

MODERATE ISLAMIC EDUCATION CURRICULUM DESIGN: REALIZING TOLERANCE AMIDST SOCIAL DIVERSITY IN THE ERA OF SOCIETY 5.0

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Abstract

Moderate Islamic education with a tolerant curriculum amidst diversity is crucial in shaping a generation that not only understands religious teachings but also values social and cultural differences. In Indonesia, which is rich in pluralism, the development of an Islamic education curriculum that prioritizes moderation and tolerance is a key challenge in fostering social peace. This study aims to recommend a model for designing Islamic education curricula that instills values of moderation, interfaith tolerance, and respect for differences. The approach used in this study is qualitative, with a library research method, relying on the collection of relevant literature to explore the concepts and best practices in moderate curriculum design. The results of the study indicate that an Islamic education curriculum that emphasizes moderation and tolerance must integrate materials on religious pluralism, apply dialogical and collaborative teaching methods, and include assessments based on attitudes of tolerance toward differences. Additionally, the curriculum should prioritize teaching universal values such as peace, justice, and mutual respect. Collaboration between the government, educational institutions, and society is essential to realizing an adaptive, inclusive Islamic education curriculum that can create a more peaceful and harmonious society amidst diversity.

Keywords: Islamic Education, Moderate, Curriculum, Tolerant

Abstrak

Pendidikan Islam moderat dengan kurikulum yang toleran di tengah keberagaman menjadi sangat penting dalam membentuk generasi yang tidak hanya memahami ajaran agama, tetapi juga mampu menghargai perbedaan sosial dan budaya. Di Indonesia yang kaya akan pluralitas, pengembangan desain kurikulum pendidikan Islam yang mengedepankan moderasi dan toleransi menjadi tantangan utama dalam menciptakan kedamaian sosial. Penelitian ini bertujuan untuk merekomendasikan model desain kurikulum pendidikan Islam agar lebih menanamkan nilai-nilai moderasi, toleransi beragama, serta penghargaan terhadap perbedaan. Pendekatan yang digunakan dalam penelitian ini adalah kualitatif dengan jenis library research, yang mengandalkan pengumpulan literatur terkait untuk menggali konsep dan praktek terbaik dalam desain kurikulum yang moderat. Hasil penelitian menunjukkan bahwa desain kurikulum pendidikan Islam yang mengedepankan moderasi dan toleransi harus mengintegrasikan

materi tentang pluralitas agama, penerapan metode pembelajaran berbasis dialog dan kolaborasi, serta penilaian yang berbasis sikap toleransi terhadap perbedaan. Selain itu, kurikulum tersebut harus mengutamakan pengajaran nilai-nilai universal seperti kedamaian, keadilan, dan saling menghormati. Kolaborasi antara pemerintah, lembaga pendidikan, dan masyarakat sangat diperlukan untuk mewujudkan kurikulum pendidikan Islam yang adaptif, inklusif, dan mampu menciptakan masyarakat yang lebih damai dan harmonis di tengah perbedaan.

Kata kunci: Pendidikan Islam, Moderat, Kurikulum, Toleran

INTRODUCTION

In the midst of rapid social change and global dynamics, Indonesia, as a country with a majority Muslim population, faces great challenges in maintaining harmony between religious groups (Alim and Munib 2021). In recent years, the phenomenon of intolerance and radicalization among some groups of people has increasingly surfaced, both in everyday social life and in the education space. The spread of extreme and sectarian views based on religion adds to the complexity of social problems faced by this nation. One of the sectors that is very instrumental in shaping moderate and tolerant attitudes in the younger generation is education (Muchlis 2022). However, in practice, the Islamic education curriculum in Indonesia still faces great challenges in teaching the values of religious tolerance in accordance with the needs of an increasingly plural society (Gusmita Dewi 2023). In this context, it is important to reflect on how Islamic education can be changed and adapted to the times, especially in terms of instilling the values of tolerance for differences.

The diversity of religions, ethnicities, and cultures that exist in Indonesia is often a problem point that triggers social tensions. Attitudes of intolerance towards different religious groups or beliefs often appear in the form of physical violence, social discrimination, and marginalization of minority groups. In this case, education has a very important role in creating a generation that is able to coexist peacefully in the midst of diversity (Rofiqi 2019). Islamic education as an integral part of the education system in Indonesia should be able to shape the character of students who not only understand religious teachings deeply, but also appreciate differences and are able to establish harmony with others (Naj'ma and Bakri 2021). Although the current Islamic education curriculum already includes moral and ethical values, the application of the principles of tolerance in everyday life is still limited, and is often emphasized more on teaching religious teachings exclusively.

Islamic education in Indonesia, despite its strategic role in shaping the nation's character, often does not reflect the values of moderation needed to create a harmonious and inclusive society (Hendi Sugianto and Diva 2023). In many cases, the existing Islamic education curriculum still focuses on understanding religious doctrines without providing sufficient space for students to learn about the importance of tolerance, interfaith harmony, and acceptance of differences (Puspita Sari et al. 2024). This further exacerbates the potential for radicalization among the younger generation, which is

often triggered by a narrow and exclusive understanding of religion. For this reason, a more moderate and tolerant transformation of the Islamic education curriculum is urgently needed, which not only teaches religion but also teaches the values of togetherness, mutual respect, and appreciation of existing diversity.

This phenomenon reflects the importance of a research topic that focuses on the transformation of a more tolerant Islamic education curriculum. Given the huge challenges faced in creating a harmonious society, a step to be able to design an Islamic education curriculum needs to be taken to create a generation that is more moderate and ready to live in a plural society. The transformation of the Islamic education curriculum that is more adaptive to the needs of the times and able to instill the values of religious tolerance is a very relevant thing to discuss (Sayyi and Rofiqi 2024a). In this context, Islamic education is not only a tool to teach religious teachings, but also serves as a means to shape the character of a nation that is able to accept and coexist with other groups that have religious and cultural differences.

The importance of this research also lies in its urgency to overcome the great challenge of maintaining social harmony in the midst of diversity. A more moderate and tolerant Islamic education curriculum is expected to be a solution to create a generation that not only understands their religion, but also respects other religions. Thus, Islamic education not only functions to form individuals who obey religious teachings, but also to form individuals who can contribute to the creation of peace and social harmony. This research is expected to make a significant contribution to the development of Islamic education policies based on the principles of tolerance and moderation, which are essential for realizing a more peaceful and harmonious social life.

In line with that, the religious moderation policy launched by the Ministry of Religious Affairs of the Republic of Indonesia is one of the important steps in encouraging this change. This policy aims to develop a moderate attitude in religion, avoid extremism, and create awareness of the importance of coexistence in diversity (Rofiqi et al. 2024). The policy encourages Islamic religious education to integrate the values of moderation and religious tolerance in the education curriculum. This is an important step in responding to the challenges of intolerance and radicalization that are rampant, especially among the younger generation. Through this policy, it is hoped that Islamic education can teach the values of nationality and gender equality that respect diversity (Sayyi, Huda, et al. 2022), and tackle the spread of radical ideas that can damage national unity.

The importance of a moderate Islamic education curriculum design is not only based on existing social challenges, but also on previous research that shows weaknesses in teaching tolerance in Islamic education. Some research, such as that conducted by Suprpto, found that although tolerance values were introduced in the Islamic education curriculum, their application in the field was still minimal and still needed to be developed more integratively (Suprpto 2020b). Another study, conducted by Sumadi,

also showed that although pesantren have the potential to teach religious moderation, the existing curriculum still focuses more on religious doctrine and does not provide enough space for the development of inclusive attitudes (Sumadi et al. 2023). Research by Purwanto highlights the importance of integrating the value of religious moderation in the curriculum of Islamic higher education, which also indicates the need for improvement in the teaching of tolerance at the primary and secondary education levels (Purwanto et al. 2019).

From these previous studies, this research brings novelty by highlighting the transformation of the Islamic education curriculum, which is more concrete and based on the religious moderation policy of the Ministry of Religious Affairs. This research will not only examine the effectiveness of the existing curriculum but will also provide practical solutions in designing a more tolerant and moderate Islamic education curriculum. This research will combine theoretical studies of Islamic education with religious moderation policies that have been promoted by the government, and provide new insights into how the Islamic education curriculum can adapt to meet the needs of an increasingly plural and pluralistic society. Thus, this research aims to produce an Islamic education curriculum model that is more inclusive, can reduce the potential for social conflict, and form a more tolerant and moderate generation.

The novelty of this research lies in a more holistic and integrated approach, which not only sees the Islamic education curriculum as religious teaching material alone, but also as a tool to shape social attitudes that are more open and respectful of diversity. This research will also explore how the Ministry of Religious Affairs' religious moderation policy can be integrated with the Islamic education curriculum to create a younger generation that is ready to coexist with other religious and cultural groups. With this more targeted approach, it is hoped that this research can make a real contribution to the development of a more moderate Islamic education policy, as well as a reference for the development of Islamic education curricula in countries with large Muslim populations.

This research has great significance in improving the quality of Islamic religious education in Indonesia, as well as contributing to the creation of a more harmonious and peaceful society. The results of this research are expected to be taken into consideration by policymakers in designing an Islamic education curriculum that is more adaptive and based on the values of tolerance and moderation. In addition, this research is also expected to contribute to the world of Islamic education globally, especially in the context of countries that have high religious and cultural diversity. Thus, this research is not only relevant for Indonesia but can also contribute to global efforts in promoting tolerance and peace through education.

The purpose of this study is to analyze the model of Islamic education curriculum design with tolerance and a moderate outlook in the midst of socio-cultural diversity in Indonesia. This research aims to explore the potential of the Islamic education curriculum in instilling the values of religious tolerance and moderation, as well as

providing relevant recommendations for the development of curriculum designs that are more inclusive and adaptive to the times. With these objectives, this research is expected to provide new insights into how the Islamic education curriculum can be applied more effectively in creating a generation that is more tolerant, open, and ready to face global challenges in an increasingly plural world.

METHODS

This research uses a qualitative approach with the type of *library research*, which aims to analyze a more tolerant Islamic education curriculum design model in the midst of diversity. Creswell et al., in Sayyi, Afandi, and Al-Manduriy, explained that a qualitative approach was chosen because this research aims to understand the phenomenon in depth through interpretation and analysis of various relevant literature (Sayyi, Afandi, and Al-Manduriy 2023). *Library research*, or *library research* allows researchers to explore various sources of writings, documents, articles, books, and previous research results related to the Islamic education curriculum, religious moderation, and the policies of the Ministry of Religious Affairs of the Republic of Indonesia regarding religious moderation (Sayyi and Rofiqi 2024b). By using this approach, the research can collect descriptive, analytical, and theoretical data that will provide a comprehensive picture of the issues raised.

Practically, this research begins with the collection of relevant literature, including books, scientific journals, policy documents, and previous research results relevant to the theme of moderate Islamic education and religious moderation policies (Sayyi, Gaffar, and Nisak 2023). Furthermore, sorting and selection of sources that are considered to have high relevance and credibility are carried out to provide an accurate picture (Budiyanto, Hartono, and Munirah 2022). After that, researchers will analyze the literature that has been collected, focusing on issues related to the implementation of a more tolerant and moderate Islamic education curriculum, as well as how religious moderation policies can be integrated in Islamic education (van de Pol, Volman, and Beishuizen 2010). This analysis will produce findings that will be used to formulate recommendations regarding the transformation of the Islamic education curriculum that be more inclusive and adaptive to the needs of diversity in Indonesia.

RESULTS AND DISCUSSION

A. The Concept of Moderate Islamic Education Curriculum

The concept of a moderate-oriented Islamic education curriculum is an approach designed to create an education system that not only teaches in-depth religious knowledge but is also able to shape the character of students who are tolerant, inclusive, and respect diversity (Imam Syafei et al. 2022). This curriculum emphasizes a balance between the deep teachings of Islam and universal human values that can be accepted by various religious and cultural groups (Al-madani 2020). Moderate Islamic education seeks to teach the principles of justice, peace, and mutual respect between religious

communities, which are the main basis for creating a harmonious and open society to differences.

The importance of a moderate Islamic education curriculum is increasingly felt in the midst of a pluralistic Indonesian society. Indonesia, with its abundant ethnic, religious, and cultural diversity, requires education that can shape the character of individuals who not only understand the teachings of Islam well but are also able to dialogue and cooperate with individuals from different backgrounds (S 2022). The moderate Islamic education curriculum must teach students to appreciate differences, both in religious and cultural contexts, and instill tolerance values that can maintain national unity.

In this context, the moderate Islamic education curriculum contains an approach that is adaptive and responsive to changing times and socio-cultural dynamics. One of the main characteristics of this curriculum is the application of a holistic approach that not only focuses on cognitive aspects, but also integrates affective and psychomotor aspects in learning (Suprpto 2020b). In this way, Islamic education not only teaches religious theory but also encourages students to apply the values of moderation in their daily lives, including in social interactions with other people of different beliefs or cultures.

In addition, a moderate-minded Islamic education curriculum should also emphasize the importance of a comprehensive understanding of Islamic teachings by prioritizing the principles of *tawassut* (simplicity), *i'tidal* (justice), and *tasamuh* (tolerance) (Nashohah 2021). In this case, learning is not only focused on the exclusive teachings of Islam, but also on how Islam respects plurality and diversity. Learners need to be taught that Islam is a religion that is *rahmatan lil 'alamin*, bringing peace and prosperity to all humanity, regardless of differences in religion and cultural background (Sayyi, Afandi, and Al-Manduriy 2023b).

The implementation of a moderate-minded Islamic education curriculum must also pay attention to inclusive and dialogue-based teaching methodologies. Dialogue-based teaching methods allow learners to think critically, ask questions, and discuss the religious and social values taught (Hosnan and Abdul Halim 2024). In the context of moderation, this method teaches the importance of listening to each other, understanding others' points of view, and resolving differences in a peaceful and dignified manner. Moderate Islamic education not only prioritizes teaching about what is right according to religion, but also makes room for differences in understanding that can be accepted with mutual respect.

A moderate Islamic education curriculum should also include materials that explore contemporary issues related to tolerance and pluralism. For example, in Islamic Cultural History lessons, learners can be taught about the history of Islam's interaction with various cultures and religions around the world, showing how Islam developed in diverse social contexts (Shofyan 2022). In this way, learners not only recognize Islam as a religion that teaches peace, but also as a religion that is open to interacting with various cultures and traditions.

In practice, the moderate Islamic education curriculum also integrates social values that are relevant to the challenges of the times. One important element that needs to be included is the values of gender equality, human rights, and social justice. Learners need to be given an understanding that Islam not only teaches the obligations of worship, but is also committed to creating a just, prosperous society and respecting individual rights (Bizany and Islam 2022). This is important, given the current global challenges involving social and political issues, which require the younger generation to have a broader, inclusive, and moderate outlook.

In addition, a moderate-minded Islamic education curriculum needs to have an evaluation mechanism that can measure the extent to which students internalize the values of moderation and religious tolerance in their lives. Evaluation does not only focus on mastery of teaching materials, but also on changes in the attitudes and behavior of students who show respect for differences (Mukhibat et al. 2024). This assessment can be done through observation, interviews, or projects that invite learners to participate in social activities that involve interfaith and intercultural interactions.

A very urgent point is that a moderate-minded Islamic education curriculum cannot stand alone without the support of broader educational policies. The policies of the Indonesian Ministry of Religious Affairs and local governments in supporting the implementation of moderate Islamic education are crucial (Rofiqi et al. 2024). This support can be in the form of training for teachers, providing appropriate teaching materials, and making regulations that ensure moderate Islamic education can be accepted by various groups in Indonesia. The government needs to work with educational institutions to ensure that this curriculum can be implemented consistently and effectively throughout Indonesia, both in public schools and Islamic boarding schools.

In addition to government policies, community involvement is also very important in creating an effective moderate Islamic education curriculum. Communities, whether in the form of religious organizations, educational institutions, or individuals, need to actively participate in supporting the development and implementation of this curriculum (Iqbal 2023). This can be done through various forms of cooperation, such as counseling, public discussions, and training for teachers and education managers. The active involvement of the community will strengthen the acceptance of this curriculum in a pluralistic society and help foster mutual understanding between groups.

As a final step, the implemented moderate-minded Islamic education curriculum must always be evaluated and adjusted to the dynamics of the times. In the era of globalization and rapid technological development, Islamic education must be able to keep up with these developments and accommodate new issues that arise in society (Mukhibat et al. 2024). This includes increasing understanding of global issues, such as climate change, social inequality, and radicalization. Islamic education curricula with a

moderate outlook need to be continuously updated to remain relevant and to form a young generation that is ready to face the challenges of an increasingly complex world.

A. The Role of the Islamic Education Curriculum in Shaping Tolerant Attitudes

The role of the Islamic education curriculum in shaping a tolerant attitude is very important in the context of education in Indonesia, which is known for its socio-cultural and religious diversity. The Islamic education curriculum has great potential to instill religious tolerance values in students (Iqbal 2023). Religious tolerance is not only a moral concept, but also an attitude that needs to be internalized from an early age, one of which is through the material taught in the Islamic education curriculum (Afkari 2020). In this case, the curriculum can serve as an effective tool to shape the character of students who not only understand their own religion but also appreciate the diversity of religions and cultures around them. Moderate Islamic education plays an important role in conveying religious teachings in a way that emphasizes the importance of peaceful coexistence (Sayyi, Fathriyah, et al. 2022).

Islamic education that emphasizes religious moderation can be a bridge that connects various groups with an approach that is not exclusive or sectarian (H Sugianto, Muhaemin, et al. 2024). Through an inclusive curriculum, students are not only taught about religious theory but also taught how to understand, respect, and interact with people of different faiths. In a curriculum based on moderation values, learners are guided to see diversity as a necessity that must be accepted and respected. This attitude can be further developed if supported by teaching practices that emphasize the importance of interfaith and intergroup dialogue.

The Islamic education curriculum, designed to instill an attitude of religious tolerance, requires that the teaching material delivered is not only dogmatic but also prioritizes the universal principles that exist in Islam (Habibah 2024). For example, the teaching of compassion (rahmah) taught in the Qur'an and hadith teaches that all human beings are created by God with the same right to live in peace. This concept of rahmah needs to be the basis of an Islamic education curriculum that aims to encourage mutual respect and appreciation of differences (Ma'ruf 2019). If Islamic education teaches these values systematically, then an attitude of tolerance can be formed early in students.

In addition, the Islamic education curriculum must be able to provide broad insights into the plurality of religions and cultures that exist in this world. One way to instill an attitude of religious tolerance is to teach the history of major world religions and their interactions in a broader context (Suprpto 2020a). Material about the history of Islam, for example, can be connected to the experiences of other religious communities, so that students understand that Islam not only interacts with itself, but also with various other religious traditions and understandings (M. Al Qautsar Pratama 2023). In this way, students will get used to seeing diversity as natural and important to learn and appreciate.

On a more practical level, an Islamic education curriculum that focuses on tolerant attitudes must involve teaching methods that are more applicable and experience-oriented. One way that can be used is by organizing discussion activities, open forums, or collaborative projects that involve students from different religious and cultural backgrounds. These activities can provide opportunities for students to share their views, experiences, and learn from each other about different religions and cultures (Harmi 2022). This process will develop mutual respect and empathy for differences, which is the essence of religious tolerance.

The importance of the Islamic education curriculum in shaping a tolerant attitude lies not only in the material taught, but also in the attitudes and values instilled by the teacher. Teachers have a huge role in implementing the values of moderation and tolerance in the teaching and learning process (Sutrisno 2019). Therefore, training and capacity building for teachers in teaching an inclusive and tolerant curriculum is very important. Teachers must be able to set a good example in showing a tolerant attitude to students (Muhammad 2021). Thus, an Islamic education curriculum that emphasizes religious tolerance must be supported by good teaching quality and teachers who have a deep understanding of the values of tolerance.

In addition, an Islamic education curriculum that emphasizes a tolerant attitude must also include learning about human rights, religious freedom, and the right to life of every individual without discrimination. By understanding these rights, learners will more easily accept the religious and cultural differences around them (Bizany and Islam 2022). The concept of human rights in Islam, enshrined in the Qur'an and hadith, can be used as a basis for teaching universal values that underlie tolerance. Therefore, the integration of materials related to human rights in the Islamic education curriculum becomes very relevant to build a better attitude of tolerance among the younger generation.

An Islamic education curriculum that promotes a tolerant attitude must also be accompanied by a good understanding of the dangers of radicalization and extremism. One of the efforts that can be made is to teach students about the history of radicalization that has occurred in various religions and how it can damage interfaith harmony (Suprpto 2020a). Through this understanding, students are expected to understand that radicalization and extremism contradict the principles of Islamic teachings that emphasize peace and the welfare of humanity. Education that effectively instills these values will reduce the potential for religious-based conflict and strengthen a more harmonious and peaceful life.

In addition, an Islamic education curriculum that prioritizes tolerance also needs to emphasize the importance of building a culture of interfaith dialogue. In this case, teaching about interfaith dialogue in the Islamic education curriculum can introduce students to various forms of cooperation that have occurred between Muslims and other religions, both in the historical context and the present (Farhana 2019). By studying the

successes of interfaith dialogue, students will get a real picture of how religious tolerance can be realized in everyday life.

Thus, with an Islamic education curriculum that supports the formation of a tolerant attitude, it is hoped that Indonesia's young generation will become individuals who not only obey the teachings of their own religion but also have high respect and appreciation for other religions and cultures. This will serve as a solid foundation in building a more peaceful, inclusive, and harmonious society in Indonesia. Therefore, a moderate and tolerant Islamic education curriculum is the main key in creating a conducive atmosphere for the development of national character that emphasizes human values and peace.

B. Designing an Islamic Education Curriculum that Promotes Moderation and Tolerance

The design of an Islamic education curriculum that emphasizes moderation and tolerance is an important step in creating a young generation that has the ability to coexist peacefully in the midst of diversity. One of the main principles in moderate Islamic education is how education can teach religious values that not only form a devout individual, but also someone open, inclusive, and appreciative of differences (Muhammad Nur Rofik 2021). For this reason, the design of the Islamic education curriculum must accommodate various elements that encourage the creation of a tolerant and moderate attitude, both in religious and social contexts. By integrating moderation values in every aspect of the curriculum, Islamic education will not only function as a medium for transferring knowledge but also as a tool for shaping character based on peace and unity.

The process of designing an Islamic education curriculum that emphasizes moderation begins with a strong understanding of the essence of moderation itself. Religious moderation does not mean reducing the values of religious teachings, but rather the way they are delivered and applied in everyday life (Aziz et al. 2019). Therefore, in the curriculum design, there needs to be an emphasis on the balance between the teaching of solid faith and the principles of mutual respect between religious communities. Teaching materials that focus on the principle of tolerance, such as the history of interfaith relations, interfaith dialogue, and the values of justice and equal rights, should be included as part of the Islamic education curriculum based on moderation (Ali Muhtarom, Mahnan Marbawi, 2021).

In this context, the design of the Islamic education curriculum must prioritize teaching about the importance of diversity, both in religion, culture, and outlook on life. One aspect that needs to be implemented is introducing material about the plurality of religions and beliefs from an early age (Naj'ma and Bakri 2021). This is so that students not only learn about their own religion, but also learn to appreciate other religions with a deeper and more open understanding. With the introduction to plurality, students are expected to see differences as wealth, not as a trigger for conflict (Alim and Munib

2021). In this case, the design of the Islamic education curriculum needs to emphasize the universal values contained in religious teachings, such as compassion, justice, and peace, which can be the foundation for a harmonious social life.

One method that can be applied in a moderate Islamic education curriculum is teaching through a project-based approach or hands-on experience. In this case, students are invited to be directly involved in activities that prioritize interfaith cooperation, such as interfaith dialogue, joint social activities, or community service (Saputra and Choli, n.d.). Such activities allow students to experience first-hand the importance of working together despite different beliefs. Curriculum design that emphasizes moderation should provide space for students to understand that diversity is not an obstacle, but a strength that can enrich their life experiences (Anwar 2022). Thus, Islamic education can form individuals who are not only religious but also open to various perspectives.

In addition, there needs to be integration between Islamic religious education materials and other subjects that teach the values of tolerance and moderation. For example, history lessons, civic education, and even cultural arts can be used as a vehicle to introduce the values of interfaith harmony and respect for cultural differences (Suprpto 2020a). In a moderation-based curriculum design, each subject has a role to play in strengthening the principles of tolerance and togetherness (Sutrisno 2019). Thus, a moderate Islamic education curriculum will provide a comprehensive experience for students to understand diversity as a positive thing in their lives.

Moderate Islamic education curriculum design also needs to involve teachers as an important element in the learning process. Teachers must be prepared with sufficient competence, both in terms of mastery of religious materials and the ability to teach the values of tolerance and moderation (Khaeroni 2022). Therefore, in curriculum planning, training, and professional development of teachers are very important. Teachers not only function as material deliverers, but also as role models in instilling the values of moderation and tolerance to students (Tati Haryati 2023). In this regard, curriculum design should include training on how to deliver religious materials inclusively and openly, as well as how to facilitate constructive discussions on different views.

Another key element in the design of an Islamic education curriculum that emphasizes moderation is evaluation based on understanding the values of tolerance. So far, evaluation in Islamic religious education has often focused on memorizing texts or understanding religious doctrines (Irmansyah 2024). However, in a more moderate curriculum, evaluation should also include the extent to which students can apply the values of moderation in their daily lives. This can be measured through tasks that require students to reflect on their attitudes towards differences, or through projects that invite students to interact with groups with different beliefs or cultures (Tati Haryati 2023). Thus, evaluation not only assesses cognitive aspects, but also students' attitudes and behavior in dealing with diversity.

In addition, the design of a moderate Islamic education curriculum must pay attention to the use of relevant and diverse teaching materials. Books or modules used in the learning process must include diverse perspectives and not only emphasize one point of view. Materials that introduce figures who promote religious tolerance, such as figures in Islamic history known for their struggle for peace and justice, should also be included (Aziz et al. 2019). Materials that focus on the universal teachings of Islam that invite people to understand each other and coexist in peace should be part of the curriculum taught to students.

An Islamic education curriculum design that promotes moderation should also create space for open discussion and dialogue among students. In this case, the curriculum needs to include learning methods that allow students to exchange views on religious and cultural diversity (Supianto 2024). Discussion forums or debates that raise topics around religious tolerance, peace, and social harmony can be an effective means of strengthening moderate attitudes among students (Apriani and Aryani 2022). In this case, the curriculum should provide space for students to practice listening to and respecting the opinions of others, even if they have different views.

The implementation of a moderate Islamic education curriculum must also pay attention to the socio-cultural context that exists in society. In Indonesia, which is a country with a highly plural society, the Islamic education curriculum should be designed to create good relations between different religious, ethnic, and cultural groups (Aziz et al. 2019). This can be done by integrating education about religious and cultural pluralism in every subject. For example, Islamic religious education can teach students about the history of interfaith relations in Indonesia and the world, as well as how to maintain unity in diversity (Chudzaifah et al. 2024). Thus, a moderate Islamic education curriculum design can play a role in building a more tolerant and harmonious society.

In the whole process of curriculum design, the involvement of all stakeholders is important, from the government, educational institutions, to the community. Curriculum changes that prioritize moderation and tolerance require solid cooperation between various parties. The government needs to establish policies that support the integration of moderation values in the curriculum, while educational institutions must adjust their implementation to the local context and the needs of students. Every element of society also needs to be involved in supporting education that teaches the values of moderation and tolerance. With good collaboration between all parties, the design of a moderate Islamic education curriculum can be achieved successfully, providing a broad positive impact on Indonesian society.

CONCLUSION

The design of a tolerant Islamic education curriculum in the midst of diversity is very important to do in an effort to create a generation that not only understands religious teachings, but also has a moderate and tolerant attitude towards differences. Designing an Islamic education curriculum that emphasizes moderation and tolerance is the main

step in achieving this by integrating the values of religious moderation and respect for plurality in every aspect of learning. This curriculum design process involves updating teaching materials that include religious plurality, teaching the history of interfaith relations, and universal values that emphasize peace and justice. In addition, collaboration and dialogue-based learning methods, as well as evaluations that assess students' attitudes and behaviors in dealing with diversity, are important elements to ensure the implementation of tolerance values in daily life. Support from all stakeholders, including the government, educational institutions, and the community, is needed to ensure the successful implementation of this curriculum. Thus, a moderate and tolerant Islamic education curriculum design will form individuals who are not only religious, but also able to create a peaceful, harmonious, and respectful society despite the social and cultural differences that exist.

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