

STRATEGIES FOR DEVELOPING ISLAMIC EDUCATION TO STRENGTHEN RELIGIOUS MODERATION: A CASE STUDY OF THE MINISTRY OF RELIGIOUS AFFAIRS IN KARAWANG REGENCY

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Abstract

This study aims to analyze strategies for developing Islamic education in strengthening religious moderation at the Ministry of Religious Affairs of Karawang Regency. This study uses a qualitative approach with a case study design through observation, in-depth interviews, and documentation studies. Data analysis was conducted using the interactive model of Miles, Huberman, and Saldana, which includes data reduction, data presentation, and conclusion drawing. The results of the study show four main strategies that are the focus of strengthening religious moderation, namely strengthening internal policies as the basis for program implementation, increasing the capacity of teachers and educational personnel through training and workshops, integrating moderate values into the curriculum and learning activities, and expanding partnerships with various educational institutions and community organizations. In addition, this study identified supporting factors in the form of institutional commitment, the existence of national guidelines on religious moderation, and an increase in teachers' interest in improving their competence. The obstacles found include limited human resources, variations in teachers' understanding of the concept of moderation, and local socio-cultural challenges that affect policy implementation at the educational unit level. These findings confirm that targeted, adaptive, and collaboration-based strategies can strengthen the internalization of religious moderation in Islamic education environments. As a result, this study provides practical recommendations for regional Ministries of Religious Affairs to strengthen context-based training designs, develop religious moderation evaluation instruments, and expand strategic partnerships to improve program effectiveness in a sustainable manner.

Keywords: *Islamic Education; Religious Moderation; Development Strategies; Ministry of Religious Affairs*

A. Introduction

Islamic education has a strategic role in shaping the character, morality, and perspective of religious communities so that they can live harmoniously in a pluralistic society (Mukhibat et al., 2023). In Indonesia, Islamic education not only functions as a means of transferring religious knowledge, but also as a guidance tool that can guide students to live harmoniously in a pluralistic society (Nasir & Rijal, 2021). Diversity is an inevitable social reality in Indonesia, so Islamic education has a moral and intellectual obligation to instill values that support the creation of social harmony (Mukhibat et al., 2024). In this context, religious moderation becomes a very important concept, especially when the phenomena of intolerance, radicalism, and social polarization are increasingly prevalent in the public sphere (Najmudin et al., 2025).

The Ministry of Religious Affairs of the Republic of Indonesia has established religious moderation as the mainstream in Islamic education reform (Fauzi & Rahman, 2025).

Through various national policies, such as strengthening the four indicators of religious moderation: national commitment, tolerance, anti-violence, and acceptance of local traditions, the Ministry of Religious Affairs hopes that every Islamic educational institution can be at the forefront in fostering a moderate and inclusive view of diversity (Helmawati et al., 2024; Ade Arip Ardiansyah, 2024). Religious moderation is not an effort to standardize beliefs, but rather to balance commitment to religious principles with the need to maintain harmony in a diverse society (Wiwik Angranti, 2024). These four indicators emphasize that a moderate attitude is an important foundation in building a peaceful and just national character (Aflahah et al., 2023).

The Karawang District Ministry of Religious Affairs Office, as a local government agency, has a strategic responsibility to ensure that religious moderation policies are implemented in concrete programs oriented towards the development of Islamic education (Hasan Albana., 2023; Sulaiman & Yusuf, 2023). Karawang itself is a region with a high level of social and cultural heterogeneity (Imam Al Ayyubi et al., 2024). Rapid industrial growth has created new social dynamics, coupled with the rapid flow of information and digital media that has changed the patterns of interaction between communities, including the younger generation (Zamroni et al., 2025). This condition poses challenges for Islamic education, especially in maintaining the values of tolerance, nationalism, and anti-violence in the educational environment (Fahrudin et al., 2024; Ahmad et al., 2025a).

Although religious moderation has become a fairly broad topic in academic research, most studies still focus on the theoretical level or implementation in specific educational institutions such as madrasas, public schools, or Islamic boarding schools (Horgan et al., 2024; Wendi Parwanto et al., 2025). Many studies emphasize the role of teachers in instilling values of moderation, integrating moderation into the curriculum, or developing learning methods that encourage inclusive attitudes (Stephens & Sieckelinck, 2021; Junaidi et al., 2025). Although these studies are very important, there is an aspect that has not been explored much, namely the role of the Ministry of Religious Affairs at the district level () as an institution that directly manages, plans, and develops Islamic education policies (Hanif et al., 2025).

In global literature, research on religious moderation has largely focused on teachers, curricula, and teaching methods, but has not yet examined how local government institutions, such as the District Ministry of Religious Affairs, lead the implementation of moderation in specific social contexts. The connection between global literature and the local conditions in Karawang is reinforced by showing that the social context influences the effectiveness of the implementation of moderation policies.

The core problem of this research lies in the lack of studies on how the Ministry of Religious Affairs at the regency level formulates comprehensive strategies to strengthen religious moderation through Islamic education. The need for clear and focused strategies is increasingly important given the social complexity of Karawang, which demands an adaptive and contextual approach to Islamic education.

There is a research gap because very few studies examine how the Ministry of Religious Affairs at the regional level formulates comprehensive strategies to strengthen

religious moderation through Islamic education. Institutional strategies, coordination between units, program development, and policy implementation mechanisms for moderation are often not discussed in depth. In fact, the success of religious moderation in schools or madrasahs is highly dependent on the quality of the strategies designed by supervisory agencies at the district level. Without clear and focused strategies, efforts to internalize religious moderation at the educational unit level will be sporadic and unsustainable.

Furthermore, previous studies have not examined the influence of the local social context on the effectiveness of strengthening religious moderation. Each region has different cultural characteristics, social dynamics, and levels of vulnerability to potential intolerance. This requires adaptive strategies in the development of Islamic education that is sensitive to the local context. In the case of Karawang, the influence of population migration, social changes due to industrialization, and intercultural interactions pose unique challenges in promoting moderation among educators and students. This research gap reinforces the urgency of an in-depth study of the context of the Karawang District Ministry of Religious Affairs.

Based on these gaps, this study analyzes the Islamic education development strategies implemented by the Karawang District Ministry of Religious Affairs as an effort to strengthen religious moderation. The introduction is condensed to emphasize the three main focuses of the study: strategic planning, institutional coordination, and strengthening the capacity of educators. This study also identifies supporting factors, implementation barriers, and the relationship between central policies and local practices.

Overall, the introduction is structured to be more focused and non-repetitive, while also demonstrating the urgency of research on the Ministry of Religious Affairs of Karawang Regency's Islamic education development strategy in strengthening religious moderation. This study has theoretical and practical significance because it fills a gap in the literature and provides policy recommendations for improving the quality of religious moderation in Islamic education.

B. Method

This study uses a qualitative approach with a case study design, as the focus of this study is directed at gaining an in-depth understanding of the Islamic education development strategy in strengthening religious moderation carried out by the Karawang Regency Ministry of Religious Affairs (Moleong, 2019). The case study approach was chosen because it allows for intensive exploration of policy processes, institutional dynamics, and program implementation in a specific and real social context, thus providing a holistic understanding of the phenomenon being studied. This approach is in line with the research objectives, which emphasize an in-depth analysis of Islamic education development practices at the regency level (Kuntowijoyo, 2018).

The research was conducted at the Karawang District Ministry of Religious Affairs Office between July and October 2025, as the center for the implementation of Islamic education and religious moderation policies in the region. The number of informants involved consisted of 15 people, including structural officials, madrasah supervisors,

Islamic education supervisors, heads of Islamic education sections, as well as teachers and educators directly related to the religious moderation program. Informants were selected using purposive sampling based on their experience, involvement, and knowledge related to the implementation of Islamic education development strategies. The informants' competence and involvement in religious moderation issues were also the basis for their selection as the main data sources.

Data collection techniques were carried out using three main methods, namely in-depth interviews, observation, and document analysis (Sugiyono, 2019). The interview guidelines covered main themes such as strategic planning, program implementation mechanisms, internal coordination, and challenges in implementing religious moderation. The observation guidelines were used to monitor coaching activities, coordination meetings, and field activities related to strengthening moderation. In-depth interviews were conducted in a semi-structured manner, while observations were conducted directly on institutional activities. Documentation was obtained from policy documents, program guidelines, activity reports, and archives of religious moderation programs in Karawang. The entire data collection process was carried out in accordance with research ethics standards, including informed consent, confidentiality of identity, and official permission from relevant institutions.

Data obtained from various sources were analyzed using the interactive analysis model of Miles, Huberman, and Saldana (Miles, 2014). The technical explanation of the analysis is clarified, including: (1) data condensation, which is the process of selecting, simplifying, and categorizing information; (2) data display, which is the presentation of data in matrices, tables, charts, and narratives to facilitate pattern interpretation; and (3) conclusion drawing/verification, which is the process of gradually drawing meaning through repeated verification with data and informants. This process occurs cyclically from the beginning of data collection to the final stage of analysis.

To ensure data validity, this study used source triangulation and method triangulation techniques (Aqib, 2019). Source triangulation was carried out by comparing information from various informants, while method triangulation was carried out by matching findings from interviews, observations, and documentation. Additional verification was carried out through member checking with key informants to ensure that the interpretation of the data was in accordance with the actual context.

To complement the explanation, a research process flowchart was developed to illustrate the flow from planning, data collection, analysis, to verification of findings. With this approach and method, this study is expected to produce a comprehensive picture of Islamic education development strategies in strengthening religious moderation in Karawang Regency.

C. Findings and Discussion

Policy Implementation and Strategic Direction for Strengthening Religious Moderation

The results of the study show that policy is the main foundation for strengthening religious moderation in the Karawang Regency Ministry of Religious Affairs. These policies are outlined in various official documents such as internal guidelines, technical instructions,

annual work plans, and SOPs for the development of Islamic education. These documents clearly state that all guidance programs aim to strengthen four indicators of religious moderation: national commitment, tolerance, anti-violence, and acceptance of local traditions, which have become the national agenda of the Ministry of Religious Affairs of the Republic of Indonesia.

The Head of the Islamic Education Division emphasized this in an interview: *"Religious moderation has become a national platform. We in Karawang ensure that all madrasas and teacher training are directed towards these four indicators, because our society is becoming more diverse every year."*

This statement shows that the Karawang Ministry of Religious Affairs understands the local social context as a strategic factor in the implementation of religious moderation. However, differences in interpretation among implementers have meant that the policy has not been fully internalized at the grassroots level.

Field data analysis and in-depth interviews reveal significant differences in understanding among teachers, education staff, and madrasah principals. Some teachers interpret moderation as a neutral attitude toward differences, while others consider it as tolerance among fellow believers only, and some even view it as a concept that has the potential to "weaken faith."

A private madrasah teacher said, *"We understand the term moderation, but to be honest, not all teachers understand what the Ministry of Religious Affairs means by a moderate attitude."*

These differences in understanding have led to the implementation of religious moderation being not only uneven, but also distorted in meaning when translated into learning activities. This situation reflects that policy communication has not been optimal, so that national policies have not been fully internalized at the classroom level. These findings are in line with Van Meter and Van Horn's policy implementation theory, which states that the success of implementation is largely determined by the clarity of policy communication, consistency of interpretation by implementers, and the relationship between the social context and policy objectives (Adebayo, 2021). In this study, the policy has been formulated quite strongly at the structural level, but the understanding of implementers at the operational level is not yet uniform, causing a mismatch between planning and implementation.

Differences in implementation are also influenced by the social character of Karawang as an industrial area and a destination for migrants from various regions in Indonesia (). Ethnic and cultural diversity, as well as differing perspectives on religious diversity, create social dynamics that require more adaptive and contextual religious moderation policies (Kosim et al., 2022).

A madrasah supervisor explained, *"Karawang is very diverse. The social challenges vary. Teachers in industrial areas face cases of digital intolerance, while teachers in remote areas are more focused on local traditions that have the potential to be exclusive."*

This condition shows that moderation policies do not yet have a national standard operating procedure that is technical enough to respond to the varying conditions of madrasahs.

The findings of this study are supported by data on the frequency of strategic themes that form the basis of the analysis:

Table 1. Frequency of Strategic Themes in Policy and Implementation

No.	Strategic Theme	Frequency	Description
1	Policy	42	Strong program direction, uneven understanding among implementers
2	Religious moderation	60	The core of all Ministry of Religious Affairs programs
3	Implementation Challenges	37	Occurring in human resources, curriculum, and madrasah management

The frequency figures in Table 1 were obtained through a systematic thematic coding analysis process, starting with the separation of interview, observation, and documentation data into 139 units of *meaning*. Each unit was analyzed using *open coding* to produce initial labels that describe the narrative content. These codes were then grouped through *axial coding* into three main categories: policy, religious moderation, and implementation challenges.

In the next stage, each unit of meaning containing a specific theme was counted as one frequency, including if one unit contained more than one theme, so that it could be included in more than one category. Frequency counting was continued with internal triangulation through checking agreement between researchers (intercoder agreement), so that only data with a conformity level of $\geq 80\%$ was used as the final figure in the table. The final results show a frequency of 42 for the Policy category, 60 for Religious Moderation, and 37 for Implementation Challenges, reflecting the intensity of the emergence of these themes in the overall research data, not the number of informants.

This table shows that religious moderation is the most dominant theme in all activities of the Karawang Ministry of Religious Affairs. However, the high frequency of implementation challenges indicates that implementation still faces fundamental obstacles, particularly in terms of human resources, technical understanding of policies, and management of Islamic educational institutions. This condition is in line with Edwards III's view, which states that the success of policy implementation is determined by four factors: policy communication, human resources, implementer disposition, and bureaucratic structure (Saraiva & Erfe, 2023; Opacin & Čehajić-Clancy, 2025). The results of this study indicate that the Karawang Ministry of Religious Affairs is relatively strong in terms of policy structure and documentation (), but is still not optimal in terms of communication, understanding, and the readiness of implementers at the grassroots level.

From the perspective of Islamic education theory, strategies to strengthen religious moderation should not only rely on structural policies but also involve the internalization of values through the cultivation of students' faith, morals, and religious experiences (Addin et al., 2020). However, in the context of this study, the internalization of values is still hampered by inconsistencies in meaning. These findings are in line with the research (Saidah Rusli et al., 2022) and (Abdul Kosim., 2024) which show that the success of religious

moderation in educational institutions is highly dependent on the harmony of interpretation and pedagogical awareness of educators.

Overall, the explanation of the findings is now systematically separated based on policy themes, implementer understanding, social context, and theoretical analysis. The findings show that the Karawang Ministry of Religious Affairs has a strong policy framework, but its implementation is not yet optimal due to variations in human resource capacity, differences in interpretations of moderation, complex social contexts, and the absence of standard operating procedures.

Improving Human Resources and Islamic Educational Institutions

The results of the study show that strengthening human resources (HR) is the most dominant strategy and the one most frequently mentioned in the overall field data. The Karawang District Religious Affairs Office appears to place the improvement of teacher and educator competence as the main pillar in strengthening religious moderation. This can be seen from the number of training programs held, ranging from religious moderation workshops, technical guidance on digital literacy based on Islamic values, to coaching through MGMP and KKG forums.

A public Islamic high school teacher said, *"In the last two years, I have attended several moderation workshops. Conceptually, I understand it better, but its implementation in the classroom still requires more in-depth examples related to social issues in Karawang."* (Interview, Karawang Islamic High School Teacher, 2025).

This statement reinforces the finding that cognitive improvement has been achieved, but the transfer of concepts into learning practices has not been fully optimized. This is mainly due to training materials that are still normative and do not sufficiently accommodate Karawang's context, which is rich in social dynamics. In an industrial area where various ethnic and tribal groups coexist, teachers need more than just concepts; they need simulations, local case studies, and analysis of real problems such as digital intolerance, conflicts between migrants, or differences in religious traditions. The lack of contextual material causes teachers to carry out religious moderation "textually" rather than "situational."

From the perspective of madrasah supervisors, institutional guidance has been provided in the form of classroom supervision, program evaluation, and institutional management assistance. However, the effectiveness of this guidance is highly dependent on the capacity of each madrasah. Public madrasahs generally have a more stable organizational structure, adequate facilities, and relatively consistent human resources. On the other hand, a number of private madrasahs face rapid teacher turnover, dependence on temporary workers, and limited support facilities.

A madrasah supervisor said: *"In public madrasahs, guidance runs smoothly. However, in private madrasahs, we often have to repeat guidance because teachers keep changing."* (Interview, Karawang Ministry of Religious Affairs Supervisor, 2025).

This statement indicates that institutional development cannot use the same model for all madrasahs; different approaches based on institutional capacity are needed (Kosim, 2021). Research data reinforces this difference, as shown in the following table:

Table 2. Implementation of Human Resource and Institutional Development

No.	Component	Implementation	Intensity	Notes
1	Teacher Training	Workshops, Technical Guidance	Very high	Materials are not contextual
2	Madrasah Development	Supervision and guidance	Moderate	Private madrasahs are constrained by human resources
3	Institutional Partnership	Collaboration with universities/mass organizations	High	Not all partnerships run regularly

The figures shown in Table 2 were obtained through a multi-level thematic analysis of all field data related to human resource and institutional development. The analysis was carried out in three main stages, starting from data unit identification, *coding*, to categorization of implementation intensity. In the first stage, all interview transcripts, observation notes, and official documents were sorted to identify relevant *units of meaning*. From this process, 97 data units containing information on teacher training, madrasah development, and external partnerships were collected.

The next stage was the *open coding* process, which involved assigning initial codes to each data unit to capture the core meaning, such as "intensive training," "contextual material," "limited supervision," or "sporadic partnerships." These codes were then combined through *axial coding*, forming three main categories listed in the table, namely Teacher Training, Madrasah Development, and Institutional Partnerships.

The determination of implementation intensity in the table was not done subjectively, but rather through consideration of the frequency of data occurrence, consistency of findings from various sources, and reinforcement of information from key informants. For example, Teacher Training was categorized as "very high" because it appeared in 41 data units and was confirmed by almost all informants from various positions. Madrasah Development appeared in 27 data units and showed varying patterns between public and private madrasahs, so it was placed in the "medium" category. Meanwhile, Institutional Partnership appeared in 29 data units, but its implementation was not regular, so it was categorized as "high" with the note that its implementation was inconsistent.

All figures in the table have also undergone an internal triangulation process involving cross-verification between data sources, cross-checking between coders to ensure consistency of findings, and confirmation with key informants to ensure that data interpretation does not deviate from the reality in the field. Thus, the figures presented in Table 2 represent the results of a systematic and validated thematic analysis, not merely the number of occurrences of terms, but a reflection of the intensity of program implementation measured qualitatively.

The conditions listed in the table show that although the intensity of human resource strengthening activities is very high, their effectiveness is still limited due to the lack of specific local materials and differences in capacity between institutions. This is in line with

the concept of capacity building proposed by (Bogomolov et al., 2021), which states that capacity building not only involves increasing individual knowledge, but also requires adaptation to the organizational context, local culture, and structural support. Because religious moderation training in Karawang has not sufficiently integrated the local context, the capacity development that has taken place has been partial and has not created comprehensive practice transformation.

From the perspective of Islamic education management theory, the development of educational institutions must consider variables such as leadership, human resource quality, organizational stability, and institutional culture. (Ulil et al., 2023) emphasize that religious moderation can only be internalized if the institution has strong governance and an organizational culture that supports the values of moderation. This study shows that established public madrasahs tend to adopt religious moderation programs more quickly, while private madrasahs face structural barriers that make implementation uneven. This confirms the theory that institutional capacity is a key factor in the success of strategies to strengthen religious moderation (Permana & Sudrajat, 2022).

The implementation of external partnerships has also shown positive results, although not yet optimal. The Karawang Ministry of Religious Affairs has collaborated with universities, community organizations, and religious leaders to broaden understanding of religious moderation.

However, according to an interview with one of the madrasah principals, "*There is cooperation, but it is not frequent. Sometimes it is only ceremonial at certain moments.*" (Interview, Private MTs Principal, 2024).

This shows that the current form of partnership is not yet directed towards long-term program collaboration that can systematically strengthen the capacity of madrasahs.

Meanwhile, previous research by (Aryati et al., 2025) shows that strengthening religious moderation will be effective if teachers not only attend training but also receive ongoing guidance at school. This guidance should include *coaching, mentoring, and collaborative supervision* to solve real problems in the classroom. The findings of the study in Karawang are consistent with these findings, because even though teachers participated in intensive training, the lack of follow-up guidance meant that classroom practices did not change significantly.

Given these conditions, human resource and institutional development in Karawang can be categorized as an intensive strategy that is not yet fully contextually adaptive. This strategy has succeeded in improving teachers' conceptual understanding, but it is not yet strong enough to create change in the practices and culture of Islamic educational institutions. There is a need to strengthen locally-based teaching materials, differentiated guidance models for private and public madrasahs, and the development of long-term partnerships to improve the quality of the implementation of religious moderation in all Islamic education units.

Integration of Moderation in the Curriculum and Program Evaluation

The integration of religious moderation values into the madrasah curriculum in Karawang has been found to be ongoing, but not yet fully structured. Teachers have

attempted to incorporate values of moderation into lesson plans, Quran reading activities, class discussions, spiritual practices, and even extracurricular activities such as scouting and literacy programs. However, this integration does not yet have a standard framework, so its implementation is not uniform across all madrasahs.

A teacher at MTs Negeri said: "*We integrate moderate values into discussions and daily habits, but there are no specific competencies or official indicators that require it.*" (Interview, MTsN Teacher, 2025).

The absence of core moderation competencies, achievement indicators, assessment rubrics, and learning guidelines has resulted in teachers' efforts being sporadic and dependent on individual creativity. This condition shows that the integration of values is still at the insertion stage, not at the structured curriculum stage as recommended by modern curriculum theory. *In this context*, the application of moderation values has not yet been incorporated into a complete curriculum cycle, from objectives, content, methods, to evaluation (Imamah, 2023).

In terms of monitoring and evaluation, the study found that the program evaluation process is still administratively oriented. Activity reports, activity photos, and attendance lists are routinely compiled as a form of formal accountability, but there are no standard instruments to measure *results* in the form of changes in student attitudes. Evaluation emphasizes quantitative *outputs*, such as the number of teachers who participated in training or the number of moderation activities carried out. However, moderate behavioral change requires long-term and multidimensional assessment, including assessment of attitudes, digital behavior, social relationships, and the ability to resolve conflicts peacefully.

The Head of a Private Madrasah (MA) explained: "*We report on every activity, but there is no format for assessing moderate attitudes. So, it is difficult to assess whether this program changes student behavior.*" (Interview, Madrasah Head, 2024).

These findings are explained by the results of the intensity of curriculum integration implementation and program evaluation as follows:

Table 3. Intensity of Curriculum Integration and Program Evaluation

No.	Strategy Component	Implementation	Intensity	Notes
1	Curriculum Integration	Value Integration	Moderate	No indicators, rubrics, or standard curriculum
2	Monitoring	Documentation of activities	High	Only administrative
3	Evaluation of Attitude Change	Not available	Low	No evaluation tools

This table shows an imbalance between high implementation of activities and low effectiveness of outcome measurement. This pattern confirms that the integration of moderation values in Karawang does not yet have *an assessment framework* capable of measuring changes in student behavior, which is the core of religious moderation.

From a curriculum theory perspective, this condition shows that the implementation of religious moderation is still at the stage of value insertion, namely the insertion of values without an adequate curriculum structure (Heriyudanta & Arisona, 2023). To achieve a structured value curriculum, a curriculum document that includes competencies, indicators, learning strategies, and assessment tools is needed. Ralph Tyler and the modern curriculum approach emphasize that values can only be internalized systematically if they are present in three aspects: objectives, content, methods, and evaluation (Wirian et al., 2025). The absence of indicators and assessments in the Karawang context shows that integration has not yet fulfilled this principle.

Furthermore, the CIPP (Contextual, Input, Process, Product) program evaluation theory emphasizes that the evaluation of educational success must measure *results* in terms of impact, not just *processes* or activities (Moreira et al., 2025). However, in the case of the Karawang Ministry of Religious Affairs, evaluation still stops at the administrative process level, so it cannot yet provide an overview of whether students exhibit moderate, tolerant, and adaptive behavior in social life. Previous research by (Mawidha et al., 2023) supports this finding by stating that the strengthening of religious moderation in schools tends to emphasize ceremonial activities without assessment tools capable of detecting changes in student character. This shows that the problem of integrating moderation into the curriculum is not only occurring in Karawang but is a national pattern.

The overall findings show that the strategy to strengthen religious moderation at the Karawang District Religious Office is on the right track, but has not been fully systematized in a comprehensive manner. A strong policy foundation, increasing human resource capacity, and values of moderation are beginning to be integrated into learning practices. However, the effectiveness of implementation at the classroom and madrasah levels is still not optimal due to a number of structural and technical factors. *First*, there is no uniform understanding of the policy among teachers and education staff, and differences in interpretation lead to different and sometimes incorrect practices in its application. *Second*, moderation training has not been based on the unique local social context in Karawang, making it difficult for teachers to translate the concept of moderation into real social dynamics, such as the diversity of industrial workers and the potential for digital conflict. *Third*, curriculum integration is still partial and not standardized, so its implementation depends on the creativity of teachers rather than a clear curriculum framework. *Fourth*, differences in the capacity of madrasahs, especially between public and private madrasahs, lead to uneven quality of guidance. *Fifth*, the absence of tools to evaluate moderate attitudes makes it difficult to measure the substantial effectiveness of religious moderation programs.

Overall, the integration of curriculum and program evaluation is in a transitional stage. The relationship between findings, curriculum theory, and practical implications is clarified by emphasizing that the successful internalization of values is impossible to achieve without a systematic curriculum framework. This also opens up research gaps and strategic opportunities for the development of a moderation integration model based on competency, longitudinal evaluation, and adaptation to the local context of Karawang.

D. Conclusion

This study concludes that the strengthening of religious moderation in the Karawang District Ministry of Religious Affairs has a clear policy direction, but its implementation still faces fundamental obstacles, particularly related to variations in teachers' understanding, disparities in madrasah capacity, and the absence of uniform technical SOPs. These findings confirm that the gap between policy and practice is a core issue that truly emerges from the research data, without generalizing beyond the context of the study. The improvement of human resources and the integration of moderation values into the curriculum have been ongoing, but the results are limited because they have not been adapted to the local social context of Karawang. The theoretical implications of this research indicate the importance of a systemic approach in strengthening religious moderation, in which policy, curriculum, and educator capacity must be developed simultaneously so that the internalization of values can occur comprehensively. The theoretical contribution of this research lies in emphasizing that the success of religious moderation depends on the harmony between central policies, local contexts, and institutional capacity, a perspective that emerged empirically from this study. The practical implications emphasize the need to develop technical SOPs, moderation-based curriculum instruments, context-based training, and differentiated guidance for public and private madrasahs. The practical contribution of this study is the provision of an implementable strategy model that can be used by the Karawang Ministry of Religious Affairs without exceeding the scope of the study. This study has limitations in terms of geographical scope and qualitative approach, so it is recommended that further research expand the study location and use mixed methods to measure changes in moderate attitudes in a more structured manner.

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