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Islamic Education and Moderation: Islamic Religious Education Curriculum as a Tool for Social Transformation

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ABSTRACT

The Islamic Religious Education (PAI) curriculum is an important tool to promote social change and foster an inclusive, tolerant, and peaceful society. This article discusses the role of the Islamic Education curriculum in promoting moderation as a key principle in Islamic education. This research uses a descriptive qualitative approach to examine the practice of the Islamic Education (PAI) curriculum in analyzing various ways of expression and making it a tool for social transformation. This moderation approach aims to create harmony in diversity, avoid extremism, and build a clear understanding between religious texts and social reality. Through a holistic curriculum design based on the universal principles of Islam and in line with the historical context, PAI is believed to be an effective tool of social transformation. This study highlights the importance of incorporating moderate values into the curriculum as a strategic approach to developing future generations capable of embracing globalization without losing their Islamic identity.

ABSTRAK

Kurikulum Pendidikan Agama Islam (PAI) merupakan alat penting untuk mendorong perubahan sosial dan menumbuhkan masyarakat yang inklusif, toleran, dan damai. Artikel ini membahas tentang peran kurikulum PAI dalam mengedepankan moderasi sebagai prinsip utama dalam pendidikan Islam. Penelitian ini menggunakan pendekatan deskriptif kualitatif untuk menganalisis praktik kurikulum Pendidikan Agama Islam (PAI) dalam menganalisis berbagai cara berekspresi dan menjadikannya sebagai alat transformasi sosial. Pendekatan moderasi ini bertujuan untuk menciptakan keselarasan dalam keberagaman, menghindari ekstremisme, dan membangun pemahaman yang jelas antara teks agama dan realitas sosial. Melalui desain kurikulum yang holistik berdasarkan prinsip universal Islam dan sejalan dengan konteks sejarah, PAI diyakini dapat menjadi alat transformasi sosial yang efektif. Studi ini menyoroti pentingnya memasukkan nilai-nilai moderat ke dalam kurikulum sebagai pendekatan strategis untuk mengembangkan generasi masa depan yang mampu merangkul globalisasi tanpa kehilangan identitas keislaman mereka.

PRELIMINARY

In Indonesia, Islamic Education (PAI) has a very strategic approach to developing students' character and attitudes, especially in the diversity of society. In recent years, religious education has become increasingly repressive, especially due to the rise of radicalism and extremism that have the potential to destroy interfaith. Therefore, it is necessary to introduce an PAI curriculum based on the principle of moderation so that it is clear and relevant. Values such as tolerance, tolerance for differences, and justice are believed to be the most important factors in creating a peaceful and harmonious society.

Islamic education currently relies on various forms of development that encourage change and improvement so that society can adapt to these changes. The development of Islamic science and technology (IPTEK) is very important for Islamic education, especially considering the era of

globalization which can synchronize time and space between various nations in terms of information and information. exchange of knowledge, especially in the field of Islamic education. Islamic Education (PAI) and the challenges of the digital era, Islamic Education seeks to clear knowledge and understanding of Islamic teachings that regulate, explain and guide so that it becomes a way of seeing and being a role model for Muslims.

Islamic moderation emerged as a new paradigm in Islamic studies that emphasizes pluralism, brotherhood, and tolerance as a bridge between fundamentalism and liberalism. According to this concept, Islam focuses on building civilization and humanity that is relevant to the demands of the times, not just advancing human rights and welfare. Moderate Islam offers flexible and constructive solutions to the problems faced by modern society. In this context, religious moderation means that society shows moderate understanding, is not extroverted, and does not show free and limited reasoning. Religious guidance is discussed, interpreted, as part of the way of life of the multicultural Indonesian people. The need for a moderate religious narrative is not only a personal or institutional need, but also a general need for world citizens. Based on the description above, this study goes further in examining changes in academic education based on moderation.

The curriculum is defined from sports activities and developed into a guideline for organizing education. According to etymology, the word "curriculum" in English comes from the Greek word "curir" which means "runner" and "curere" which means "race place". According to its etymology, "curriculum" refers to activities involving "runners" and "pacu" or "track". In terminology, it means an educational program that includes all teaching materials and learning activities that are systematically arranged, planned, and implemented based on established rules after which they are used as guidelines for students. and students to achieve educational goals.

The curriculum is a role model that will determine success in a learning process. This is a teaching and learning activity that must be managed well and programmed by a leading educational institution to be implemented both inside and outside the school environment. Etymologically, the curriculum comes from the Greek runner and curare which means a place of competition. In Latin curriculum means running, course or horse racing, in French it means courir which means running. Based on the above understanding, we are talking about study programs or subjects that must be available to obtain a degree (Siti Nurdina Awalita, 2023).

There are many opportunities to improve the effectiveness, efficiency, and quality of Islamic education through the digital transformation of Islamic education administration. These opportunities include curriculum development, data management, and the use of technology in education. For example, children who cannot physically attend class can still receive education thanks to the use of technology in the classroom. Based on the information available, educators can make more accurate assessments with the help of efficient HTA management. Data and technology can be used more efficiently and in a way that better meets the demands of students.

This phenomenon can sometimes occur or go unnoticed, occur in a friendly manner, or have social impacts, and have a very complex nature. Changes can occur throughout human history, starting from the local, regional, and national levels, which illustrate the magnitude of social change. However, new difficulties in Islamic education have emerged in the increasingly developing digital era. The conclusion is that the use of information and education by students is greatly influenced by the security of technology and information. Islamic education is also influenced by many social and political problems, including terrorism, radicalism, and intolerance. Therefore, the PAI curriculum must be modified to suit the digital era. For the PAI curriculum to be more successful and relevant in meeting the needs of students in the digital era, this transformation requires adjustments to the curriculum, teaching strategies, and materials. This article will discuss the current status of the PAI curriculum, the difficulties faced in the digital era, and the initiatives taken to update it (Sari et al., 2023).

METHOD

This study uses a qualitative descriptive approach to examine the practice of Islamic Religious Education (PAI) curriculum in analyzing various ways of expression and making it a tool for social transformation. The main method used is literature analysis with the aim of gaining insight into the use of the principle of moderation in PAI education. This data was collected through analysis of various sources,

such as books, scientific journals and related documents that discuss the Islamic Education curriculum, social transformation, and moderation.

FINDINGS AND DISCUSSION

Findings

This study produces several important findings regarding the transformation of the Islamic education curriculum along with social and technological changes: first, the relevance of the Curriculum to the Needs of the Times: Based on the analysis data, the current Islamic education curriculum has not been fully able to embrace the digital era. Many Islamic education organizations still use traditional teaching methods that are less relevant to the needs of today's students. Students need a more active, contextual, and technological learning environment.

Second, Integration of Technology in the Curriculum: Technology should be incorporated into Islamic education because students need a more interactive, contextual, and technology-based learning environment. The study found that students can be more motivated to learn if they use adventurous learning platforms, educational applications, and interactive digital content. However, the main problem remains the lack of technological infrastructure in some places.

Third, the importance of Islamic principles: To help students cope with the difficulties of an unfamiliar world, Islamic education must place a strong emphasis on Islamic principles including tolerance, moderation (*wasathiyyah*), and Islamic ethics in the context of globalization. This can be achieved by incorporating these ideas into various teaching resources. Fourth, teaching digital literacy in Islam is essential because it teaches the ethics of social media and how to use technology for constructive purposes such as *da'wah*. The curriculum must be able to advise students on how to use technology responsibly and in accordance with Islamic principles. Fifth, Challenges of Implementing the New Curriculum: Research shows that the main obstacles to curriculum transformation include student and teacher evaluations and lack of funding for educational technology (Safuan, 2022)

Discussion

Discussion of the article Islamic Religious Education and Moderation: Islamic Religious Education Curriculum as a Tool for Social Transformation can be described as follows:

Development of Islamic Education Curriculum

There are three perspectives that can be used to interpret the development of the Islamic Religious Education curriculum, according to Muhaimin: activities that produce the Islamic Religious Education curriculum, the process that connects one component with another component to create a better Islamic Religious Education curriculum, and activities related to the preparation (design), implementation, assessment, and improvement of the curriculum.

To create a good education curriculum, the author explains that there are three things that must be done so that the curriculum can be developed: first, it must be linked to Islamic religious education so that each subject is not left behind in learning; second, it must be prepared, designed, implemented, and assessed; and third, it must be perfect. To perfect the Islamic religious education curriculum, the curriculum here is based on the experience of the previous curriculum (Rahmat & Almubarak, 2021).

In the history of the development of the Islamic Religious Education curriculum. It turns out that a paradigm shift has occurred, even when the old paradigm still applies in some ways. What can be seen is: (1) A change from a focus on memorizing and maintaining Islamic teachings to a spiritual mental discipline influenced by the Middle East. (2) A shift in perspective, both textual, normative, and absolutist, in applying the principles of Islamic teachings historically, factually, and culturally. (3) Shifting from an emphasis on the final product or end result to how past generations thought about Islamic teachings to develop the present. (4) Shifting from the traditional approach in creating an Islamic Religious Education curriculum by only relying on experts, the goals of Islamic Religious Education are achieved through the participation of experts, students, educators, and the community.

The explanation above is mentioned according to how the Islamic Religious Education curriculum developed. However, the paradigm has really changed. This paradigm has changed, but there are still four phenomena. The first is related to the mental discipline of children from the Middle East. The second is how changes occur in the way of thinking with context, normative, and absoluteness, and thinking historically, empirically, when applying religious values. The third is how changes occur due to

the pressure of products or results of previous Islamic religious teachings. To achieve Islamic Religious Education, experts, society, and students need the fourth to develop the curriculum (Zaelani et al., 2023).

Development of Islamic Education Curriculum

Mosques and Islamic boarding schools continued to provide most of the Islamic education until the nineteenth century, this is in line with the growth of the Curriculum in Indonesia which has undergone many modifications with unique characteristics. First, the Old Order Islamic Religious Education Curriculum. The national education curriculum has undergone several changes, as stated in the introduction. During the Old Order, there were two different curricula, including: (a) 1947 Curriculum This curriculum was only implemented in 1950 for several reasons. As a result, many parties stated that the development of the Indonesian curriculum officially began in 1950. In 1946, the Joint Decree of two ministers (Minister of Religion and Minister of PP&K) established regulations governing the existence of Islamic religious education. (b) The 1952 to 1964 Curriculum Indonesian science, scientific science, biology, and history were included as compulsory subjects taught to students as part of this curriculum. Meanwhile, the 1950 UUPPP regulated how this curriculum was implemented. In addition, the 1951 Joint Decree of the two ministers emphasized the need for religious instruction to be conducted in schools for at least two hours each week.

Second, the New Era of Islamic Education Curriculum. The transition from the early era to the modern era has had a significant impact on national education. This is supported by the fact that the curriculum developed in the early era of this order has also been modified and has undergone several changes in the newer era. The curriculum models used in the early era are as follows: (a) 1968 Curriculum: The 1964 curriculum was refined by the 1968 curriculum. This curriculum has changed into an integrated curriculum paradigm since the beginning. The focus of this curriculum is no longer pancawardhana as in 1964. Meanwhile, its religious education policy is almost identical to the 1964 curriculum. (b) Curriculum from 1975. The focus of this curriculum is to improve the efficiency and effectiveness of teaching and learning activities. Currently, the term "lesson unit" is used to describe the lesson plan for each subject. The objectives of education and education are general, institutional, curriculum-based, and specialized. (c) 1984 Curriculum: This curriculum is a refinement of the 1975 curriculum. Observing, grouping, speaking, and reporting are all tasks given to students in this curriculum. The Active Student Learning Method (CBSA) or Active Student Auction (SAL) is the name of this model. CBSA makes teachers as facilitators, the type of lecture activity is no longer found in the curriculum. SKB 2 Ministers (P&K and Minister of National Assistance). (d) 1994 Curriculum and 1999 Curriculum Supplement: The 1994 Curriculum is the result of efforts to combine previous curricula, especially the 1975 and 1984 curricula. During this period, it is noteworthy that the issuance of the SISDIKNAS Law No. 2 of 1989, which stipulates that madrasahs are educational institutions that have Islamic characteristics and that their curriculum and concepts are in line with Islamic values. This law also brings Islamic religious education into integration with the national education system.

Third, the Islamic Education Curriculum in the Reformation Era. (a) KBK Curriculum The reform era has provided resources for innovative and transformative educational practices. The goal of this era is to raise strong, gentle, and cooperative Indonesian people within the framework of the Republic of Indonesia. One aspect of the reform process is the implementation of the "Competency-Based Curriculum" system, better known as the KBK curriculum. (b) 2006 Curriculum or Education Unit Level Curriculum (KTSP) The main difference between KTSP and KBK, according to Sutrisno (2012), is the authority involved in its creation, which alludes to the decentralization of the education system. Otherwise, both are quite similar. The standards of basic abilities and competencies are set by the central government, but schools must be able to adapt their curriculum and exams to the unique needs of the local community. (c) 2013 Curriculum As far as the author knows, the K-13 curriculum (2013 Curriculum) has several inherent things as follows: (1) Recognizing character-based education, (2) Developing teaching with a local perspective, (3) Building a pleasant and friendly learning environment.

Understanding Moderation in Islamic Education

Moderation is the main principle of Islam. Moderation is also an attitude and action that avoids extremism in religion and promotes a middle path. This concept encourages each individual to practice religious teachings in a balanced way, not excessively, and not too loosely. Religious moderation includes

respect for differences of opinion and rejection of acts of violence or coercion in terms of belief. Islam, moderation is a religious understanding that is very relevant in the context of diversity in all aspects of religion, practice, ethnicity, and the nation itself. Moderate in the sense of al-wasath as a model for balanced thinking in interacting between the two conditions, at least we can realize that there is always conformity with the actions that refer to it, in accordance with the principles of Islamic belief, worship and ethics.

One form of proof is a moderate attitude based on the 2nd principle of Pancasila, namely "just and civilized humanity". Fair means recognizing something according to its time or not being cruel. Civilized means having an awareness of how to treat others or make them appreciate the differences that we have, for example having more peace in a dispute (verbal or physical), which is the goal of moderate educational moderation, namely self-centered educational moderation. Islam is a type of educational effort that prioritizes Islamic principles that can be understood by all members of society and according to their needs without the need for surgery or ectomy during its implementation. More focus on diversity in various aspects of Islamic education, including planning, content, and implementation (Mujib & Madian, 2022).

First, the Moderation Values of Islamic Education. To facilitate the implementation of authentic and inspiring Islamic education, there are several Islamic principles that must be understood and applied in the process of Islamic education. Among them: (a) Tawasuth is an attitude that is not right (fundamentalist), not left (liberal), and always in the middle or middle between the two. (b) Tawazun means balanced. Tawazun is able to provide what is requested without changing or changing it. Tawazun is very important in the life of an individual as a Muslim, human being, and member of society. (c) I'tidal, language means: straight and firm, meaning putting something in its place, exercising rights, and fulfilling obligations proportionally. I'tidal is a source of strength and ethics for every Muslim. (d) Tasamuh is also called tolerance, its main purpose is to be able to adjust or feel differences by using a light heart. Tasamuh refers to different attitudes or views and the willingness to accept different views; (e) Musaawaah which means equality. As a manifestation of Allah, it means consisting of human compactness and harmony and mutual respect. This shows that all people have the same dignity and honor, regardless of gender, race, or even nationality.

Second, Implementation of Moderation in Islamic Education. Islam strongly recommends a moderate attitude in all areas, both in religious and personal matters. Everything is done based on the principle of washatiyah. This concept of moderation is very difficult to understand because in defending Islam and its teachings, there are groups that tend to be extremist, so that it can lead to radicalism, even intolerance or even violence. Islamic educational institutions ideologically can apply good concepts and values contained in moderate Islam to achieve their goals, so that moderate Islamic education is achieved.

Third, Islamic moderation is discussed from various perspectives. Various Perspectives are used to Study the Traces of Islamic Moderation. First, Islam is a universal religion that is not influenced by a particular ideology. However, when someone studies religion itself, they produce different terms. True or not, there are facts that exist today that have a strong religious foundation in Islam. Based on the facts above, the seeds of religiosity have existed since the time of the prophets and began to experience difficulties during the time of the Companions, especially during the time of Umar bin Khattab. Therefore, Islam is one of the most widely accepted religions in the world and is very representative because it offers answers and solutions to all the problems faced by Muslims today. We do not have many extreme rights, which is clearly explicit in this situation, but we also do not have many extreme rights to left, which is also quite contextual in this situation. This moderation arises from Islamic education, so that currently Islamic educational institutions are more tolerant. This form of moderate Islam is then also emphasized in several disciplines. including the science of interpretation, thought, fiqh, aqidah, and da'wah.

Fourth, Religious Moderation in Islamic Education. According to the book "Religious Moderation in Indonesia" by Mohammad Fahri and Ahmad Zainuri, Islam explains moderation in four ways: moderation in worship, moderation in tasyri' (sharia formation), moderation in belief, and moderation in morals, if there is a problem. Danger is a by-product of the general understanding of moderation, but moderation does not mean that danger should be ignored. Islam upholds the principles of moderation, such as Tawassuth (taking the middle path), Tawazun (balanced), I'tidal (true and firm), Tasamuh (tolerance), Musawah (equality), Syura (deliberation), Ishlah (reform), Aulawiyah (prioritizing the

main thing), and Tathawwur wa Ibtikar (dynamic and innovative). In addition, Indonesia is a cultured and multi-ethnic country, with many religions and beliefs. Religious and cultural differences can lead to inter-religious conflict, and disputes over the naming of religions often occur in various regions in Indonesia.

As a multiethnic and multicultural group, they have diverse religious beliefs and values. Because of religious and cultural differences that can cause conflict between communities, disputes over religious names often occur in various regions in Indonesia. Their daily lives begin with the habit of reading the Qur'an for Muslim students and continue praying together in their respective religion and belief classes. If most of the students in the school follow the Islamic education program, then the non-Muslim students are sent to study the mandible or are given assignments according to the church they follow. When Muslim students arrive, they immediately pray and adherents of other religions invite them. When it is time to pray, students practice respecting and honoring each other's beliefs. When there are social activities, everyone acts according to their respective tendencies, for example, providing assistance to orphans, caring for floods and natural disasters, caring for Palestine, caring for fire victims, and so on.

In extracurricular activities, students can choose activities based on their abilities and practice diligently to improve their achievements in school. They also see themselves as educated students who must always study and work hard to maximize their potential to the maximum, and the motivational training methods and discussions that are often held have an important role in encouraging students to participate in activities. By doing this, we can understand how students behave when participating in activities that are tolerant and respectful of their teachers (Hilmin et al., 2023).

Islamic Religious Education teachers need to understand the principles of Islamic moderation in various Islamic disciplines, such as *aqidah*, *fiqh*, *tafsir*, thought, and *da'wah*, as discussed above. This is because Islamic Religious Education teachers have a crucial role in teaching and enforcing moderation in schools. This is because a religious teacher is able to equip students with comprehensive knowledge, understanding, and insight into clear Islam, *Islam rahmatan lil alamin* which can explain differences, maintain each other's beliefs, and high tolerance. As a religious leader, he must use his strategic approach in guiding religious activities and encouraging moderation among students. School officials are also expected to be able to support the moderate teachings of a religious teacher, because teachers are complete human beings in whom all actions, behavior, deeds, attitudes, and words are recorded in the lives of students.

Religious teachers play an important role in the education and transformation process so that students can be impartial, sane, and encourage them to have noble morals. Currently there is a problem with noble students who are constantly restless, especially among students who have reached the current era. Often, we have students who continue to practice manners and noble, and teacher guidance is very important in ensuring that students are civilized and improve their charisma. Furthermore, the Prophet Muhammad SAW stated: "One of your goodness is the most noble morals" (HR. Bukhari). The attitude of religious moderation that can be applied in schools and in everyday life, among others, can be done by lowering the status of others; lowering the status of religion, beliefs, ethnicity, race, and other religions; an attitude of tolerance, respecting different opinions, recognizing the existence of others, and not attacking physically and emotionally. Religious moderation can be developed through activities related to science, national dialogue, seminars, discussions, workshops, or religious studies.

Transformation of Islamic Education curriculum, including aspects of Religious Moderation Objectives. The objectives of religious moderation are to create order in a religious society, maintain the freedom of religious people to practice their beliefs, foster peace, and tranquility in religious life, and ensure the welfare of religious people. Further explanation reveals that we need religious moderation for at least three main reasons. First, upholding human dignity as a noble creature of God - including refraining from taking one's life - is one of the basic principles of religion. For this reason, the goals of peace and safety are inherent in all religions. Second, humans have become increasingly diverse, both in terms of nationality, ethnicity, skin color, and spread across various countries and regions thousands of years after the first religions emerged. Third, as a cultural tactic to preserve our Indonesian identity, religious moderation is very necessary in the Indonesian context. As a very diverse country, the founders of the nation have succeeded in building a system of national and state agreement, known as Pancasila in the Unitary State of the Republic of Indonesia, which has undoubtedly succeeded in uniting all linguistic, cultural, religious, and ethnic groups.

Transformation of education curriculum

The transformation of the Islamic education curriculum must focus on four main aspects: relevance, technology integration, strengthening Islamic values, and implementation strategies. First, the relevance of the curriculum. Curriculum relevance is a concept that refers to how well the material taught in an educational program is in accordance with the needs of students, the development of the times, and the demands of the world of work. A relevant curriculum ensures that students not only master theoretical knowledge, but also practical skills that will be useful in real life, both in the professional world and in society. This relevance is very important in preparing students to face future challenges. The curriculum must be designed in such a way that it can answer the needs of students in facing the challenges of the times, both in terms of academic and moral competence. For example, teaching about Islamic economics can be integrated with the concept of digital entrepreneurship to prepare students to face the era of the digital economy.

A relevant curriculum should not only be designed based on classical educational theories but should also consider the latest data and analysis on developments in the world of work, technological trends, and social changes. Curriculum development should also involve stakeholders, such as educators, employers, and the community to ensure that the curriculum covers all aspects that students need. A relevant curriculum should integrate 21st-century skills, such as critical thinking, creativity, effective communication, and collaboration. These skills are essential in responding to the challenges faced by individuals in the modern world of work, where jobs require not only theoretical knowledge but also the ability to work in teams and solve complex problems. The curriculum needs to accommodate the use of technology and innovation to help students develop their abilities. This not only improves the quality of education but also prepares students to be more adaptive in facing rapid technological changes. The curriculum development process should involve in-depth research and data on the needs of society and the world of work. This can involve collaboration between education, the private sector, and the government so that the curriculum designed is truly able to accommodate future needs. A relevant curriculum also considers the social and cultural context in which the education is implemented. This includes aspects of local values, diversity, and social developments occurring in society.

Second, Strengthening Islamic Values. Strengthening Islamic values is a strategic effort to understand, uphold, and apply Islamic principles in everyday life. These values describe faith (aqidah), noble morals, and the application of Islamic law, which is the way of life of Muslims. This statement is very relevant to the current wave of modernization and globalization, which often erodes moral and spiritual principles. Strengthening Islamic values is the key to forming acceptance, piety, and noble morals of individuals and society. This effort requires cooperation between families, educational institutions, and communities, as well as adaptation to the times through relevant approaches. Establishing aqidah as the foundation of Islam is the first step in upholding values. Strong faith is a guideline for Muslims to live their lives according to Islamic teachings. Islam can understand the essence of strong faith through the study of the Qur'an and Hadith.

In the era of globalization, there are several aspects of foreign cultures that sometimes conflict with Islamic principles. To overcome these challenges, the strategy of enforcing Islamic law must be carried out through religious education, digital education, and strengthening the Muslim community. Tolerance, justice, and equality are examples of Islamic values that can be the foundation for creating a friendly society. Islam teaches the concept of *lil 'alamin* or freedom for all living things, which can be applied in national and state life. Therefore, the Islamic education curriculum must emphasize the need to uphold Islamic identity. This is made possible by educational initiatives that integrate religious knowledge with general knowledge so that students can think critically without violating Islamic law (Muaz & Ruswandi, 2022).

Third, Implementation strategy. The transformation of the Islamic curriculum is a response to the ever-changing social landscape and technological advances. In the era of globalization and digitalization, Islamic education must be able to adapt to be relevant and effective in shaping the personality, skills, and abilities of students in accordance with the times. Curriculum transformation must begin with an analysis of the needs of students and the public. Social changes such as urbanization, globalization, and changes in lifestyle have an impact on the way the younger generation views religious beliefs. Therefore, the Islamic education curriculum must address current issues, such as social injustice, environmental degradation, and religious ties, without eliminating the essence of Islamic education (. The Islamic education curriculum

should be designed with an interdisciplinary approach, integrating religious knowledge with science and technology. For example, teaching Islamic ethics with technology or integrating fiqh with modern issues such as bioethics and sharia fintech. The goal is to develop students who are not only strong but also able to face the challenges of the times.

In the face of information overload and social change, character education is a very important aspect. Islamic education must emphasize values such as tolerance, honesty, and social sensitivity through effective teaching methods. such as: (1) Project-based learning (PBL) curriculum with a social focus. (2) Using role-playing and simulations to understand the nobleness of application. (3) Spiritual guidance to strengthen one's relationship with Allah SWT. Teachers are the main people responsible for the successful implementation of curriculum transformation. Therefore, Islamic educators must: Know the current teaching methods and technologies, incorporate contextual learning into religious education, Understand the social and psychological dynamics of the younger generation, Workshops, seminars, and competency certification can all be utilized to carry out this training. Curriculum transformation is not always easy. To ensure that the curriculum is relevant and effective, periodic evaluations need to be carried out. This evaluation can be done through: (a) Evaluation of student work performance in terms of cognitive, affective, and psychomotor aspects. (b) Getting advice from a teacher, a student, and a parent. (c) Analysis of social and technological progress.

The transformation of the Islamic education curriculum is a necessity in the era of social and technological change. With strategies that include needs analysis, technology integration, interdisciplinary collaboration, character education, teacher training, and impartial evaluation, the Islamic education curriculum can serve as a useful tool for developing a generation of virtuous, knowledgeable, and tolerant Muslims. To overcome the challenges of implementation, Islamic educational institutions must collaborate with the government and the private sector to provide wider access to technology. In addition, teachers need to be trained to improve their digital literacy so that they can adopt innovative teaching methods. The development of an adaptive curriculum, increasing teacher training, integrating technology into learning, and Islamic values amidst globalization are some of the strategic recommendations made. Therefore, Islamic education can be considered relevant and make a significant contribution in creating a superior generation of Muslims today (Kustati et al., 2024)

CONCLUSION

Based on the description above, it can be concluded that moderation is the main principle of Islam that encourages tolerance, prohibits extremism, and encourages moderation in the implementation of religious education. Tawasuth (middle way), tawazun (balance), i'tidal (firm and fair), tasamuh (tolerance), and musawah (equal) are some examples of these concepts. Moderation is very relevant in the context of diversity, both in religion, culture, and education. Moderation is applied in Islamic education through a relevant curriculum, integration of Islamic principles, and flexible implementation strategies that take into account the changing times. Religious teachers have an important role in building moderate values, fostering tolerance, noble morals, and the readiness of the people to face the challenges of the world. The goal of moderate Islam is to foster a peaceful culture, encourage diversity, and improve the level of human morality in accordance with the teachings of Islam lil'alamin.

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