society 5.0. Most existing studies still focus on the basic level, general programs, or broad character aspects, so that empirical evidence at the Madrasah Aliyah level is relatively minimal.

The research gap is that the lack of empirical evidence makes it difficult to formulate curriculum policy recommendations that are aligned with the needs of secondary madrasahs. The research focuses on uncovering how moderation values are operationalized in the curriculum and learning practices at Islamic Senior High Schools (Madrasah Aliyah), and how this implementation contributes to student resilience in the face of extreme narratives in the digital space.



METHODS

This study analyzes the integration of religious moderation values into the curriculum of Madrasah Mu'allimin Yogyakarta for the 2024/2025 academic year, using a qualitative approach with a case study method. The curriculum under review is a combination of the Merdeka Curriculum (Grades X–XI), the 2013 Curriculum (Grade XII), Mu'allimin's distinctive curriculum, and the Cambridge International Curriculum. The research focuses on curriculum structure, learning implementation, and the institution's response to the challenges of the Society 5.0 era. The primary data sources involve three key informants who were purposively selected based on their strategic roles. The first and second informants are curriculum developers responsible for designing the philosophical integration of moderation values, explaining the evaluation mechanisms, and providing curriculum documents and syllabi. The third informant is a religious education teacher who describes the practices of intracurricular, co-curricular, and extracurricular learning, and documents lesson plans and strategies for addressing digital bias. As supporting data sources, students participate in multi-religious activities through observation and analyze collaborative project portfolios.

The research indicators are operationally derived from the variables in the study title. For the variable of religious moderation, the indicators include the practice of tolerance (*tasamuh*), upholding justice (*'adalah*), appreciation of diversity, and rejection of radicalism. Regarding the Society 5.0 variable, indicators include the use of digital technology, critical literacy against hoaxes, and adaptation to global challenges. The Islamic education curriculum variable focuses on integrating moderation values into curriculum design, emphasizing the role of teachers as role models, and fostering inter-institutional collaboration.

Data collection was conducted through in-depth interviews guided by a semi-structured framework focused on the research indicators. This was complemented by document analysis of syllabi, 2024/2025 lesson plans, activity reports, archives of the Curriculum Public Test, and digital learning content. Data analysis followed a thematic flow in three continuous stages. The data reduction stage grouped raw data (interview transcripts, observation notes, documents) based on the research indicators. The data presentation stage connected findings across sources. The verification stage employed source triangulation (combining data from teachers, curriculum developers, and documents) and technique triangulation (testing the consistency of interview results, observations, and document analyses). Final validation was conducted through member checking by confirming findings with the informants.

RESULTS AND DISCUSSION

Curriculum Structure of Madrasah Mu'allimin Yogyakarta

As a modern pesantren-based educational institution, Madrasah Mu'allimin Muhammadiyah Yogyakarta integrates traditional and contemporary approaches to cultivate cadres of *ulama*, educators, and leaders. Its curriculum is holistically designed by combining three main frameworks: the National Curriculum (which integrates the Merdeka and 2013 Curricula), the Mu'allimin distinctive curriculum emphasizing religious knowledge and multicultural values, and the Cambridge Curriculum. This integration is not merely conceptual but is also implemented in classroom practices. One teacher (AR) explained:

"We try to strengthen this synergy through a cross-disciplinary approach in Al-Islam and Muhammadiyah classes, so that religious values can go hand in hand with modern academic competencies."

Building upon this integration, five core competencies serve as the foundation of education: scientific knowledge, personality, skills, social-humanitarianism, and movement. These competencies are reinforced through the internalization of CADRE values (Creative, Discipline, Religious, Entrepreneurial) by means of entrepreneurship programs and religious habituation. Projects such as P5RA (*Proyek Penguatan Profil Pelajar Pancasila dan Rahmatan lil 'Alamin*) are also implemented to develop students' adaptive and integrity-based character, supported by differentiated teaching methods tailored to students' visual, auditory, and kinesthetic learning styles. This vision is consistently reflected in teachers' daily practices. One teacher (AA) noted:

"At Mu'allimin, we emphasize five core competencies as the foundation of education: scientific knowledge, personality, skills, social-humanitarianism, and movement. All of these are strengthened through the internalization of CADRE values: creativity, discipline, religiosity, and entrepreneurship. Therefore, beyond classroom learning, students are also engaged in entrepreneurship programs and daily religious habituation."

The teacher further emphasized:

"We also implement P5RA projects to shape students' character to be both adaptive and rooted in integrity. Moreover, we adjust our teaching methods to suit students' learning styles, whether visual, auditory, or kinesthetic, so they can develop according to their potential."

The madrasah's global vision is realized through the establishment of an International Class in collaboration with the British Council and Chung Yuan Christian University in Taiwan, complemented by scholarship opportunities such as



the Taiwan Ministry of Education Scholarship. The curriculum in this class adopts the 4C framework (Creativity, Critical Thinking, Collaboration, Communication) in response to global challenges, reflecting the values of *Al-Ishlah* (reform) and *Tathawwur wa Ibtikar* (dynamism and innovation) in religious moderation. Meanwhile, the Madrasah Curriculum bridges Islamic Boarding School traditions with modern educational needs by aligning its standards with Al-Azhar University in Egypt.

The institution's response to the Society 5.0 era is embodied in the integration of technology into learning, such as utilizing social media to promote religious moderation content and AI-based platforms in the Cambridge Class for international collaborative projects. Teachers are also trained through digital literacy workshops to filter radical content while reinforcing the Ahlusunnah creed, in line with specialized curriculum modules that encourage students to examine religious hoaxes critically.

The findings of this study indicate that the curriculum structure of Mu'allimin reflects a hybrid integration model capable of maintaining Islamic identity while adapting to global contexts. The integration of the values of *wasathiyah* (moderation), *tawasuth* (balance), and *tasamuh* (tolerance) forms the philosophical foundation of learning, as explained by Hasan et al., (2024). This approach aligns with Rochim et al., (2025), who emphasized that Islamic education in the Society 5.0 era must combine digital literacy and international collaboration without losing the authenticity of religious values.

The implementation of P5RA projects and the internalization of CADRE values represent character-based learning, consistent with the concept of project-based learning as described by Susanti et al., (2023), in which students learn to appreciate diversity through direct experience. Meanwhile, the use of digital technology demonstrates a pedagogical transformation in line with Amani & Shobahiya (2025), who assert that technology in Islamic education serves a dual function as a means of innovation and as a filter against ideological extremism.

From a governance perspective, the Curriculum Public Test mechanism reflects a participatory model, as emphasized by Haile & Mekonnen (2024), which highlights the importance of involving various stakeholders to ensure curriculum relevance and accountability. Thus, the Mu'allimin curriculum structure can be viewed as a living curriculum that integrates *ta'dib* (ethical formation), *tarbiyah* (character development), and *ta'lim* (knowledge transmission). This model reinforces Muhammadiyah's mission of nurturing a generation that is critical, ethical, and globally minded, representing a manifestation of rahmatan lil 'alamin education in the Society 5.0 era.

Implementation of Religious Moderation Values in the Curriculum

As an implementation of the curriculum at Madrasah Mu'allimin, intracurricular learning serves as the foundation for instilling the values of religious

moderation. This is reflected in the integration of Islamic Religious Education (IRE) and Civic Education (CE) subjects. In IRE, students explore the principles of *tasamuh* and *'adalah* through the story of Prophet Muhammad, fostering harmony with non-Muslim communities in Medina. Both approaches align with the 6C competency framework (creativity, critical thinking, collaboration, communication, citizenship, character), where citizenship and character are key pillars in developing students' empathy towards diversity. In addition to the intracurricular approach, extracurricular activities such as the P5RA provide a practical space to apply moderation values in authentic contexts. Through P5RA, students not only understand the theory but also actively engage in projects like researching the history of interfaith harmony in Indonesia or designing digital anti-hoax campaigns to promote tolerance.

In the extracurricular domain, the madrasah provides a "diversity laboratory" through interfaith discussions with religious leaders, conflict resolution training based on the principle of *sulh*, and social service activities in areas vulnerable to discrimination. One concrete example is students' visits to a Buddhist vihara to engage in dialogue about peaceful coexistence. Alongside these programs, *Muballigh Hijrah* serves as another strategic arena for practicing the values of moderation. *Muballigh Hijrah* activities are explained in Figure 1.



Figure 1. Participants in the *Muballigh Hijrah* activities of the Yogyakarta Muallimin Madrasah

This program, usually conducted during school holidays or the month of Ramadan, sends students to various communities where they are challenged not only to deliver sermons but also to live among people with diverse traditions, cultures, and even religious beliefs. Through this experience, students learn that *dakwah* must be conveyed with wisdom, empathy, and balance, remaining firm in matters of creed while respecting differences in jurisprudence and social practices. A supervising teacher emphasized:

“Through Muballigh Hijrah, we want students to learn that preaching is not only about speaking from the pulpit, but also about living with the community with full empathy. They must be able to convey Islamic teachings wisely while respecting local traditions and culture.”

The curriculum is also designed to be responsive to global challenges through participatory methods, such as critical analysis of the historical narratives of Islamic Nusantara at multicultural sites. Teachers are encouraged to avoid indoctrination and to promote contextual exploration of religious values. Success evaluation measures not only academic achievement but also behavioral changes through portfolios documenting student participation in social projects or written reflections on interfaith experiences. Many madrasah graduates have become pioneers in interfaith organizations, demonstrating the effectiveness of internalizing moderation values within the curriculum. One religious teacher explained:

“As teachers, we are required to be wise role models in dealing with differences while also integrating the values of moderation into the learning materials. For example, in open discussions, we encourage students to think critically about Qur’anic verses or hadiths that emphasize justice and peace.”

He further emphasized:

“However, there are clear boundaries. Tolerance does not apply to aspects of creed (*‘aqidah*) and Islamic law (*shari’ah*) that have been firmly established, such as the obligation of wearing the hijab or performing prayer. Thus, moderation does not mean reducing the principles of religion, but rather balancing steadfastness in creed with flexibility in *fiqh* issues that are still debated among scholars.”

This shows that religious moderation in Islamic education does not mean compromising the fundamental principles of the religion, but rather emphasizing a balance between firmness in creed and flexibility in *fiqh* (jurisprudence) issues that scholars still debate (Muaz & Ruswandi, 2022).

Several studies further highlight similar orientations. Panggayuh et al., (2022) emphasizes that Muhammadiyah educational institutions internalize religious moderation values through a curriculum that integrates *tafaqquh fid-din* (deep religious understanding) with social engagement, shaping students’ intellectual and moral sensitivity. Kurniasih et al., (2024) found that pesantren-based education, such as Madrasah Mu’allimin, cultivates *wasathiyyah* (moderation) by fostering critical thinking, civic awareness, and cultural empathy through experiential learning. Likewise, Yuniar & Wigati (2023) argue that the success of moderation-based education depends not only on curriculum content but also on the institutional culture and students’ active participation in social activities.

Considering these perspectives, the implementation of religious moderation at Madrasah Mu'allimin represents a comprehensive and contextually grounded model of Islamic education. The integration of intracurricular, cocurricular, and extracurricular dimensions effectively nurtures students' balanced religious reasoning, empathy toward diversity, and sense of social responsibility. This comprehensive approach demonstrates the madrasah's contribution to preparing young Muslim leaders who are intellectually critical, emotionally empathetic, and socially inclusive, aligning with the national vision of strengthening religious moderation within Islamic education in Indonesia.

Challenges and Opportunities in Integrating Religious Moderation Values

The integration of religious moderation values at Madrasah Mu'allimin Yogyakarta encounters complex dynamics, as revealed through thematic analysis of qualitative data. One of the main conceptual challenges arises from the ambiguity of the term religious moderation, which makes it vulnerable to misinterpretation. AA, one of the curriculum developers, explained:

"If we look closely, the term 'moderation' is sometimes also used by radical groups, but its meaning is distorted. They claim that rejecting democracy is a form of 'religious resistance.' This kind of narrative confuses students, because it makes them uncertain about what is truly in line with Islam and what is merely an ideological interpretation."

To address this challenge, the madrasah anchors its theological framework in *Maqāṣid al-Sharī'ah*, particularly emphasizing the principles of *tawāzun* (balance), *i'tidāl* (justice), and respect for *ikhtilāf* (differences), thereby providing a clear and authoritative doctrinal foundation (Muhtarom et al., 2020). In the digital sphere, technology presents sharp paradoxes (Cagnelle et al., 2024). Participatory observations and teacher interviews reveal that some students are exposed to biased religious content on social media, including anti-pluralist narratives. Yet, opportunities also arise, as digital platforms such as e-books and cross-sectarian discussion forums broaden students' global perspectives. Research by Prakoso & Runturambi (2021) confirms this duality, showing both algorithmic bias in Indonesian religious content and the potential of online resources for fostering openness. In response, the madrasah implements a fourfold strategy of critical digital literacy: (1) service-learning activities like the P5RA anti-hoax campaign, (2) training in identifying radical content, (3) strengthening critical awareness of digital information, and (4) reflection-based social action (Lo et al., 2024).

Pedagogical challenges further complicate the process, particularly in terms of teacher capacity (Smaill, 2020). Interviews reveal that some teachers struggle to contextualize moderation in classroom practice. Thematic analysis highlights three competency gaps: difficulty linking doctrine with multicultural realities, inability to



deconstruct exclusive historical narratives, and overreliance on lecture-based methods rather than dialogic approaches. To overcome these issues, the madrasah has introduced transformative training programs emphasizing contextualization, critical reflection, and interfaith dialogue simulations (Garnier, 2022; Ulya & Wijaya, 2022).

Amidst these challenges, structural opportunities emerge from the curriculum's holistic design, which combines intracurricular, co-curricular, and extracurricular components. Teacher FR explained:

"In one of our research projects on interfaith harmony, we found that the students' perspectives really changed. At first, many of them still carried negative stereotypes about other religions. But after engaging directly in the project through discussions, visits, and collaborative activities, those prejudices started to fade. The students became more open, empathetic, and respectful toward diversity."

Finally, deconstructive approaches such as *Naqd al-manhaj* (methodological critique of radical interpretations) and *Muqāranah tārīkhiyyah* (comparative analysis of classical and modern fatwas) have proven effective. These approaches not only help dismantle exclusivist ideologies but also equip students with analytical tools, as evidenced by the success of alumni who now lead interfaith LMSs.

Curriculum Contribution to Strengthening Religious Moderation in the Society 5.0 Era

The Islamic education curriculum plays a central role in responding to these dynamics, not only by reinforcing religious values but also by adapting innovative approaches relevant to the current context. The contributions of the curriculum in strengthening religious moderation in the Society 5.0 era are as follows.

First, Integration of Moderation Values within the Curriculum Structure

The integration of moderation values into the structure of Islamic education curriculum in the Society 5.0 era is carried out comprehensively and multilayered, encompassing philosophical, pedagogical, and practical aspects to shape students' characters to be moderate, tolerant, and inclusive (Dzofir & Nur, 2024). Moderation values such as *wasathiyah* (moderate), *tawasuth* (being in the middle), and *tasamuh* serve as the philosophical foundation of the curriculum (Hasan et al., 2024b). The curriculum is designed to instill a balanced and inclusive religious understanding, enabling students to live side by side in a plural society without falling into extreme or intolerant attitudes (Al-Farisy et al., 2024).

These values are integrated into core subjects such as IRE and Citizenship Education through a value-based learning approach (Basri & Abdullah, 2024). The learning materials are not only theoretical but also include real examples of the application of moderation values in daily life, such as mutual respect and empathy towards diversity (Nazilah et al., 2024). Teaching methods used include discussions,

case studies, simulations, project-based learning, and interfaith dialogues that train students to think critically, appreciate differences, and develop inclusive and tolerant attitudes (Jurišić & Kemfelja, 2025). Teachers also act as role models of moderation by demonstrating moderate attitudes in learning interactions (Prihartini & Panggabean, 2024). Besides intramural activities, moderation values are strengthened through co-curricular activities such as open discussions and social projects that encourage interaction among students from diverse backgrounds (Mancha & Ahmad, 2016).

Thus, the integration of moderation values in the curriculum structure is not merely about inserting these values into the teaching materials, but also organizing learning methods, supporting activities, and teacher reinforcement so that religious moderation values can be internalized comprehensively and positively impact the formation of students' characters who are moderate and harmonious within a plural society.

Second, Utilization of Digital Technology in Learning

The utilization of technology in learning, especially in IRE, provides significant benefits but also presents challenges that need to be managed wisely (Amani & Shobahiya, 2025). Technologies such as social media, animated videos, digital applications, and online learning platforms facilitate students' access to diverse and interactive learning resources, thereby enriching the learning experience and enhancing motivation and understanding of religious materials. Moreover, technology enables teachers to manage learning more efficiently and encourages active student participation through online discussions that instill values of tolerance without compromising the principles of sharia.

However, technology is also a carrier of risks, particularly in spreading incorrect religious understandings or radical ideologies if students do not have a strong foundation in *aqidah* (creed). Therefore, the religious education curriculum must balance the use of technology with the strengthening of basic religious foundations (Zainuddin et al., 2024). By balancing technology with the reinforcement of religious character, religious learning can become more effective, inclusive, and moderate, while simultaneously leveraging technological opportunities to shape a generation that is tolerant and of noble character.

Third, Strengthening the Role of Teachers and Cross-Institutional Collaboration

Strengthening the role of teachers and cross-institutional collaboration are crucial strategies in addressing the challenges of Society 5.0, which demands a harmonization between Islamic values and technological advancement (Firdaus & Suwendi, 2025). Teachers not only serve as instructors but also as facilitators and role models in instilling the values of religious moderation in students (Abidin & Murtadlo, 2020). By enhancing teachers' competencies, particularly in mastering technology and understanding moderate Islamic teachings, they can effectively integrate Islamic values into technology-based learning.



Moreover, cross-institutional collaboration, such as between madrasahs, religious organizations, and social communities, broadens the reach and impact of education on religious moderation (Zaluchu et al., 2025). Co-curricular activities like P5RA and extracurricular interfaith discussions serve as practical forums for applying values of tolerance, justice, and peace. Through these discussion forums and cooperative efforts, students learn to appreciate differences and develop inclusive attitudes aligned with the principles of religious moderation (Syahri et al., 2024). This approach not only strengthens students' character but also creates an educational ecosystem that is harmonious and adaptive to contemporary developments within the framework of moderate and humanistic Islamic values.

CONCLUSIONS AND SUGGESTIONS

This study finds that the integration of religious moderation values at Madrasah Mu'allimin Yogyakarta is implemented through a holistic curriculum design that combines national, distinctive, and international frameworks. Moderation is operationalized not only conceptually but also through intracurricular, co-curricular, and extracurricular activities, showing that it is both a pedagogical approach and a lived educational practice. The findings demonstrate that this model strengthens students' tolerance, critical awareness, and adaptability in responding to the challenges of the Society 5.0 era. The contribution of this study lies in uncovering how doctrinal foundations (*Maqāṣid al-Sharī'ah*), pedagogical practices, and digital literacy strategies converge to form a distinctive model of moderation education at the secondary level. This novelty provides a replicable framework for balancing Islamic identity with global competencies, offering insights beyond the descriptive tendencies of prior studies.

Based on these findings, several recommendations can be made. Curriculum developers are encouraged to provide contextual training for teachers, equipping them to connect doctrine with multicultural realities through dialogic and project-based approaches. Policymakers may consider adopting the Mu'allimin model as a reference for integrating moderation values into Islamic secondary education, particularly in efforts to counter extremism in the digital era. Future researchers are advised to conduct more in-depth empirical studies involving students and alumni to measure the long-term impact of the curriculum on religious behavior and civic engagement. Practitioners are also encouraged to expand cross-institutional collaborations with universities, interfaith organizations, and digital platforms to maximize the opportunities offered by Society 5.0 in strengthening the values of religious moderation.

REFERENCES

- Abidin, A. A., & Murtadlo, M. A. (2020). Curriculum Development of Multicultural-Based Islamic Education as an Effort to Weaver Religious Moderation Values

- in Indonesia. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 2(1), 29–46.
<https://doi.org/10.47006/ijierm.v2i1.30>
- Al-Farisy, A., Suhaeni, M. N., Satelo, D. T., Chiriace, E., & Robaz, L. M. (2024). *Integration Of Religion Into Curriculum Design And Educational Institution Identity*. 1(2).
- Amani, N. R., & Shobahiya, M. (2025). Integration of Technology in Islamic Education Learning at Al Hadi Islamic Middle School in The Academic Year of 2024/2025. *Jurnal Pendidikan Islam*, 10(01).
- Amar, A., & Hidayati, Z. (2025). Integration of Religious Tolerance in Fiqh Learning Outcomes in The Merdeka Curriculum at Madrasah . *Jurnal Cendekia Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam*, 17(01), 307-320. <https://doi.org/10.37850/cendekia.v17i01.983>
- Basri, H., & Abdullah, A. (2024). Curriculum Integration Constructs in Integrated Islamic Elementary School. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(1).
- Cagnelle, J., Pascal, A., & Metailler, T. (2024). The paradox theory in the digital transformation of SMES. *32nd European Conference on Information Systems (ECIS)*.
- Dzofir, M., & M. Nur, D. M. (2024). Integration of Religious Moderation Values in Education at Islamic Boarding Schools: Building a Tolerant and Islamic Generation. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 19(2), 347. <https://doi.org/10.21043/edukasia.v19i2.30681>
- Fauzi, R., Yasykur, L., Mahmud, M., & Erihadiana, M. (2024). Strengthening the Value of Religious Moderation in the Era of Society 5.0. *EDUTECH: Journal of Education And Technology*, 7(3). <https://doi.org/10.29062/edu.v7i3.679>
- Firdaus, S. A., & Suwendi, S. (2025). Fostering Social Harmony: The Impact of Islamic Character Education in Multicultural Societies. *AL-ISHLAH: Jurnal Pendidikan*, 17(1). <https://doi.org/10.35445/alishlah.v17i1.6579>
- Fuad Fauzi. (2022). Kelas Internasional, Program Handal di Era Milenial. *Kelas Internasional, Program Handal Di Era Milenial*. <https://muallimin.sch.id/2022/02/13/kelas-internasional-program-handal-di-era-milenial/>
- Garnier, P. (2022). Transforming to Teach in an Inclusive Paradigm. *The New Educational Review*, 68(2), 129–138. <https://doi.org/10.15804/tner.22.68.2.10>
- Habibah, N., Yani, M. T., Sarmini, & Suprijono, A. (2024). Reflection on The Implementation of Differentiated Social Studies Learning to Support The Achievement of Islamic Personality Values in The Merdeka Curriculum. *Jurnal Cendekia Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam*, 16(02), 508-520. <https://doi.org/10.37850/cendekia.v16i02.742>



- Hanif, A., Syarifudin, E., & Muhtarom, A. (2025). Integration of Religious Moderation in Islamic Education: Challenges and Opportunities in the Digital Era. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(01), 49–66. <https://doi.org/10.30868/ei.v14i01.7767>
- Hasan, M. S., Solechan, & Sunardi. (2024). Integration of Islamic Moderation Values in Islamic Education Curriculum as an Effort to Prevent Radicalism Early on. *At-Thullab: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 8(2), 120–134. <https://doi.org/10.30736/atl.v8i2.2037>
- Hayati, Nur Rohmah. Aprida, Siti Nurul. Sartika, Diana. Jaswan, Nisa', Rofiatun. Hidayatullah, Rully. Zilfa, Rohil. Pohan, Rahmadanni. Ristianah, Niken. (2024). *Pendidikan Masa Kini*. CV Afasa Pustaka
- Jurišić, M., & Kemfelja, M. Ž. (2025). Intercultural Competence in Catholic Religious Education. *Religions*, 16(47). <https://doi.org/10.3390/rel16010047>
- Lo, H.-C., Wang, T.-H., & Chen, R.-S. (2024). Enhancing Critical Digital Literacy of Preservice Preschool Teachers through Service Learning: The Moderator of Online Social Capital. *Sustainability*, 16(6), 2253. <https://doi.org/10.3390/su16062253>
- Madrasah Mu'allimin Yogyakarta. (2021). Kelompok Mata Pelajaran. *Kelompok Mata Pelajaran*. <https://muallimin.sch.id/pendidikan-pengajaran/kelompok-mata-pelajaran/>
- Mølmen, G. N., & Ravndal, J. A. (2023). Mechanisms of Online Radicalisation: How the Internet Affects the Radicalisation of Extreme-right Lone Actor Terrorists. *Behavioral Sciences of Terrorism and Political Aggression*, 15(4), 463–487. <https://doi.org/10.1080/19434472.2021.1993302>
- Muaz, M., & Ruswandi, U. (2022). Moderasi Beragama dalam Pendidikan Islam. *JlIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(8), 3194–3203. <https://doi.org/10.54371/jiip.v5i8.820>
- Muhtarom, A., Fuad, S., & Latief, T. (2020). *Moderasi beragama: Konsep, nilai, dan strategi pengembangannya di pesantren* (Cetakan pertama). Yayasan Talibuana Nusantara.
- Mukhibat, M., Effendi, M., Setyawan, W. H., & Sutoyo, M. (2024). Development and evaluation of religious moderation education curriculum at higher education in Indonesia. *Cogent Education*, 11(1), 2302308. <https://doi.org/10.1080/2331186X.2024.2302308>
- Muslih, Muslam, Ramiaida Darmi, Siti Rosilawati Ramlan, Rizal Rahman Abdullah, & M. Aqil Luthfan. (2024). Religious Moderation in Primary Education: Experiences of Teachers in Indonesia and Malaysia. *Jurnal Pendidikan Agama Islam*, 21(2), 477–491. <https://doi.org/10.14421/jpai.v21i2.10009>
- Naseer, M. A., & Shaheen, G. (2023). Significance of Critical Thinking through Education in Countering Violent Extremism in Pakistan. *International Journal of Multidisciplinary Sciences and Arts*, 2(1), 140–148. <https://doi.org/10.47709/ijmdsa.v2i1.2850>

- Nazilah, S. R., Rahman, K., Hidayah, F., Wahyono, I., & Baharun, H. (2024). Promoting Religious Tolerance Through Islamic Education: Implementing Moderation Values in the Classroom. *PALAPA: Jurnal Studi Keislaman Dan Ilmu Pendidikan*, 12(2).
- Nisa, R. (2025). Digital Literacy in Islamic Elementary Schools: an Overview of The Factors, Challenges, and Impact 21st Century Skills Development. *Jurnal Cendekia Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam*, 17(01), 334-355. <https://doi.org/10.37850/cendekia.v17i01.1025>
- Prakoso, G. R., & Runturambi, A. J. S. (2021). *Strategic Intelligence Analysis of Religion-Based Hate Speech in Social Media: A Case Study of the Directorate Intelligence and Security at Polda Metro Jaya*. 6(1).
- Prihartini, P., & Panggabean, H. S. (2024). The Role Of Islamic Education Teachers In Instilling Religious Moderation Values At Sma Teladan Helvetia Medan. *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah*, 9(4), 1063–1071. <https://doi.org/10.24815/jimps.v9i4.33585>
- Ratnawati, S., Irmawati, Nur'Afita, L. L., & Marpuah, Dr. (2023). Installation of Religious Moderation in The Society 5.0 Era to Prevent Radicalism in Early Children in Kindergarten, Pangkah District. *Child Education Journal*, 5(2), 132–143. <https://doi.org/10.33086/cej.v5i2.4579>
- Rifky, S., Putra, J. M., Ahmad, A. T., Widayanthi, D. G. C., Abdullah, G., Sunardi, S., & Syathroh, I. L. (2024). *Pendidikan yang Menginspirasi: Mengasah Potensi Individu*. Yayasan Literasi Sains Indonesia
- Sandra Anak Mancha & Anuar Ahmad. (2016). Co-Curricular Activities and its Effect on Social Skills. *International Conference on Education and Regional Development*.
- Sapiudin & Ika. (2025). The Strategic Role of Islamic Religious Education (PAI) in Countering Radical Ideologies in the Digital Age. *Edukasi Islami: Jurnal Pendidikan Islam*, 14(3). <https://doi.org/10.30868%2Fei.v14i03.8636>
- Smaill, E. (2020). Using involvement in moderation to strengthen teachers' assessment for learning capability. *Assessment in Education: Principles, Policy & Practice*, 27(5), 522–543. <https://doi.org/10.1080/0969594X.2020.1777087>
- Sulaiman, S., Imran, A., Hidayat, B. A., Mashuri, S., Reslawati, R., & Fakhrurrazi, F. (2022). Moderation religion in the era society 5.0 and multicultural society: Studies based on legal, religious, and social reviews. *Linguistics and Culture Review*, 6, 180–193. <https://doi.org/10.21744/lingcure.v6nS5.2106>
- Sutisnawati, A., Maksum, A., & Marini, A. (2023). Implementasi Pendidikan Multikultural Berbasis Proyek Penguatan Profil Pelajar Pancasila P5 di Sekolah Dasar. *DWIJA CENDEKIA: Jurnal Riset Pedagogik*, 7(3). <https://doi.org/10.20961/jdc.v7i3.79769>
- Syahri, A., Yahya, S., & Saleh, A. M. A. (2024). Teaching Religious Moderation by Islamic Education Lecturers: Best Practices at Three Islamic Universities in



- Mataram City. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 22(1), 1–18. <https://doi.org/10.32729/edukasi.v22i1.1737>
- Syifa. (2022). Madrasah Mu'allimin-Mu'allimat Yogyakarta Lakukan MoU dengan British Council dan Cambridge. *Muhammadiyah*. <https://muhammadiyah.or.id/2022/09/madrasah-muallimin-muallimat-yogyakarta-lakukan-mou-dengan-british-council-dan-cambridge/>
- Ulya, M., & Wijaya, S. (2022). Multicultural Contextualization Based on the Quran in Islamic Religious Education Learning. *1st Tarbiyah Suska Conference Series*.
- Zainuddin, Z., Abidin, Z., Susanti, A., & Muttaqin, M. (2024). Innovation and Adaptation of Islamic Religious Education in Madrasahs in the Context of Society 5.0 Era. *Formosa Journal of Sustainable Research*, 3(10).
- Zaluchu, S. E., Widodo, P., & Kriswanto, A. (2025). Conceptual reconstruction of religious moderation in the Indonesian context based on previous research: Bibliometric analysis. *Social Sciences & Humanities Open*, 11, 101552. <https://doi.org/10.1016/j.ssaho.2025.101552>