

ANALYSIS OF RELIGIOUS MODERATION POLICY WITHIN THE FRAMEWORK OF ISLAMIC EDUCATION IN INDONESIA: A DOCUMENTARY STUDY

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Abstract

Intolerance and radicalism remain serious challenges to diversity in Indonesia, where schools which should serve as pillars of democracy have not yet been fully able to counter these challenges. Although religious moderation has been introduced as a solution, research specifically analysing formal policies as a foundation for integration within Islamic education remains very limited. The aim of this study is to analyse government policies regarding the strengthening of religious moderation through a qualitative approach, utilising a documentary study of Presidential Regulation No. 58 of 2023 and the National Medium-Term Development Plan (RPJPN) 2025–2045. The findings indicate that the strengthening of religious moderation within educational institutions can be implemented through four models: understanding, prevention, eradication, and development. Practical strategies include training for Islamic Education teachers, the development of teaching materials, interfaith activities, and academic publications. This study makes a theoretical contribution by clarifying the position of religious moderation within the national education system, as well as a practical contribution in the form of a structured approach for policymakers in Islamic educational institutions to foster an inclusive national character.

Keywords: *Intolerance; Islamic Education; Radicalism; Religious Moderation Policy;*

A. Introduction

Religion and education are like two sides of the same coin, coexisting in the transformation of Muslim diversity in Indonesia (Malik, 2024). Schools as the cornerstone of education need to provide anti-extremist education that promotes social integration, democratic values, and acceptance of diversity as a harmony (Brooks & Ezzani, 2017). However, the challenge is that neither schools nor the curriculum have been able to protect against intolerance and radicalism that have entered schools (PPIM UIN Jakarta, 2018). This phenomenon is reinforced by a recent case, namely the death of an elementary school student due to bullying based on religious differences (Voice, 2025). In another case, research results found that as many as 44 out of 100 high school students in the city of Bandung were indicated to have radical views (Anwar Siswadi, 2021). This fact is a red flag for evaluating policies and programs in educational institutions. Schools should be bastions of democratic values amidst diversity, not breeding grounds for intolerance and radicalism.

As key figures in schools, teachers play a crucial role as agents of peace and leading examples of respect for diversity (Tamaeka, 2022; Muhammad Munif, 2024). However, there is a worrying discrepancy between cognitive understanding and practice in the classroom. The data shows that although the majority of teachers have a moderate understanding, around 25.3% of them still display intolerant and radical attitudes (Dzilfikirrasyd et al., 2024; PPIM UIN Jakarta, 2018). This contradiction calls for more systematic and integrated policy interventions to ensure that the values of religious moderation such as justice, equality and humanity are truly embedded in the learning process and do not remain merely theoretical (Hasan et al., 2025). In response to this increasingly complex phenomenon, the government needs to take action as a solution to build a generation that loves peace and is anti-violence.

The phenomena and facts presented are real evidence that national policies containing religious moderation programs need to be integrated (Nur Adnan Saputra et al., 2021). Values based on religious moderation must be present in every educational learning system in Indonesia as an ideological bulwark against radicalism (Rambe et al., 2022). The values of religious moderation suggest the meaning contained in the Qur'an, namely the concept of *wasathiyah*, which is related to the values of divinity, justice, unity and humanity which are applied in everyday life (Ahmad Muhammad, 2023). Presidential Decree No. 58 of 2023 concerning Strengthening Religious Moderation emphasizes that religious moderation is a cross-ministerial program and must be implemented in education (Kementerian Agama RI, 2023). This regulation is supported by the 2025-2045 "*Rencana Pembangunan Jangka Panjang Nasional*" (RPJPN) which places religious moderation as the foundation for building the nation's character (Mohammad Iqbal Akhirudin, 2024). The urgency of a national policy that includes a religious moderation program is a response to the social facts occurring in the world of education. Religious moderation in the education system is not merely a normative discourse, but rather a concrete response to social facts that threaten national cohesion.

The government emphasizes the instilling of religious moderation so that it can be implemented in the concept of strengthening the profile of *Rahmatan lil 'Alamin* students. This is based on the Decree of the Minister of Religious Affairs of the Republic of Indonesia No. 347 of 2022. (Kementerian Agama, 2022):

"The Rahmatan lil 'Alamin Student Profile Strengthening Project at MI, MTs, MA/MAK is focused on instilling religious moderation that can be implemented through programmed activities in the learning process as well as habituation in supporting moderate attitudes. Habituation is formed by conditioning a learning atmosphere that prioritizes the process of purifying the soul (tazkiyatun nufus), which is carried out through a process of earnestly fighting lusts (mujahadah) in getting closer to Allah SWT, and training the soul to fight bad tendencies (riyadlah)".

Based on this regulation, it is crucial to realize religious moderation as a solution to the problems facing Indonesia's diversity. Schools are the primary strategic platform for implementing religious moderation. Schools can act as an initial filter against the

infiltration of radical ideologies that infiltrate through activities such as extracurricular activities, teaching materials, and even social media.

On the other hand, studies examining religious moderation policies within the educational framework are still minimal and have almost never been reviewed by academics. For example, research conducted by Arif (2020) examines Islamic religious moderation in thought. Khairan socializes and explores moderate Islamic teachings for Indonesian society. This study was conducted by critiquing classical and contemporary Islamic literature. The results demonstrate the concept of moderate Islamic thought and distinguish it from other forms of Islamic thought.

Previously, Ikhwan et al., (2023) examined the role of Islamic religious education in strengthening religious moderation. Using a descriptive qualitative approach, the study found that Islamic religious education, as a crucial component of religious moderation, must prioritize critical thinking and respect pluralism and diversity as a cultural construct of religious moderation in Indonesia. Regarding the actualization of religious moderation in educational institutions, Sutrisno (2019) stated that Indonesia, as a multicultural society, needs to implement religious moderation as a middle ground in dealing with extremist groups. Therefore, what needs to be done is to make educational institutions laboratories for religious moderation in both state and religious life

Although the urgency of religious moderation has been widely discussed, there is a critical gap in the current academic literature. Previous research has tended to focus on the theoretical discourse of moderate Islamic thought or the general role of religious education in promoting pluralism. A particularly notable gap lies in the lack of in-depth analysis of the alignment between national regulations (such as Presidential Regulations and the National Medium-Term Development Plan) and the implementation of technical curricula in Islamic educational institutions. Without a comprehensive policy analysis, the integration of religious moderation in schools risks losing its operational direction. Therefore, this study aims to fill this gap by analysing religious moderation policies as a strategic instrument to counter radicalism and build an inclusive national character.

The uniqueness of this study lies in its ability to align national macro-level policies with micro-pedagogical implementation through an analysis of the Minister of Religious Affairs' Decree (KMA) No. 450 of 2024 as the latest curriculum guideline for madrasahs. Unlike previous studies, this research does not merely stop at a normative exposition but also formulates a comprehensive operational framework through the integration of the Project to Strengthen the Profile of Pancasila and *Rahmatan lil 'Alamin* Students. Through a documentary analysis approach, this study offers a significant contribution in the form of a structured approach model encompassing the dimensions of understanding, prevention, eradication, and development as strategic instruments to counter radicalism and intolerance within the Islamic educational environment.

B. Method

This research was compiled using a qualitative approach with the Documentary Research method (Nilamsari, 2014), relevant to the study of official policies and

documents in educational and social contexts. In the realm of education and social sciences, documentary sources are often marginalized, despite their strategic value as a basis for analyzing educational policies and ideologies. The primary data in this study are Presidential Regulation No. 58 of 2023 and the 2025-2045 “Rencana Pembangunan Jangka Panjang Nasional” (RPJPN) as the basis for religious moderation to realize an Indonesian society that is virtuous, character-based, cooperative, and tolerant. The diversity in Indonesia demands an educational approach that fosters social harmony.

The data analysis process was carried out systematically through the stages of coding, reduction and narrative analysis. Data coding involved creating categories, organising codes and identifying patterns emerging from the regulatory texts in detail. In this inductive analysis procedure, the researcher ensured that the actual findings emerged organically from the analysis of the raw data to form a comprehensive final narrative (Locke et al., 2022). To ensure the validity and trustworthiness of the research findings, the analysis was conducted iteratively through a back-and-forth process to ensure consistency and that the interpretation was in line with the available raw data. This approach ensures that every conclusion reached is highly credible and remains grounded in the context of the policy documents analysed (Elo et al., 2014).

C. Finding and Discussion

1. Finding

Based on a document analysis of Presidential Regulation No. 58 of 2023 and the 2025–2045 National Medium-Term Development Plan, the government has established religious moderation as a cross-sectoral programme that is mandatory for all ministries and agencies. In the Islamic education sector, this policy is implemented through Ministerial Decree No. 450 of 2024, which sets out curriculum guidelines for all levels of madrasah, from RA (*Raudlatul Athfal*) to MAK (*Madrasah Aliyah Kejuruan*). The main findings of this documentary study identify that the implementation of this policy in educational institutions is manifested through four operational models:

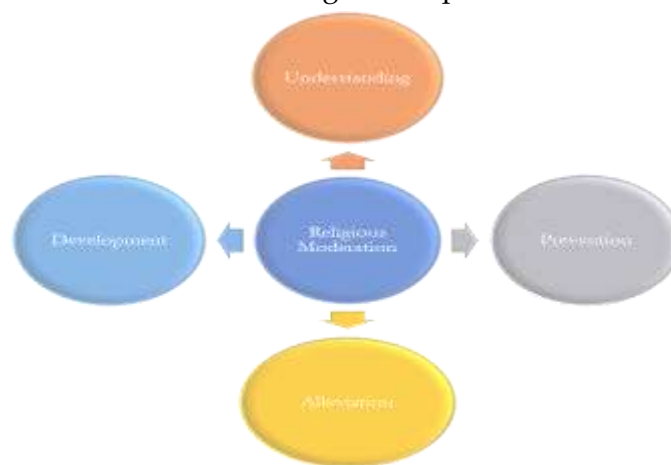


Figure 1. Model Of Islamic Educational Institutions In Religious Moderation

- 1) Understanding: Promoting an understanding of religious moderation in Islamic educational institutions. This can be done through activities in Islamic schools to instill the basic concept of religious moderation and the importance of applying it in Islamic educational institutions.
- 2) Prevention: Protecting students from intolerance and extremism. The role and function of Islamic educational institutions is to anticipate movements, ideologies, and organizations suspected of extremism.
- 3) Eradication: If any student at an Islamic educational institution is suspected of developing extremist views, the institution is responsible for addressing them. Eradication can be achieved through guidance, mediation, and *tabayyun* (religious counseling). Eradication can be achieved through collaboration with competent parties such as Islamic boarding schools (*pesantren*), community organizations, and the *Majelis Ulama Indonesia* (MUI).
- 4) Development: Developing religious moderation can be achieved through intra- and interfaith activities, preaching moderation through constructive collaboration and community service. Therefore, Islamic educational institutions play an urgent role in implementing religious moderation through approaches of understanding, prevention, alleviation, and development.

2. Discussion

Analysis of Policy Integration and Dialectics

The government has issued a regulation on strengthening religious moderation through Presidential Regulation No. 58 of 2023. This regulation emphasizes that all ministries and institutions must strengthen religious moderation. The Ministry of Religious Affairs, as the main sector, followed up by issuing Regulation of the “*Peraturan Menteri Agama*” (PMA) of the Republic of Indonesia No. 3 of 2024 concerning Procedures for Coordination, Monitoring, Evaluation, and Reporting on the Implementation of Strengthening Religious Moderation (Kemenag, 2024). Based on Article 2 of the PMA, Strengthening Religious Moderation is carried out by ministers, heads of institutions, governors, and regents in a planned, systematic, coordinated, collaborative, and sustainable manner in accordance with their duties, functions, and authorities. PMA No. 3 of 2024 is expected to serve as a strong foundation for continuing efforts to strengthen religious moderation in Indonesia.

Furthermore, in relation to educational institutions, after PMA No. 3 of 2024. The Indonesian Ministry of Religious Affairs issued a new regulation, namely the Decree of the Minister of Religious Affairs of the Republic of Indonesia or KMA No. 450 of 2024 which is a reference for Islamic educational institutions (Madrasah) and other stakeholders in organizing learning in Islamic educational institutions. As a guideline for managing the curriculum at all levels of Islamic educational institutions starting from RA (*Raudlatul Athfal*), MI (*Madrasah Ibtidaiyah*), MTs (*Madrasah Tsanawiyah*), MA (*Madrasah Aliyah*), and MAK (*Madrasah Aliyah Kejuruan*). In KMA 450 of 2024, it contains various provisions related to curriculum management at every level of Islamic educational institutions, such as (Kemenag RI, 2024) : 1) Curriculum Structure, available for RA, MI, MTs, MA, and

MAK; 2) Learning and assessment are carried out in Madrasah; 3) Co-curricular, P5RA (Pancasila and *Rahmatan lil 'Alamin Student Profile*); 4) Development of extracurricular activities; 5) Madrasah Curriculum; 6) Local content; 7) Transitional provisions; 8) Socialization and assistance in curriculum implementation; and 9) Monitoring and evaluation of curriculum implementation.

KMA 450 of 2024, has included aspects of religious moderation in its curriculum, especially in the co-curricular section, namely P5RA (Pancasila and *Rahmatan lil 'Alamin Student Profile*) in Madrasahs aimed at strengthening the achievement of the Pancasila and *Rahmatan lil 'Alamin student profile* who are moderate in religion. Furthermore, Islamic educational institutions are obliged to organize project activities containing religious moderation with indicators: 1) National commitment, 2) Tolerance, 3) Anti-violence, and 4) Accommodating to local culture (Armedi & Dilapanga, 2025). These activities are an integral part of P5RA.

This aligns with the independent curriculum launched by the Ministry of Education, Culture, Research, and Technology, which emphasizes the importance of integrating religious moderation into teaching and learning activities. The independent curriculum provides flexibility to educators in developing contemporary, contextual, and relevant materials (Rohadi & Usturi, 2025). Islamic educational institutions, as *agents of change* and *social reconstruction*, are responsible for producing students with religious moderation and contributing to the formation of a knowledgeable society within the *Negara Kesatuan Republik Indonesia* (NKRI) (Abdurrosyid et al., 2022). Integrating religious moderation into the independent curriculum is an effective strategy for developing inclusive, balanced, and harmonious student characters within a diverse society.

Islamic educational institutions play a crucial role in strengthening religious moderation in Indonesia (Ikhwan et al., 2023). Their strategic role in strengthening religious moderation can be demonstrated through the curriculum, the role of educators, and teaching methods (Rama et al., 2024). The application of religious moderation values will fortify students in line with the independence curriculum, namely, piety to God, critical thinking, independence, creativity, cooperation, and global diversity (Saefuddin et al., 2023). As *agents of change*, Islamic educational institutions serve as spaces for the formation of moderate, inclusive, and peace-loving characters. Furthermore, they integrate religious moderation values into the curriculum and learning methods, as well as aligning them with the flexible and contextual independence curriculum.

However, strategic points for implementing religious moderation in the education sector include: 1) Collaboration between the Ministry of Religious Affairs, the Ministry of Education, Culture, Research, and Technology, and local governments; 2) Ongoing training and mentoring for the implementation of the religious moderation curriculum; and 3) Evaluation based on religious moderation indicators, namely national commitment, tolerance, nonviolence, and local culture, as benchmarks for success.

Table 1. Religious Moderation and Islamic Education

Subject	Predicate	Object	Information
Government of the Republic of Indonesia	Publish	Presidential Decree No. 58 of 2023	About strengthening religious moderation
Ministry of Religion	Follow up	PMA No. 3 of 2024	Coordination and evaluation strengthening religious moderation
Ministry of Religion of the Republic of Indonesia	Publish	KMA No. 450 of 2024	Curriculum guidelines for Islamic educational institutions at all levels
Islamic educational institutions	Organize	P5RA Project	With moderation indicators: nationality, tolerance, anti-violence, local culture
Islamic Education Teacher	Integrate	Moderation religious value	In learning and habituation
Islamic educational institutions	Playing role as	^a Agent of Change	In forming the character of moderate students
Government regions & Ministry of Education and Culture	Collaborate	Implementation curriculum moderation religious	In a way sustainable

The Position of Religious Moderation in the National Education System

Religious moderation has emerged alongside increasing cases of intolerance and radicalism among students, from schools to universities, which are no longer safe and have become platforms for the spread of radical religious thought (Khairani et al., 2021) . The values embodied in religious moderation strongly correlate and align with the principles of the independent curriculum (Hilmin et al., 2023). The government has established the main themes of religious moderation in the independent curriculum as follows: civility, exemplary behavior, citizenship, middle ground, balance, uprightness and firmness, equality, deliberation, tolerance, dynamism, and innovation (Ministry of Religious Affairs, 2022). This regulation provides a strong foundation for continuing efforts to strengthen religious moderation in Indonesia.

The independent curriculum is designed to prepare students to face global dynamics and issues. This curriculum is characterized by social, cultural, religious, ethnic, racial, and regional diversity (Ministry of Education and Culture, 2024). While the independent curriculum does not explicitly mention the term "religious moderation," the values contained in this regulation correlate with the formation of individuals who are moderate in their religious beliefs and able to coexist harmoniously in a pluralistic society.

In line with this, the 2020-2024 National Medium-Term Development Plan (RPJMN) designed by the National Development Planning Agency (Bappenas) incorporates religious moderation to foster peace in Indonesia's increasingly complex society,

particularly among extreme and liberal religions. Therefore, religious moderation serves as a counter-narrative to liberalism, conservatism, and extremism (RI, 2019).

The Practice of Religious Moderation in Islamic Education in Indonesia

Religious moderation can be used to balance harmony and diversity in Indonesia, as it teaches inclusive, tolerant understanding and respect for differences (M. Nasihuddin, 2024). In the context of Islamic education, religious moderation is key to instilling and developing students' abilities to apply inclusive, tolerant, and respectful religious teachings. To realize this, strategies are needed that can implement religious moderation in the educational process and curriculum. In this regard, possible practices of religious moderation include:

First, Islamic Religious Education (PAI) teachers play a crucial role in the successful instillation of religious moderation in educational institutions. As facilitators, teachers not only teach theory but also encourage students to practice religious teachings relevant to their lives and the context of religious moderation (Suhaili et al., 2025). Islamic Religious Education (PAI) teachers must be proactive in integrating the values and principles of religious moderation into the curriculum through an inclusive approach (Rohman Heryana et al., 2024). However, a frequent obstacle is the lack of educational materials or teacher training for religious moderation (Armedi et al., 2024). Therefore, it is necessary to conduct training for teachers who will then be taught to students. Training and professional development such as providing training to teachers on how to integrate religious moderation into teaching, and there must be development of teaching materials, namely creating and distributing educational materials that support the concept of religious moderation.

Second, teaching materials on religious moderation. Teaching materials on religious moderation ideally encompass the main pillars that support the understanding and practice of moderation. These pillars are teaching materials that can be instilled in students, particularly in Islamic Religious Education (PAI) learning, such as national commitment, tolerance, non-violence, and acceptance of local culture (Armedi & Dilapanga, 2025). With these pillars, teachers are expected to foster a more open and appreciative attitude toward the diversity that exists in society.

Third, interfaith activities. One practice in interfaith activities is moderation of equality. Moderation of equality can be achieved through interfaith dialogue and through humanizing others. These dialogues can involve studying or discussing peace figures such as Gus Dur, Romo Mangun, Nur Kholis Majid, and others (Ulla & Nurhidayanti, 2023). *Fourth*, academic publications. The practice of religious moderation in Islamic education in Indonesia is a systematic effort to instill the values of justice, balance, and tolerance in a multicultural context. For example, the academic publication by Dewi Anggraeni (2023) which examines "*The Practice of Religious Moderation in Islamic Religious Education in a Multicultural Society in Bali.*" This research provides the concept of religious moderation in Islamic Education (PAI) expressed through the practice of preserving Balinese traditions and cultural values and interfaith dialogue (Anggraeni et al., 2023). Such practices of

religious moderation can be used as an approach to building social harmony amidst diversity.

The Challenge of Religious Moderation in Indonesia

Over the past decade, Indonesia has faced numerous challenges related to religious issues. As a country with high religious diversity, it faces serious challenges in maintaining harmony and tolerance between religious communities. Among these are *the* threat of radicalism and extremism. To counter radicalism, a comprehensive approach is needed, such as education that emphasizes the values of tolerance (Mursalat & Siswoyo Aris M, 2024). *Second*, the existence of intolerant, exclusive, and dogmatic attitudes caused by the feeling that the truth belongs only to oneself and that others are incorrect is a difficult challenge due to a lack of understanding of the universal values of religious teachings that essentially teach togetherness despite differences (Munif et al., 2023). Therefore, inclusive religious education is needed, which teaches that every religion has universal values that can be accepted by all.

Third, the lack of public awareness of religious moderation literacy leads to a disrespect for differences in religious practice (Hasbullah, 2024). Therefore, the public needs to be encouraged to understand that differing religious practices do not diminish the value of their own beliefs. Overall, these challenges require collaboration between the government, society, and educational institutions to create a tolerant and harmonious environment. Educational efforts, interfaith dialogue, and public awareness campaigns can be effective first steps in addressing these issues. *The first solution to address these challenges* is inclusive education, which teaches the importance of building learning with aspects of equality and applying local wisdom values in its learning (Norsandi et al., 2025). Inclusive learning enables students to optimize their potential in all aspects, such as equality, respect, and cultural differences.

Second, open interfaith dialogue. The goal of interfaith dialogue is to foster mutual understanding among religious communities, fostering religious harmony, cooperation, and national brotherhood. The goal of this dialogue is to foster harmony, tolerance, and foster openness and mutual respect among religious adherents (Irawan, 2019). In the Indonesian context, open interfaith dialogue aims to preserve national unity.

Third, public awareness campaigns, public awareness campaigns regarding religious moderation can be carried out towards the wider community through online media such as *YouTube, Instagram, Twitter* and *Facebook* (Susanto, 2017). Campaigns for religious moderation through social media are a preventative measure to reduce and overcome intolerance in Indonesia and can even have a significant impact on achieving harmony between religious communities (Hardiyanto et al., 2023). Campaigns that spread messages of tolerance and religious moderation through social media and other platforms can reach a wider audience. The use of creative content such as videos, infographics, and interactive stories can further attract the attention of the general public.

E. Conclusion

This study found that the promotion of religious moderation in educational institutions has been supported by a comprehensive regulatory framework, ranging from

the national level through Presidential Regulation No. 58 of 2023 and the 2025–2045 National Medium-Term Development Plan, down to the technical and operational level in Ministerial Decree No. 450 of 2024. The strategy of integrating moderation into the Merdeka Curriculum, particularly through the Pancasila and *Rahmatan lil 'Alamin* Student Profile project, has proven crucial in shaping the character of students to be inclusive, balanced, and harmonious amidst the diversity of Indonesian society. Theoretically, this study contributes to the literature on Islamic education by formulating a conceptual framework that synergises macro-level policies with micro-pedagogical practices through four reinforcement models: understanding, prevention, eradication, and development. In practical terms, these findings offer strategic recommendations for educational institution managers and teachers in implementing government policies to counter radicalism and intolerance systematically within the school environment. Although it provides a strong analytical foundation, this study remains limited to a documentary scope. Therefore, further research using a field-based approach or comparative studies is required to evaluate the effectiveness of these policies more broadly and in-depth across various educational contexts.

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