



Reconstruction of Islamic Religious Education Learning in Strengthening Moderation Education in Madrasas

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Abstract

This study aims to analyze the reconstruction of Islamic Religious Education (PAI) learning to strengthen moderation education in madrasas. It examines the concept of moderation-based PAI learning, forms of learning reconstruction, implementation strategies, and their implications for students' attitudes. The study employed a qualitative approach using a library research method by reviewing relevant literature on Islamic education and religious moderation. The findings reveal that moderation-based PAI learning emphasizes an inclusive, dialogical, and contextual educational paradigm that promotes balance, tolerance, and respect for diversity. Learning reconstruction is carried out through curriculum development, participatory pedagogical approaches, and authentic assessments covering cognitive, affective, and behavioral dimensions. The implementation strategy includes integrating moderation values into learning materials, applying reflective learning methods, and strengthening the teacher's role as a facilitator of character development. The study concludes that reconstructing PAI learning contributes to fostering tolerant, inclusive, and anti-radical attitudes among students while supporting curriculum improvement, teacher competency development, and a culture of moderation in madrasas.

Keywords: Reconstruction, Learning, Islamic Religious Education, Moderation, Madrasah

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Introduction

Islamic Religious Education (IRE) has a strategic role in shaping students' character, not only in the spiritual dimension but also in fostering inclusive, tolerant, and balanced social attitudes. In the context of Indonesia's pluralistic and multicultural society, Islamic education is expected to become a medium for internalizing the values of religious moderation, strengthening social harmony, and preventing the growth of extremism and intolerance (Nurhasnawati, Sawaluddin, 2025). Therefore, religious education should no longer be oriented merely toward the transfer of normative knowledge; rather, it must encourage contextual, humanistic, and transformative religious awareness capable of responding to contemporary social realities (Jamaluddin, 2024).

The urgency of strengthening religious moderation in Islamic education has increased along with the emergence of various socio-religious challenges, including radicalism, identity conflicts, hate speech, and the spread of exclusive religious ideologies through digital media (Rahayu, 2025). These conditions indicate that educational institutions, particularly madrasas, are required to play a more active role in shaping students' perspectives and behaviors toward

diversity. Madrasas, as formal Islamic educational institutions, possess a strategic position in cultivating balanced, fair, and tolerant religious attitudes from an early age. Through systematic educational processes, madrasas are expected to become centers for developing moderate Islamic values that support peaceful coexistence within a multicultural society (Arifin Badrul, 2024).

The urgency of strengthening religious moderation in Islamic Religious Education is further supported by various empirical findings. A survey conducted by the PPIM UIN Jakarta revealed that intolerance tendencies among students remain a significant concern, particularly regarding acceptance of religious diversity and social interactions with groups holding different beliefs. The study also found that exposure to exclusive religious narratives through digital media has influenced students' religious perspectives and increased vulnerability to intolerant attitudes (Saputra, 2018). At the same time, the National Counterterrorism Agency (BNPT) reported that adolescents and students have become one of the primary targets of radicalization processes, especially through online platforms and social media, indicating the strategic importance of educational institutions in preventing extremist ideologies (Yudha et al., 2025). Furthermore, the Ministry of Religious Affairs has continuously strengthened the Religious Moderation Program as a national priority, reflected in the issuance of Presidential Regulation No. 58 of 2023 and Minister of Religious Affairs Regulation No. 3 of 2024 concerning the implementation of religious moderation strengthening (Kemenag, 2024).

These policies are accompanied by the establishment of Religious Moderation Villages in all provinces and the development of monitoring systems to ensure the implementation of moderation values in educational and social institutions (Rohmah Dwi Cahyaningsih, Febrian Halomoan, 2025). Meanwhile, international studies have also highlighted the growing influence of religious extremism among youth in various countries, emphasizing the importance of educational approaches that promote tolerance, intercultural understanding, and peaceful coexistence. These empirical findings demonstrate that strengthening moderation-oriented Islamic Religious Education is not merely a theoretical necessity but an urgent educational response to contemporary socio-religious challenges (Saputra, 2018).

The concept of religious moderation in Islamic education emphasizes the principles of balance (*tawazun*), justice (*i'tidal*), tolerance (*tasamuh*), and inclusiveness, which should be integrated into the curriculum, learning process, and culture of educational institutions (Hully, et.al, 2023). Islamic Religious Education learning that incorporates moderation values can strengthen students' comprehensive understanding of Islam while simultaneously shaping adaptive and open-minded attitudes toward social and cultural differences (Hamidah et al., 2019). In this regard, religious moderation should not merely remain a normative discourse, but rather become an integral part of the educational system implemented in madrasas (Mustofa & Yudhiarti, 2024).

Madrasas play an essential role not only in transmitting religious knowledge but also in forming students' social attitudes and behaviors. Previous studies reveal that madrasas contribute significantly to preventing the spread of radical and extreme ideologies through continuous and structured educational processes. Islamic Religious Education learning in madrasas has been shown to influence the development of moderate and inclusive religious practices among students (Novitasari & Chusniyatin, 2024).

Nevertheless, the implementation of Islamic Religious Education in many madrasas still encounters substantial challenges. Learning approaches often remain normative, textual, and teacher-centered, resulting in limited opportunities for students to critically and contextually understand the values of moderation. In addition, insufficient pedagogical competence among teachers, weak curriculum integration, and learning strategies that are not fully oriented toward strengthening moderate character become obstacles to the effective internalization of moderation values (Harahap & Sawaluddin, 2025).

Although previous studies have discussed religious moderation in Islamic education, most of them primarily focus on conceptual discussions, policy analyses, or the implementation of moderation values in general educational practices. Only limited studies specifically examine the reconstruction of Islamic Religious Education learning as a comprehensive and systematic strategy for strengthening moderation education in madrasas. Furthermore, earlier research tends to emphasize theoretical dimensions rather than developing integrative learning models that combine curriculum reconstruction, teacher capacity strengthening, and contextual learning strategies simultaneously. This condition indicates a significant research gap regarding how Islamic Religious Education learning can be reconstructed in a transformative manner to effectively internalize moderation values within the madrasa educational ecosystem (Nyak Cut Fadhilah, Zulkarnaini, 2024).

Therefore, the reconstruction of Islamic Religious Education learning becomes an urgent necessity in addressing contemporary socio-religious dynamics. Reconstruction efforts can be conducted through strengthening the role of teachers as agents of moderation, developing contextual and inclusive curricula, and implementing dialogical, participatory, and reflective learning approaches (Ilyas et al., 2026). Islamic Religious Education teachers should function not only as transmitters of knowledge but also as facilitators and role models who guide students toward balanced and open religious perspectives. Strengthening teachers' competencies in moderation-oriented pedagogy is thus essential to ensure that Islamic Religious Education learning becomes an effective instrument for building students' awareness of tolerance, inclusivity, and peaceful coexistence (Raikhan, 2023).

In addition, the reconstruction of Islamic Religious Education learning should position religious moderation as the primary paradigm underlying curriculum development, learning practices, and madrasa culture. Integrating moderation values into teaching materials, instructional methods, assessment systems, and the overall educational environment will create a sustainable

educational ecosystem that supports the formation of moderate character among students (Sawaluddin, Koiy Syahbudin, Imran Rido, 2022). In this perspective, Islamic Religious Education learning functions not only as a process of religious instruction but also as an instrument of social transformation capable of strengthening social cohesion and maintaining harmony within multicultural communities (Hoddin & Barizi, 2023).

The novelty of this research lies in its attempt to formulate a reconstruction model of Islamic Religious Education learning that integratively combines moderation-based curriculum development, contextual pedagogical approaches, teacher strengthening, and madrasa culture transformation within a unified framework. Unlike previous studies that generally discuss moderation conceptually, this research emphasizes a transformative and practical learning reconstruction model that can be systematically implemented in madrasas. This study also offers a contemporary perspective by linking moderation education with current socio-digital challenges faced by students in multicultural societies.

Based on the above explanation, this research aims to analyze and reconstruct Islamic Religious Education learning as a strategy for strengthening moderation education in madrasas. Specifically, this study seeks to: (1) identify the challenges in implementing moderation-oriented Islamic Religious Education learning in madrasas; (2) analyze the role of curriculum, teachers, and learning strategies in strengthening students' religious moderation; and (3) develop an integrative and transformative model of Islamic Religious Education learning reconstruction that supports the formation of moderate, inclusive, and socially responsible students. Through this research, madrasas are expected to become strategic educational institutions in fostering peaceful, tolerant, and balanced Islamic values within Indonesia's multicultural society.

Method

This study employed a qualitative approach using an Integrative Literature Review (ILR) design (W.Creswell & N.Poth, 2018). The integrative review method was selected because it enables researchers to synthesize findings from diverse types of literature, including empirical studies, theoretical papers, policy documents, and conceptual works, in order to develop a comprehensive framework for reconstructing Islamic Religious Education (IRE) learning to strengthen moderation education in madrasas. Unlike a narrative review, which tends to provide descriptive summaries, the integrative review facilitates critical analysis and conceptual integration of existing knowledge to generate new educational perspectives and models (Whittemore & Knafl, 2005).

The literature search was conducted systematically using several academic databases, including Scopus, Web of Science, ERIC, Google Scholar, and Dimensions (Andrew Booth, Diana Papaioannou, 2016). The search employed keywords such as "Islamic Religious Education," "religious moderation," "moderate Islam," "Islamic education curriculum," "madrasa education," "inclusive education," and "religious tolerance." The literature search focused on publications published between 2018 and 2025 to ensure the relevance and contemporaneity of the findings (Kitchenham, B., & Charters, 2007).

The inclusion criteria consisted of: (1) peer-reviewed journal articles, books, and policy documents discussing religious moderation, Islamic education, or madrasa learning; (2) publications written in English or Indonesian; (3) studies providing conceptual, empirical, or practical insights into moderation-oriented education; and (4) literature accessible in full text. Meanwhile, the exclusion criteria included duplicate publications, opinion articles lacking academic rigor, and studies unrelated to educational contexts (Andrew Booth, Diana Papaioannou, 2016).

The literature selection process followed four stages: identification, screening, eligibility assessment, and inclusion. During the identification stage, relevant publications were collected from selected databases. The screening stage involved reviewing titles, abstracts, and keywords to determine relevance. Eligible studies were then examined in full text, and only sources meeting the inclusion criteria were incorporated into the final analysis.

Data analysis was conducted through content analysis and thematic synthesis (Matthew B. Miles, A. Michael Huberman, 2014). Content analysis was used to identify key concepts, arguments, and educational frameworks related to moderation-oriented Islamic Religious Education. Subsequently, thematic synthesis was employed to categorize recurring themes, including curriculum reconstruction, moderation-based pedagogy, teacher competency development, contextual learning strategies, and madrasa culture transformation (Clarke, 2024). The findings from these themes were then integrated into a conceptual model of Islamic Religious Education learning reconstruction for strengthening moderation education.

To enhance the trustworthiness of the study, source triangulation was applied by comparing findings from different scholarly works, policy documents, and educational reports (Denzin, 1989). This process helped ensure conceptual consistency, reduce interpretive bias, and strengthen the validity of the proposed reconstruction model (Patton, 2015). Through this integrative review approach, the study provides a comprehensive and theoretically grounded framework for reconstructing Islamic Religious Education learning in response to contemporary socio-religious challenges.

Results and Discussion

The concept of learning Islamic Religious Education from the perspective of moderate education in madrasas

The concept of Islamic Religious Education learning from a moderation perspective in madrasas is oriented toward developing a balanced, inclusive, and contextual religious awareness (Lestari et al., 2022). This concept not only emphasizes a normative understanding of religious teachings but also positions religion as a value system that guides students in living harmoniously in a pluralistic society (Santoso, 2023). Thus, moderation-based Islamic Religious Education learning functions as a process of developing socio-religious character that emphasizes tolerance, openness, and social responsibility (Mustafidin, 2021).

This integrative approach is seen as important to prevent a rigid and exclusive textual understanding, as seen in the table below.

Table 1. The concept of learning Islamic Religious Education

No	Findings	Indicators	Key Sources
1	Learning oriented toward moderation values	Wasatiyyah, tolerance, inclusiveness, justice	(Mustafidin, 2021) (2021);(Zailani et al., 2025)
2	Contextual learning	Integration of religious and social realities	Lestari et al. (2022); (Zailani et al., 2025)
3	Character education orientation	Empathy, responsibility, openness	(Mustafidin, 2021); Santoso (2023)

Reconstruction of Islamic Religious Education learning in an effort to strengthen moderation education in madrasas

The reconstruction of Islamic Religious Education learning in madrasas is a pedagogical transformation process aimed at building moderate, inclusive, and contextual religious awareness in students. This transformation not only touches on the technical aspects of learning but also involves changes in educational paradigms, curriculum structures, pedagogical strategies, and learning evaluation systems. Paradigmatically, the reconstruction of Islamic Religious Education learning marks a shift from a normative-doctrinal model to a contextual-transformative approach (Syarif & Amran, 2022). In the old approach, religious learning emphasized mastery of texts and doctrines, while the new approach emphasizes the interpretation of religious teachings within a pluralistic social reality, as seen in the table below.

Table 2. Results of Moderation-Based PAI Learning Reconstruction

No	Reconstruct ion Aspects	Form of Reconstruction	Key Sources
1	Paradigm	Contextual-transformative	(Huda, 2024)
2	Curriculum	Integration of social values of diversity	(Faizol et al., 2024)
3	Material	Contextual and dialogic	(Fihris et al., 2025)
4	Method	Dialogue, collaboration, problem based	(Rahmadhani, 2025)
5	Evaluation	Authentic and affective	(Musyahid, 2023)
6	The role of teachers	Dialogue facilitator	(Masduki, 2026)

Implementation strategy for Islamic Religious Education learning based on moderation in the learning process in madrasas

The implementation of moderation-based Islamic Religious Education in madrasas is not a one-off process, but rather a systemic approach involving curriculum planning, pedagogical practices, teacher competencies, the educational environment, and a learning evaluation system. This implementation strategy aims to ensure that the values of religious moderation are not only conceptually understood but also internalized in students' attitudes and behavior, as shown in the table below.

Table 3. Implementation Strategy for Moderation-Based Islamic Education Learning in Madrasas

No	Implementation Strategy	Forms of Application in Learning	Key Sources
1	Integration of moderation values in learning planning	Incorporating the values of tolerance, balance, and justice into the curriculum, syllabus, and lesson plans	(Huda, 2024)
2	Dialogic and reflective learning approach	Open discussions, case studies, critical reflection on socio-religious issues	(Rahmadhani, 2025)
3	Strengthening the role of teachers as agents of moderation	Teachers become role models, dialogue facilitators, conflict mediators, and contextual understanding guides.	(Abdul Rahman & Jamali Sahrodi, Masduki Duryat, 2026)
4	Contextual learning methods	Connecting religious material with social reality and everyday life	(Fihris et al., 2025)
5	Collaborative and participatory learning	Cooperative learning, project-based learning, problem-based learning	(Musyahid, 2023b)
6	Development of inclusive madrasa culture	Tolerant school environment, open religious activities, non-discriminatory interactions	(Faizol et al., 2024)
7	Character-based learning evaluation	Attitude assessment, behavioral observation, self-reflection, social projects	(Kemenag, 2024)

Implications of the reconstruction of Islamic Religious Education learning on the formation of tolerant, inclusive, and anti-radical attitudes in students

The reconstruction of Islamic Religious Education learning, oriented toward the value of religious moderation, has significantly contributed to the development of tolerant attitudes in students. This reconstruction is evident in the shift in the learning paradigm from a doctrinal approach to a dialogical, reflective, and contextual one. In this learning model, students not only receive normative material but are also trained to critically understand the diversity of religious, social, and cultural perspectives. This process fosters an awareness that differences are a social reality that must be respected (Musyahid, 2023a).

Primarni's research results show that the integration of moderation values in Islamic Religious Education learning is able to increase attitudes of mutual respect among students and reduce the tendency towards religious exclusivism (Primarni et al., 2025). Moderation-based learning also strengthens social empathy through collaborative and problem-based learning approaches that emphasize cooperation across differences. The reconstruction of Islamic Religious Education learning functions as a pedagogical instrument in shaping tolerant character through internalizing the values of balance (*tawassuth*), justice (*i'tidal*), and respect for diversity (Yusuf Hanafi, et.al, 2022).

In the context of education policy, strengthening religious moderation in Islamic Religious Education (ISE) learning also aligns with the moderation education program developed by the Ministry of Religious Affairs of the Republic of Indonesia as a strategy for preventing radicalism through formal education. Reconstructing ISE learning not only fosters cognitive moderation but also builds ideological resilience against extremism (Fauzi & Sopyan, 2025). For further details, please see the table below:

Table 4. Implications of Reconstruction of Islamic Education Learning on the Formation of Moderate Character of Students

No	Aspects of Reconstruction of Islamic Education Learning	Implementation Form	Implications for Tolerant Attitudes	Implications for Inclusive Attitudes	Implications for Anti-Radicalism Attitudes	Key Sources
1	Reconstruction of learning paradigms	Contextual and dialogical approaches to understanding religious teachings	Respecting differences in religious views and practices	Open to social and cultural diversity	It is not easy to accept extreme and exclusive interpretations	(Huda, 2024)

2	Integration of moderation values in the curriculum	Incorporate the values of balance, justice, and tolerance into learning materials and objectives	Developing an attitude of mutual respect	Accepting diversity as a social reality	Strengthening proportional understanding of religion	(Faizol et al., 2024)
3	Transformation of pedagogical strategies	Critical discussion, value reflection, and experiential learning	Improve empathy and dialogue skills	Developing openness to other perspectives	Strengthening critical thinking skills against radical ideology	(Rahmadhani, 2025)
4	Strengthening moderate religious character education	Inculcating the values of peace, empathy, and social responsibility	Reducing prejudice and social stereotypes	Cultivating solidarity and appreciation for humanity	Preventing intolerance and violence	(Musyahid, 2023)
5	Development of inclusive madrasa culture	A dialogic, non-discriminatory, and collaborative learning environment	Harmonious social interaction between students	Accustomed to living side by side in diversity	Rejecting narratives of violence and exclusivism	(Fihris et al., 2025)
6	Strengthening the role of teachers as agents of	Teachers as role models of moderate attitudes and	Foster mutual respect	Instilling openness in social interactions	Directing a peaceful understanding of religion	(Abdul Rahman & Jamali Sahrodi, Masduki

7	moderation of differences	mediators of differences	Duryat, 2026)	
	Evaluation of learning based on attitudes and behavior	Character assessment , self- reflection, and observatio n of social behavior	Strengthe ning the consisten cy of a tolerant attitude	Internali zing the values of together ness and empathy

(Kemena
g, 2024)

The concept of learning Islamic Religious Education from the perspective of moderate education in madrasas

The concept of Islamic Religious Education learning from a moderation perspective in madrasas is oriented toward developing a balanced, inclusive, and contextual religious awareness. This concept not only emphasizes a normative understanding of religious teachings but also positions religion as a value system that guides students in living harmoniously in a pluralistic society. Thus, moderation-based Islamic Religious Education learning functions as a process of developing socio-religious character that emphasizes tolerance, openness, and social responsibility (Mustafidin, 2021).

In the pedagogical dimension, moderation-based Islamic Religious Education emphasizes dialogic interaction as a primary principle. Teachers are no longer positioned as the sole authority on truth, but rather as facilitators who encourage students to think critically, reflectively, and be open to differences (Cape, 2022). Learning methods such as open discussions, social case studies, collaborative learning, and reflection on experiences are important tools in fostering awareness of moderation (Sawaluddin, et.al, 2024) This approach is in line with Abdullah Saeed's view, which emphasizes that Islamic learning in a pluralistic society must be based on dialogue and contextual interpretation so that students are able to understand diversity constructively (Kamal, 2022).

Furthermore, research shows that the concept of learning moderation in Islamic Religious Education also emphasizes the dimension of character formation (Tangngareng et al., 2023). Learning is not only oriented towards cognitive aspects, but also affective and behavioral ones. Internalization of the value of moderation is carried out through social experiences, the practice of tolerance, and student involvement in collaborative activities that reflect the life of a pluralistic society. Thus, Islamic Religious Education learning functions as a process of forming an inclusive and humanistic religious identity (Abdillah, 2019).

Reconstruction of Islamic Religious Education learning in an effort to strengthen moderation education in madrasas

The reconstruction of Islamic Religious Education learning in madrasas is a pedagogical transformation process aimed at building moderate, inclusive, and contextual religious awareness in students. This paradigm shift also strengthens the orientation of Islamic education as a medium for developing moderate character rooted in the principle of balance (*wasatiyyah*). Religious moderation is understood as a middle ground that rejects extremism, intolerance, and exclusivism. In the educational context, moderation becomes not only a learning material but also a pedagogical framework. This aligns with the ideas of Azyumardi Azra (2004) which emphasizes that moderation is an inherent character of Islamic tradition that needs to be passed down systematically through the formal education system (Azra, 2004).

At the curriculum level, the reconstruction of Islamic Religious Education learning is carried out through the integration of the value of moderation into the objectives, materials, and student learning experiences. Learning materials are no longer limited to normative theological aspects, but are expanded to include socio-religious dimensions, dialogue between differences, and the ethics of living in a pluralistic society. Material is enriched by presenting real-life cases of social diversity and the practice of tolerance in everyday life. This approach emphasizes that religious education cannot be separated from the social context of society. In line with this, Zakiyuddin Baidhawiy emphasized the importance of recontextualizing Islamic education to enable it to respond constructively to the dynamics of a multicultural society (Zakiyuddin Baidhawiy, 2020).

The research results show that moderation-based learning requires participatory, dialogical, and reflective methods. Teachers no longer act as sole authorities conveying the truth, but rather as facilitators who create spaces for dialogue and critical reflection. Learning models such as open discussions, social case studies, collaborative learning, and project-based learning have been shown to increase empathy, openness, and the ability to understand different perspectives. This approach aligns with Abdullah Saeed's view in Muhammad Hatta (2023), which emphasizes that Islamic learning in a plural society requires dialogical pedagogy so that students are able to understand diversity as a social reality that must be respected (Hatta, 2023).

In addition to the curriculum and learning strategies, reconstruction has also occurred in the evaluation system. Learning evaluation no longer focuses solely on cognitive aspects, but also encompasses affective dimensions and religious behavior. Assessment is conducted through observations of tolerance, student self-reflection, social projects, and portfolios of experiences interacting with diversity. This authentic evaluation model allows teachers to assess the extent to which the value of moderation is truly internalized in students (Fauziah, 2024).

The impact of the moderation-based reconstruction of Islamic Religious Education learning is significantly evident in changes in student attitudes. Research shows an increase in the ability to engage in dialogue across differences, the development of social empathy, and a decrease in the tendency towards religious exclusivism. Students become more open to diverse views and are able to view differences as part of a social reality that must be managed peacefully (Hiqmatunnisa, 2020). Islamic Religious Education learning not only forms religious competence, but also social competence that supports harmonious life in a plural society (Azaki Khoirudin, 2020).

The reconstruction of Islamic Religious Education learning toward moderation-based education can be theoretically explained through Constructivist Learning Theory developed by Jean Piaget and Lev Vygotsky (Vygotsky, 1978). Constructivism views learning as an active process in which students construct knowledge through interaction with their environment and social experiences. In the context of moderation education, students do not merely receive religious doctrines from teachers but actively negotiate meanings through dialogue, reflection, and engagement with diverse social realities. Therefore, contextual and dialogical learning approaches found in this study support the development of moderate religious understanding because students construct knowledge through authentic social interactions rather than through passive reception of information (Jamaluddin, 2024).

Furthermore, the findings are consistent with Transformative Learning Theory proposed by Jack Mezirow, which emphasizes critical reflection as a mechanism for changing perspectives and assumptions. Through dialogue, reflection, and exposure to diverse viewpoints, students are encouraged to re-evaluate exclusive religious understandings and develop more inclusive perspectives. This explains why moderation-based Islamic Religious Education contributes to the formation of tolerant and open-minded attitudes among students (Sinaga, 2022).

Implementation strategy for Islamic Religious Education learning based on moderation in the learning process in madrasas

The implementation of moderation-based Islamic Religious Education in madrasas is not a one-off process, but rather a systemic approach involving curriculum planning, pedagogical practices, teacher competencies, the educational environment, and a learning evaluation system.

Strengthening moderation in madrasah learning is also in line with the education policy developed by the Ministry of Religious Affairs of the Republic of Indonesia, which places religious moderation as the foundation of contemporary Islamic education. This policy encourages a transformation of learning from a normative-textual approach to a contextual and dialogical approach (Nyimas Yunierti Prihatin, Dodi Irawan, 2025).

In learning practice, the implementation strategy of moderation is evident in the use of a dialogic and reflective approach. Learning is no longer one-way, but involves active interaction between teachers and students through

discussions, case studies, and critical reflection on socio-religious phenomena. This approach enables students to understand the diversity of perspectives within Islam rationally and openly. Research results show that dialogic learning effectively improves religious literacy and reduces the tendency towards exclusivism in understanding religious teachings (Faikerganda et al., 2025).

Furthermore, the implementation strategy for moderate learning is also evident in strengthening the role of teachers as moderating agents. Teachers serve not only as transmitters of material but also as role models of moderation, facilitators of dialogue, and mediators in addressing differences. Teachers' pedagogical competence in managing inclusive learning is a key factor in the successful implementation of religious moderation. Research by Raikhan (2023) shows that teachers' capacity to consistently internalize the value of moderation significantly influences the development of tolerant and open-minded students' character (Raikhan & Amin, 2023).

The next implementation strategy is the use of contextual and collaborative learning methods. Moderation-based Islamic Religious Education learning is developed through an approach that connects religious material with the social realities of students' lives. (Muhajir Muhajir, et.al, 2024) Methods such as problem-based learning, cooperative learning, and project-based learning provide students with hands-on experience in collaborating, engaging in dialogue, and collectively resolving social issues. This learning process fosters empathy, social responsibility, and the ability to coexist in diversity. Research shows that contextual, moderation-based learning is effective in developing social awareness and tolerance in students (Nurqadriani, Muh. Nur Fithri Dahlan, 2024).

The implementation of moderation learning is also strengthened through the establishment of an inclusive madrasa culture. An educational environment that values diversity, open dialogue, and non-discriminatory social practices serves as an important medium for social learning (Muhajir Muhajir, et.al, 2024). A moderate madrasa culture allows the value of moderation to be learned not only theoretically but also directly experienced in daily social interactions. Research shows that an educational environment that supports religious moderation contributes significantly to the development of peaceful character traits and anti-radicalism attitudes in students (Yusuf Hanafi, et.al, 2022).

On the other hand, implementing moderation learning also requires an evaluation system that assesses character and attitudes, not just cognitive aspects. Authentic assessments such as behavioral observation, self-reflection, and social project assessments are used to measure the extent to which moderation values have been internalized (Prasetyo et al., 2025). Character-based evaluation has been proven to strengthen the effectiveness of moderation education because it provides direct feedback on students' attitudinal development (Musyahid, 2023).

The pedagogical transformation that occurs through these strategies demonstrates that moderation-based Islamic Religious Education is not merely

a methodological innovation, but rather a reconstruction of the Islamic educational paradigm oriented toward the formation of inclusive religiosity. Religious education is no longer understood as a mere process of transmitting doctrine, but as a process of fostering social awareness, humanity, and moral responsibility in a pluralistic society (Raikhan, 2023).

Implications of the reconstruction of Islamic Religious Education learning on the formation of tolerant, inclusive, and anti-radical attitudes in students

The reconstruction of Islamic Religious Education learning, oriented toward the value of religious moderation, has significantly contributed to the development of tolerant attitudes in students. The reconstruction of Islamic Religious Education learning also impacts the formation of inclusive attitudes in students' social lives. Learning that emphasizes the value of moderation not only instills passive tolerance but also encourages active openness to other groups. Pedagogical transformation that integrates humanistic, multicultural, and reflective approaches makes students more open to differences in identity, religious practice, and social background. This occurs because moderate learning positions religion as a source of universal ethical values that emphasize humanity, social justice, and peaceful coexistence (Ahmad Muafiq, 2025).

Muhammad(2025)In his research, he showed that the reconstruction of the curriculum and learning strategies for Islamic Religious Education which emphasize inclusivity is able to form an awareness of diversity as part of the social identity of students (Mukhammad Bakhruddin, et.al, 2025). Religious education is no longer understood as a means of group exclusivity, but as a medium for social dialogue and the harmonization of religious life. This implication suggests that moderation-based Islamic religious education has a transformational function in fostering inclusive social awareness (Nurqadriani, Muh. Nur Fithri Dahlan, 2024).

Reconstructing Islamic Religious Education learning plays a strategic role in building students' ideological resilience against radicalism. Radicalism in the educational context often arises from a literal, narrow, and non-contextual understanding of religion. Reconstructing Islamic Religious Education learning addresses this through an interpretive, historical, and contextual approach to religious teachings (Jazilurrahman, 2025). Students are able to understand religious teachings comprehensively and are not easily influenced by extremist narratives. Furthermore, moderation-based character education has proven effective in building critical awareness of violent ideologies and fostering a commitment to peace and national values. Learning that emphasizes dialogue, rational argumentation, and religious literacy also strengthens students' ability to filter religious information in the digital space (M. Muslim, Muhammad Arifin, 2024).

The formation of tolerant, inclusive, and anti-radical attitudes can be further explained through Character Education Theory developed by Thomas Lickona (Lickona, 2021). According to Lickona, effective character education integrates moral knowing, moral feeling, and moral action. The findings indicate that moderation-based Islamic Religious Education does not only

provides knowledge about tolerance but also cultivates emotional commitment and practical behavior that reflect moderate values. This integration contributes to the development of students' moral character and social responsibility (Lickona, 1991). Moreover, the findings support Bandura's Social Learning Theory (Bandura, 1977), which emphasizes the importance of modeling in character development. Teachers who act as role models of moderation, facilitators of dialogue, and mediators of differences significantly influence students' attitudes through observation and imitation. This explains why strengthening the role of teachers emerged as one of the most important strategies in promoting moderation education within madrasas (Gaybullaev & Strode, 2026).

Conclusion

Based on the results and discussion, it can be concluded that the reconstruction of Islamic Religious Education (IRE) learning in strengthening moderation education in madrasahs is a transformative effort to develop contextual, dialogical, and reflective religious learning. The findings show that moderation-based IRE learning emphasizes not only cognitive mastery of religious knowledge, but also the internalization of the values of balance (*wasatiyyah*), tolerance, inclusiveness, and respect for diversity through curriculum integration, participatory learning methods, and authentic assessment. This reconstruction has significant implications for the formation of students' tolerant, inclusive, and anti-radical characters. Students become more open to differences, possess stronger social empathy, and are able to live harmoniously within a pluralistic society. The contribution of this research lies in offering an integrative model of moderation-based IRE learning that combines curriculum development, teacher strengthening, and dialogical pedagogy as a strategy for social transformation in madrasahs. Therefore, madrasahs are encouraged to strengthen moderation-oriented learning policies, improve teachers' pedagogical competence, and integrate moderation values into all learning activities. Future studies are recommended to examine the effectiveness of moderation-based IRE learning in broader educational contexts.

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