



## Implementation of Religious Moderation Policies in the Islamic Education Curriculum to Prevent Radicalism and Strengthen Inclusivity in the Digital Era

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### ABSTRACT

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This study aims to analyze the implementation of religious moderation policies in the Islamic Education curriculum to prevent radicalism and strengthen students' inclusivity in the digital era. The research employed a qualitative case study approach. Data were collected through interviews, observations, and documentation, and analyzed using data condensation, reduction, display, and conclusion drawing. Data validity was ensured through source triangulation, technique triangulation, and member checking. The findings indicate that religious moderation policies are implemented through the integration of moderation values into curriculum content, learning activities, and school culture. The integration of values such as tolerance, balance, and respect for diversity strengthens students' inclusivity and critical digital literacy. The study also found that leadership commitment, teacher role modeling, curriculum integration, and an inclusive school environment support the implementation process. Meanwhile, exposure to radical online content and limited digital literacy remain significant challenges. The study concludes that implementing religious moderation within the Islamic Education curriculum is an effective strategy for preventing radicalism and fostering moderate, inclusive, and critical-minded students in the digital era

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## INTRODUCTION

The rapid advancement of information and communication technology in the digital era has significantly transformed patterns of social, cultural, and religious interaction within society. Easy access to a vast range of information enables individuals to acquire religious knowledge quickly and without geographical limitations. However, this development has also generated serious challenges, particularly the widespread dissemination of exclusive, intolerant, and radical religious ideologies through digital platforms. This phenomenon occurs because digital spaces often serve as effective channels for certain groups to spread narrow and decontextualized religious narratives. Various studies

indicate that young people are among the most vulnerable groups exposed to online radical content due to their intensive use of social media and limited critical religious literacy (Affan et al., 2026; Supriadi, 2022). Such conditions raise concerns regarding the sustainability of harmonious and multicultural social life (Mahdiyin, 2025; Mariyono, 2026). Consequently, systematic efforts through education are essential to instill the values of religious moderation as a foundation for fostering tolerance, inclusivity, and respect for diversity in an increasingly complex and digitally connected society (Nur & Jupri, 2025; Setiawan & Soewarno, 2024; Yulistina & Yustina, 2025).

One of the major challenges in improving educational quality today is the insufficient integration of character education and national values into the learning process, particularly within Islamic Religious Education (Alayoubi et al., 2020; Hosang & Katuuk, 2021). Educational practices often remain focused on cognitive achievement and academic performance, while the affective dimension and the development of students' moderate character receive less attention (Imad et al., 2021; Irwasyah & Suradji, 2021; Rusmini et al., 2026). As a result, students may possess adequate theoretical knowledge of religion but lack the ability to apply values of tolerance, dialogue, and respect for differences in their daily lives (Martina & Rakhmanina, 2025; Mohammad Saro'i, 2025). Furthermore, the rapid growth of digital technology allows students to access religious information from various sources whose credibility and theological orientation may not always align with the principles of Islam as a religion of mercy and peace (Ahmad Suaedy, 2022). The imbalance between religious knowledge acquisition and critical digital literacy may lead to misunderstandings of religious teachings. Therefore, educational quality should not only be measured by academic achievement but also by the capacity of educational institutions to cultivate moderate and inclusive character through curricula that are responsive to contemporary challenges (Abrar, 2025; Kurniawan & Afifi, 2024).

Empirical evidence from various madrasahs indicates that religious moderation has become an increasingly important concern in curriculum management and instructional practices (Hasanah et al., 2024; Lubis, 2020). Many madrasahs have integrated the values of religious moderation into curricular, co-curricular, and extracurricular activities to foster students who are tolerant and appreciative of diversity. Nevertheless, the implementation of such policies continues to face several challenges. In some institutions, teachers' understanding of the concept of religious moderation remains uneven, resulting in suboptimal internalization of moderation values during classroom instruction (Aziz, H. & Taja, 2016; Munawaroh & Latif Najmuddin, 2024). Moreover, the influence of social media and the continuous flow of unfiltered digital information often expose students to religious narratives that contradict the principles of moderation promoted by schools (Harford et al., 2026; Que et al., 2026; Suhayib & Ansyari, 2023). In certain cases, students have demonstrated tendencies toward exclusive thinking and limited openness to differing religious perspectives (Ding et al., 2026; Okur et al., 2025). These conditions suggest that

the success of religious moderation policies depends not only on the existence of regulations but also on the effectiveness of curriculum implementation, teacher competence, and the establishment of a supportive school culture that encourages moderate religious attitudes (Fauzian et al., 2025; Sampurna et al., 2024; Teori & Emosional, 2004).

Numerous previous studies have examined the implementation of religious moderation in Islamic education from various perspectives (Habsi et al., 2026). Many scholars argue that religious moderation plays a strategic role in promoting social harmony, preventing intolerance, and strengthening students' national identity (Baitussalam et al., 2026; Habsi, 2025). Other studies have demonstrated that integrating religious moderation values into Islamic Religious Education can enhance students' tolerance, dialogue skills, and appreciation of cultural and religious diversity (Abboud, 2026; Affan, 2025). Furthermore, several researchers emphasize the crucial role of teachers as agents of change responsible for transmitting moderation values through contextual and participatory learning approaches (Fatimah et al., 2025; Kaya, 2025; Rahmah & Hanif, 2026). These findings have contributed significantly to the theoretical foundation supporting the importance of religious moderation in education. However, most existing studies primarily focus on conceptual discussions, the development of learning models, or the evaluation of religious moderation programs in general (Maemonah et al., 2023; Setiawan & Soewarno, 2024; Shaker et al., 2023). Research specifically investigating the implementation of religious moderation policies within the Islamic Education curriculum as a strategy for preventing radicalism in the digital era remains relatively limited and requires further exploration (Domenici, 2025a; Yulistina & Yustina, 2025).

Other studies have revealed that digital technology has transformed both religious learning processes and students' access to religious information. Research findings indicate that digital media possesses a dual function: it serves as an effective educational resource while simultaneously acting as a medium for the dissemination of radical ideologies (Ali & Marasabessy, 2025; Domenici, 2025b; Mahdiyini, 2025; Mariyono, 2026). Several studies have explored the relationship between digital literacy and the strengthening of religious moderation, while others have investigated school strategies for combating radicalism through character education initiatives (Fauzian et al., 2025; Kurniawan & Afifi, 2024). Despite these contributions, a significant research gap remains regarding how religious moderation policies are translated into curriculum structures, instructional materials, school culture, and concrete pedagogical practices within madrasah settings (Hadi, 2020; Rahmah & Hanif, 2026). Moreover, many studies focus primarily on the outcomes of moderation programs without thoroughly examining the implementation processes involving multiple educational stakeholders (Ahmad Suaedy, 2022; Ainuri et al., 2026; Fahrudin et al., 2026). Therefore, further research is needed to provide a comprehensive understanding of the dynamics of implementing religious moderation policies within the Islamic Education curriculum and their

contribution to preventing radicalism and strengthening inclusivity among students in the digital era (Affan et al., 2026; Ilyas et al., 2026; Muis, 2026).

The novelty of this study lies in its integrated examination of three interrelated dimensions: the implementation of religious moderation policies, the strengthening of the Islamic Education curriculum, and the prevention of radicalism in the digital era within the context of madrasahs. Unlike previous studies that predominantly discuss religious moderation from a normative perspective or merely evaluate specific programs, this research seeks to uncover the policy implementation process comprehensively, encompassing planning, execution, and evaluation stages. In addition, the study investigates how moderation values are internalized through classroom instruction, school culture, digital technology utilization, and students' social interactions. This approach enables a more comprehensive understanding of the effectiveness of religious moderation policies in addressing the challenges posed by digitally mediated radicalism. Consequently, this study contributes theoretically to the development of Islamic educational management literature and offers practical insights for policymakers, school leaders, and educators in designing curricula that are responsive to diversity and digital transformation.

Based on the preceding discussion, this study focuses on three primary research questions: how religious moderation policies are implemented within the Islamic Education curriculum, how moderation values are integrated to prevent radicalism and strengthen inclusivity among students in the digital era, and what factors influence the successful implementation of these policies in madrasahs. This research is grounded in the argument that an Islamic Education curriculum systematically integrating religious moderation values can serve as an effective instrument for developing students who are tolerant, critical, and open to diversity. Furthermore, policy implementation supported by competent teachers, an inclusive school culture, and the educational use of digital technology is expected to minimize the spread of radical ideologies among students. By employing a qualitative case study approach, this study aims to provide an in-depth understanding of the implementation of religious moderation policies within the Islamic Education curriculum while contributing both conceptually and practically to the advancement of moderate, inclusive, and contextually relevant Islamic education in contemporary digital society.

## **METHOD**

This study employed a qualitative approach with a case study design to investigate the implementation of religious moderation policies within the Islamic Education curriculum in preventing radicalism and strengthening inclusivity in the digital era. The qualitative case study approach was selected because it enables an in-depth exploration of social phenomena, educational practices, and policy implementation within a specific context. The research was conducted at PP. Daar El-Ibad, Probolinggo which was purposively selected due to its active implementation of religious moderation programs integrated into the

Islamic Education curriculum and school culture. The site was considered appropriate because it provides a relevant context for examining how moderation values are internalized through educational activities and how educational stakeholders respond to the challenges of radicalism in the digital age. Research participants included the principal, vice principal, curriculum coordinator, Islamic Education teachers, and students who were directly involved in the implementation of religious moderation initiatives. Data were collected through semi-structured interviews, participant observations, and documentation studies. Interviews were conducted to obtain detailed information regarding policy implementation and educational practices, while observations focused on classroom interactions, learning activities, and school culture. Documentation analysis included curriculum documents, lesson plans, institutional policies, and reports related to religious moderation programs. Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña, which consists of data condensation, data reduction, data display, and conclusion drawing/verification. Data condensation was carried out by selecting and organizing relevant information obtained from interviews, observations, and documentation. Subsequently, the data were reduced through coding, categorization, and thematic classification to identify patterns related to curriculum implementation, radicalism prevention, and inclusivity development. The organized data were then presented through narrative descriptions and thematic displays to facilitate interpretation and understanding. Finally, conclusions were drawn and continuously verified by comparing emerging findings with field evidence throughout the research process. To ensure the credibility and trustworthiness of the findings, the study employed source triangulation, technique triangulation, and member checking. Source triangulation involved comparing information from different participants, while technique triangulation was conducted by cross-checking data collected through interviews, observations, and documentation. Member checking was also undertaken by confirming the accuracy of research findings with selected participants, thereby ensuring that the interpretations accurately reflected their experiences and perspectives regarding the implementation of religious moderation policies in the educational setting.

## RESULT AND DISCUSSION

### Result

#### **The Implementation of Religious Moderation Policies in the Islamic Education Curriculum to Prevent the Spread of Radicalism within Educational Institutions**

In the context of this study, the implementation of religious moderation policies in the Islamic Education curriculum refers to the systematic integration of moderation values, such as tolerance (*tasamuh*), balance (*tawazun*), justice (*i'tidal*), and respect for diversity, into curriculum planning, instructional processes, learning materials, and school culture. The policy implementation is

not limited to the formal inclusion of moderation concepts in curriculum documents but also encompasses practical efforts undertaken by educational stakeholders to cultivate students' moderate religious attitudes and prevent the emergence of radical ideologies. The findings reveal that religious moderation values are embedded in lesson plans, classroom discussions, collaborative learning activities, and extracurricular programs designed to promote peaceful coexistence and critical religious understanding. Furthermore, the institution actively encourages students to develop critical thinking skills when engaging with religious content encountered through digital media. Therefore, the implementation of religious moderation policies functions as both a preventive strategy against radicalism and a mechanism for strengthening students' awareness of religious diversity within contemporary society. The principal emphasized the strategic importance of religious moderation within the curriculum by stating:

“Religious moderation is not taught as a separate subject. Instead, it is integrated into every Islamic Education lesson and reinforced through school activities. We want students to understand that Islam promotes peace, tolerance, and respect for differences. This approach is intended to prevent students from being influenced by radical ideologies that are widely spread through social media.”

This statement indicates that the implementation of religious moderation is embedded throughout the educational process rather than being treated as an isolated topic. The principal's perspective demonstrates a policy orientation that seeks to institutionalize moderation values across academic and non-academic activities. The researcher interprets this approach as evidence of a preventive educational strategy aimed at strengthening students' resilience against radical narratives by fostering a comprehensive understanding of Islamic teachings grounded in moderation and social harmony. An Islamic Education teacher provided a similar perspective regarding classroom implementation:

“During classroom discussions, students are encouraged to express different opinions and learn to respect alternative viewpoints. We frequently discuss contemporary issues circulating online and guide students to evaluate information critically using Islamic principles and reliable sources.”

The teacher's statement highlights the pedagogical dimension of religious moderation implementation. Rather than emphasizing rote learning, the instructional process encourages dialogue, critical thinking, and reflective engagement with contemporary issues. The researcher interprets this finding as an indication that religious moderation is operationalized through participatory learning practices that empower students to critically assess religious information. Such an approach contributes to the prevention of radicalism by reducing students' susceptibility to extremist interpretations disseminated through digital platforms. Classroom observations revealed that teachers consistently incorporated moderation values into instructional activities. During observed lessons, students participated in group discussions concerning

religious diversity, ethical communication in digital spaces, and the importance of respecting differing interpretations within Islamic scholarship. The researcher also observed that teachers facilitated open dialogue and encouraged students to provide evidence-based arguments while maintaining respectful interactions. Furthermore, school assemblies and extracurricular programs frequently emphasized themes related to tolerance, peaceful coexistence, and national unity. These observations suggest that religious moderation is not merely articulated in policy documents but is actively practiced within daily educational activities. The researcher interprets these findings as evidence of a school-wide commitment to creating a learning environment that discourages exclusivist attitudes and promotes inclusive religious understanding.

The findings demonstrate that the implementation of religious moderation policies within the Islamic Education curriculum is carried out through the integration of moderation values into curriculum content, teaching practices, and school culture. School leaders and teachers share a common commitment to fostering students' understanding of Islam as a religion that promotes peace, tolerance, and mutual respect. Through dialogical learning approaches and critical engagement with contemporary religious issues, students are encouraged to develop balanced perspectives and resistance toward radical ideologies. Consequently, religious moderation serves as an essential educational framework for preventing radicalism within educational institutions.

The data indicate a consistent pattern whereby religious moderation policies are implemented through collaborative efforts involving school leadership, teachers, curriculum structures, and educational activities. Rather than relying solely on formal regulations, the institution emphasizes the practical internalization of moderation values through daily interactions and learning experiences. This integrated approach contributes to the development of students' critical awareness and inclusive religious attitudes.

**Table 1.** Implementation of Religious Moderation Policies in the Islamic Education Curriculum

<b>Informant Position</b>	<b>Interview Excerpt</b>	<b>Indicator</b>
<b>Principal</b>	Religious moderation is integrated into Islamic Education lessons and school activities to strengthen tolerance and prevent radical influences.	Policy integration into curriculum and school programs
<b>Islamic Education Teacher</b>	Students are encouraged to engage in dialogue, respect differing opinions, and critically evaluate religious information.	Moderation-based learning practices
<b>Curriculum Coordinator</b>	Learning materials are designed to include themes of tolerance, diversity, and peaceful coexistence.	Curriculum development based on moderation values
<b>Student</b>	Teachers frequently remind us to verify information and avoid judging people with different views.	Development of critical religious literacy

<b>Vice Principal for Student Affairs</b>	Extracurricular activities are used to strengthen inclusivity and intergroup cooperation.	Reinforcement through school culture
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The table demonstrates that the implementation of religious moderation policies is not confined to a single educational component but is distributed across multiple institutional levels. School leaders focus on policy formulation and program integration, curriculum coordinators ensure the inclusion of moderation values within learning materials, and teachers translate these values into classroom practices. Meanwhile, students experience the direct outcomes of these efforts through enhanced awareness of tolerance and critical engagement with religious information. This multidimensional implementation reflects a holistic educational strategy that combines policy, pedagogy, and school culture. Furthermore, the findings reveal strong alignment among educational stakeholders regarding the objectives of religious moderation. The consistency between administrative policies, curriculum design, classroom instruction, and student experiences suggests that moderation values have become embedded within the institutional culture. Such alignment strengthens the effectiveness of preventive measures against radicalism because students encounter moderation messages through various educational channels. The convergence of perspectives among stakeholders indicates that successful implementation depends not only on policy directives but also on collective commitment and continuous reinforcement within the learning environment. Pattern Emerging from the Data: The dominant pattern identified in this study is the institutional integration of religious moderation values through curriculum, pedagogy, and school culture, creating a comprehensive preventive framework against radicalism and fostering moderate religious attitudes among students.

### **The Values of Religious Moderation Integrated into Islamic Education Learning Processes to Strengthen Students' Inclusivity in the Digital Era**

In this study, the integration of religious moderation values into Islamic Education learning processes refers to the systematic incorporation of principles such as tolerance (tasamuh), balance (tawazun), justice (i'tidal), consultation (shura), and respect for diversity into teaching strategies, learning activities, classroom interactions, and digital literacy practices. This integration aims to develop students' inclusive attitudes by encouraging openness to differences, critical evaluation of information, and responsible engagement in digital environments. The findings indicate that religious moderation values are embedded not only in curriculum content but also in pedagogical approaches that promote dialogue, collaborative learning, and reflective thinking. Through these learning experiences, students are guided to understand religious diversity from a moderate perspective and to develop the ability to interact constructively with people from different backgrounds. Consequently, religious moderation functions as an educational foundation for strengthening inclusivity and

preparing students to navigate the complexities of the digital era. An Islamic Education teacher explained:

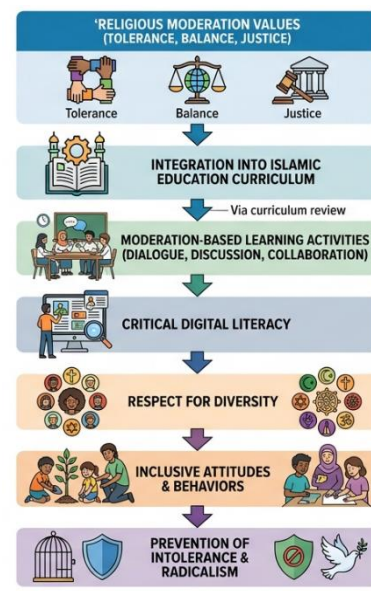
“In our classes, students are encouraged to discuss contemporary issues they encounter on social media. We guide them to evaluate information critically and compare it with Islamic teachings that emphasize compassion, tolerance, and respect for others.”

This statement demonstrates that religious moderation values are integrated through contextual learning approaches that connect classroom instruction with students’ digital experiences. The teacher’s emphasis on critical evaluation reflects an effort to develop students’ digital literacy while reinforcing Islamic ethical principles. The researcher interprets this finding as evidence that moderation-based learning enables students to become more reflective and less vulnerable to exclusive or intolerant narratives circulating in online environments. By linking religious teachings with contemporary digital realities, the learning process strengthens students’ ability to engage inclusively with diverse perspectives. A student described his learning experience as follows:

“Teachers often remind us that having different opinions is normal. We are taught to listen to others respectfully and verify information before sharing it online.”

This statement highlights the role of Islamic Education in shaping students’ attitudes toward diversity and digital responsibility. The researcher interprets this finding as an indication that religious moderation values are internalized through continuous interaction, reflection, and practice. Students are not only taught religious concepts but are also encouraged to apply them in their daily communication and online behavior.

**Image 1.** Conceptual Flow of Building Islamic Value Foundations



The conceptual flow illustrates that the development of inclusive students begins with the integration of religious moderation values into curriculum

content and learning activities. Through dialogue, collaborative learning, and critical engagement with digital information, students gradually develop awareness of diversity and respect for differing viewpoints. This process ultimately contributes to the formation of inclusive behaviors and resilience against intolerance and radicalism. The findings suggest that inclusivity is not achieved through theoretical instruction alone but through continuous educational experiences that connect religious values with real-world social interactions and digital engagement. Classroom observations revealed that teachers frequently used discussion-based and collaborative learning methods to encourage students to express opinions and engage with diverse perspectives. During several observed lessons, students analyzed online content related to religious issues and were guided to identify misinformation, bias, and intolerant narratives. Teachers consistently emphasized respectful communication and evidence-based reasoning when discussing sensitive topics. Furthermore, students demonstrated positive interactions with peers from different social and cultural backgrounds, reflecting an environment that values openness and mutual respect. The researcher interprets these observations as evidence that religious moderation values have become embedded in daily learning practices. Such integration contributes significantly to strengthening students' inclusivity by fostering critical awareness, empathy, and constructive engagement with diversity both offline and online.

The findings indicate that religious moderation values are integrated into Islamic Education learning through instructional strategies that combine religious knowledge, critical thinking, and digital literacy. Teachers actively facilitate dialogue, encourage respect for diverse perspectives, and promote responsible digital engagement. As a result, students develop inclusive attitudes characterized by openness, empathy, and respect for differences. The integration of moderation values therefore serves as an effective mechanism for strengthening inclusivity and reducing the influence of intolerant ideologies in the digital era. The data reveal a recurring pattern in which religious moderation values are translated into practical learning experiences that connect classroom instruction with students' everyday digital interactions. The integration process involves curriculum content, teaching methods, digital literacy activities, and social interactions within the school environment. These interconnected elements collectively contribute to the development of inclusive attitudes and moderate religious understanding among students.

**Table 2.** Observation Results on the Integration of Religious Moderation Values

Observation Aspect	Field Observation Results	Inclusivity Indicator
Classroom Discussion	Students freely expressed different opinions and respected alternative viewpoints.	Openness to diversity
Digital Literacy Activities	Students critically analyzed religious content from social media.	Critical thinking and verification

Teacher Facilitation	Teachers encouraged dialogue and respectful communication.	Tolerance and mutual respect
Collaborative Learning	Students worked in mixed groups regardless of social background.	Inclusive interaction
School Culture	School programs promoted cooperation, harmony, and diversity appreciation.	Social inclusivity

The observation data demonstrate that inclusivity is cultivated through deliberate pedagogical and institutional practices rather than occurring naturally. Teachers play a central role in facilitating dialogue, encouraging critical reflection, and creating learning environments where students feel comfortable expressing differing opinions. The integration of digital literacy into Islamic Education further strengthens students' ability to engage critically with online religious information. This finding suggests that inclusivity is closely linked to students' capacity to evaluate information responsibly and appreciate diversity within a digital context. Moreover, the findings reveal a strong relationship between classroom practices and broader school culture. Students' willingness to collaborate across social differences reflects the consistent reinforcement of moderation values throughout various educational activities. The alignment between instructional practices and institutional programs creates a supportive environment for inclusivity. Such consistency appears to be a key factor in ensuring that moderation values are not merely understood conceptually but are also translated into observable behaviors and social interactions. The dominant pattern emerging from the data is the systematic integration of religious moderation values through curriculum content, participatory learning methods, digital literacy practices, and inclusive school culture. This integrated educational process fosters students' openness to diversity, strengthens critical engagement with digital information, and promotes inclusive attitudes that contribute to the prevention of intolerance and radicalism in the digital era.

### **Supporting and Inhibiting Factors in the Implementation of Religious Moderation Policies within the Islamic Education Curriculum and Their Implications for the Development of Students' Moderate Character**

In this study, supporting and inhibiting factors refer to various internal and external conditions that influence the effectiveness of implementing religious moderation policies within the Islamic Education curriculum. Supporting factors include institutional commitment, teacher competence, curriculum integration, parental involvement, and a positive school culture that promotes tolerance and inclusivity. Conversely, inhibiting factors encompass limited understanding of religious moderation among some stakeholders, the influence of intolerant digital content, insufficient digital literacy, and inconsistencies in policy implementation. These factors significantly affect the process of developing students' moderate character, which is characterized by tolerance, balance, openness, respect for diversity, and the ability to respond critically to religious

issues. Therefore, understanding both supporting and inhibiting factors is essential for evaluating the effectiveness of policy implementation and identifying strategies to strengthen religious moderation within educational institutions.

The findings reveal that the implementation of religious moderation policies is influenced by a combination of supporting and inhibiting factors that interact dynamically within the educational environment. Interviews with school leaders, teachers, and students indicate that strong institutional commitment, curriculum integration, and teacher role modeling contribute significantly to the successful internalization of moderation values. However, respondents also highlighted several challenges, particularly the widespread exposure of students to unverified religious information through social media platforms and the varying levels of digital literacy among students and educators. The following table summarizes the key supporting and inhibiting factors identified during the study.

**Table 3.** Supporting and Inhibiting Factors in the Implementation of Religious Moderation Policies

Category	Findings	Implications for Students' Moderate Character
Supporting Factor	Strong commitment from school leadership	Strengthens institutional support for moderation values
Supporting Factor	Integration of moderation values into curriculum and learning activities	Enhances students' understanding of tolerance and diversity
Supporting Factor	Teachers as role models of moderate behavior	Encourages the internalization of positive attitudes
Supporting Factor	Inclusive school culture and extracurricular activities	Develops cooperation and mutual respect among students
Supporting Factor	Collaboration between school and parents	Reinforces moderation values beyond the classroom
Inhibiting Factor	Exposure to radical and intolerant online content	Increases vulnerability to extremist narratives
Inhibiting Factor	Limited digital literacy among some students	Reduces ability to critically evaluate information
Inhibiting Factor	Differences in teachers' understanding of moderation concepts	Creates inconsistencies in classroom implementation
Inhibiting Factor	Influence of exclusive religious groups outside school	Potentially weakens moderation messages delivered at school
Inhibiting Factor	Limited training and professional development opportunities	Restricts the effectiveness of policy implementation

The data presented in Table 3 demonstrate that the effectiveness of religious moderation policies depends largely on institutional and pedagogical support systems. The strongest supporting factors originate from within the educational institution itself, particularly leadership commitment, curriculum integration, and teachers' exemplary conduct. These findings suggest that religious moderation is more likely to be successfully internalized when

moderation values are consistently reinforced through policies, instructional practices, and social interactions. The role of teachers is especially significant because students tend to learn not only from formal instruction but also from observed behaviors and attitudes. Consequently, teachers who embody moderation principles become influential agents in shaping students' perceptions of religious diversity and social coexistence. At the same time, the data reveal that external influences, particularly those associated with digital media, represent substantial obstacles to policy implementation. The availability of radical and intolerant content on social networking platforms creates competing narratives that may challenge the moderation values promoted within schools. Furthermore, limited digital literacy reduces students' ability to critically assess information and identify misleading religious content. Another significant challenge lies in the inconsistency of teachers' understanding regarding religious moderation concepts, which may lead to variations in implementation across classrooms. These findings indicate that successful policy implementation requires not only institutional commitment but also continuous capacity building for educators and systematic efforts to strengthen students' digital literacy skills. Without addressing these challenges, the impact of religious moderation programs may be diminished by external ideological influences.

Field observations support the interview findings by demonstrating that schools with strong leadership commitment and active teacher involvement tend to create more inclusive learning environments. During classroom observations, teachers frequently encouraged respectful dialogue and critical discussions regarding religious diversity and digital information. Students generally exhibited positive interactions and openness toward differing viewpoints. However, observations also revealed that some students occasionally referenced religious information obtained from social media without verifying its accuracy. In several instances, teachers needed to provide clarification and guide students toward more balanced interpretations. These observations reinforce the argument that while school-based moderation initiatives are effective in promoting inclusive attitudes, external digital influences continue to present challenges that require ongoing educational intervention and digital literacy development.

The findings indicate that the implementation of religious moderation policies is supported by institutional commitment, curriculum integration, teacher role modeling, inclusive school culture, and collaboration with parents. Conversely, challenges emerge from the influence of radical online content, limited digital literacy, inconsistencies in teachers' understanding of moderation concepts, and external ideological pressures. These factors collectively influence the effectiveness of efforts to develop students' moderate character. Therefore, successful implementation requires a comprehensive strategy that strengthens supporting factors while simultaneously addressing existing barriers.

The data reveal a clear pattern showing that the development of students' moderate character is strongly influenced by the interaction between institutional

support mechanisms and external environmental challenges. Schools that consistently integrate moderation values into curriculum, pedagogy, and school culture tend to produce students who demonstrate greater tolerance, inclusivity, and critical thinking. However, the effectiveness of these efforts is continually tested by the rapid flow of digital information and external ideological influences. The dominant pattern emerging from the study is that religious moderation policies achieve optimal outcomes when institutional commitment, teacher competence, digital literacy, and collaborative stakeholder engagement operate synergistically to counterbalance the influence of radical and intolerant narratives in the digital era. This pattern suggests that the sustainability of students' moderate character development depends on the continuous alignment of educational policies, instructional practices, and digital resilience-building initiatives.

## Discussion

The findings of this study indicate that the implementation of religious moderation policies within the Islamic Education curriculum plays a strategic role in preventing radicalism and fostering inclusive attitudes among students. This finding is consistent with the theory of religious moderation promoted by the Indonesian Ministry of Religious Affairs, which emphasizes the principles of *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) as essential foundations for maintaining social harmony in pluralistic societies. The results also support the argument of educational theorists who view schools as social institutions responsible not only for transmitting knowledge but also for cultivating democratic and inclusive values. The integration of moderation values into curriculum content, classroom instruction, and school culture demonstrates that religious education can function as a preventive mechanism against radical ideologies. This finding aligns with previous studies that have identified Islamic Education as an effective medium for promoting tolerance and strengthening social cohesion. However, the present study extends existing knowledge by demonstrating how moderation values are systematically implemented through curriculum policies and learning practices within the context of contemporary digital challenges.

The study further reveals that the integration of religious moderation values into Islamic Education learning processes contributes significantly to strengthening students' inclusivity in the digital era. This finding is in accordance with constructivist learning theory, which argues that students develop understanding and values through active participation, dialogue, and social interaction. The observed use of discussion-based learning, collaborative activities, and critical analysis of digital content reflects a pedagogical approach that encourages students to construct meaning through engagement with diverse perspectives. Similar findings have been reported in previous studies

highlighting the importance of dialogical learning in developing tolerant and inclusive attitudes among students. Nevertheless, this study offers a distinctive contribution by emphasizing the integration of digital literacy into moderation-based learning. While earlier research often focused on face-to-face interactions, the present findings suggest that digital literacy has become an indispensable component of religious education because students increasingly encounter religious narratives through online platforms. Consequently, inclusivity in the digital era requires not only tolerance toward diversity but also the ability to critically evaluate digital information.

Another important finding concerns the role of teachers and school leadership in facilitating the successful implementation of religious moderation policies. The study found that strong institutional commitment, curriculum integration, and teacher role modeling are among the most influential supporting factors in developing students' moderate character. These findings support social learning theory, which emphasizes that individuals acquire attitudes and behaviors through observation and interaction with significant role models. Previous studies have similarly identified teachers as key agents in transmitting moderation values and promoting peaceful coexistence within educational settings. However, the present research demonstrates that teacher influence extends beyond classroom instruction to include guidance in navigating digital environments and addressing contemporary religious issues. Conceptually, this suggests that the role of educators is evolving from knowledge transmitters to facilitators of critical religious literacy. Therefore, effective implementation of religious moderation policies requires educators who possess not only strong religious competence but also the pedagogical and digital skills necessary to engage students in meaningful and reflective learning experiences.

Despite the positive outcomes identified in this study, several inhibiting factors were found to challenge the implementation of religious moderation policies. Exposure to radical online content, limited digital literacy, and inconsistencies in teachers' understanding of moderation concepts emerged as significant barriers. These findings partially differ from earlier studies that primarily focused on institutional and curricular challenges while giving limited attention to the influence of digital environments. The present study highlights that the digital era has fundamentally transformed the context in which religious education operates. Radical narratives are no longer confined to physical spaces but can be disseminated rapidly through social media, online communities, and digital communication networks. From a conceptual perspective, this finding reinforces the argument that religious moderation should not be understood solely as a theological or pedagogical issue but also as a digital literacy issue. Consequently, efforts to prevent radicalism must incorporate strategies that strengthen students' ability to critically assess information, recognize misinformation, and engage responsibly with digital content.

The theoretical implications of this study lie in its contribution to the development of an integrated framework linking religious moderation, Islamic

Education, digital literacy, and character formation. The findings suggest that the effectiveness of religious moderation policies depends on the interaction between curriculum design, pedagogical practices, institutional culture, and students' engagement with digital information. This integrated perspective enriches existing literature on Islamic educational management by demonstrating how moderation values can be operationalized within contemporary educational contexts. Practically, the findings provide important recommendations for educational institutions. Schools and madrasahs should strengthen curriculum integration of moderation values, provide continuous professional development for teachers, promote digital literacy programs, and foster collaboration among school leaders, teachers, parents, and the wider community. Such efforts will enhance the sustainability of religious moderation initiatives and ensure that students develop the knowledge, attitudes, and competencies necessary to become inclusive, tolerant, and critically aware citizens in an increasingly digital and diverse society.

## CONCLUSION

This study concludes that the implementation of religious moderation policies within the Islamic Education curriculum serves as an effective strategy for preventing the spread of radicalism and fostering inclusive attitudes among students in the digital era. The findings reveal that religious moderation values are systematically integrated into curriculum content, learning activities, and school culture through the principles of tolerance, balance, justice, and respect for diversity. The implementation process is supported by institutional commitment, curriculum development, and pedagogical practices that encourage dialogue, critical thinking, and responsible digital engagement. Through these efforts, students are guided to develop moderate religious perspectives and greater resilience against radical and intolerant ideologies circulating in digital environments. The study further demonstrates that the integration of religious moderation values into Islamic Education learning processes contributes significantly to strengthening students' inclusivity. Moderation-based instructional strategies, collaborative learning activities, and digital literacy practices enable students to appreciate diversity, respect differing viewpoints, and critically evaluate religious information obtained from online sources. These educational experiences not only enhance students' understanding of religious teachings but also cultivate social attitudes that support peaceful coexistence in multicultural societies. Consequently, religious moderation functions as both a preventive framework against radicalism and a transformative approach for developing inclusive and responsible digital citizens. In addition, the study identifies several supporting and inhibiting factors influencing the implementation of religious moderation policies. Supporting factors include strong leadership commitment, curriculum integration, teacher role modeling, inclusive school culture, and collaboration between schools and parents. Conversely, challenges arise from exposure to

radical online content, limited digital literacy, inconsistencies in teachers' understanding of moderation concepts, and external ideological influences. The findings indicate that the development of students' moderate character depends on the synergy between institutional support mechanisms and efforts to address these challenges. Therefore, educational institutions should strengthen teacher capacity-building programs, enhance digital literacy initiatives, and promote stakeholder collaboration to ensure the sustainability and effectiveness of religious moderation policies in fostering tolerant, inclusive, and critically minded students in the digital age.

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