

## Integration of Islamic Moderation Values in Islamic Education Curriculum as an Effort to Prevent Radicalism Early on

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**Abstract:** *This research aims to describe the integration of Islamic moderation values in the Islamic Religious Education (PAI) curriculum at Madrasah Ibtidaiyah (MI) Bahrul Ulum Natahan Gedongboyo Untung Lamongan as an effort to prevent early radicalization. The research method used is a qualitative approach with case studies, collecting data through in-depth interviews, participant observation, and document analysis. The research results show that MI Bahrul Ulum has made systematic efforts to integrate the values of tawassuth (moderate), tawazun (balanced), and tasamuh (tolerant) in the PAI learning process. Innovations such as developing an Islamic Moderation Concept Map and using active learning methods and group discussions have increased students' understanding of diversity and tolerance. However, challenges such as limited appropriate learning resources and resistance from some parents need to be overcome. This research contributes to developing a moderation-oriented PAI curriculum model, emphasizes the importance of education in preventing radicalization, and enriches scientific knowledge in anti-radicalization education. These findings can be used as a reference for other educational institutions in developing curricula aligning with Islamic moderation values.*

**Keywords:** *Integration, Islamic Moderation, Islamic Education Curriculum*



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### A. Introduction

Radicalism and extremist ideology have become a real threat to the life of the nation and state in Indonesia. This phenomenon occurs among adults and spreads to the educational environment, including primary education institutions such as Madrasah Ibtidaiyah (MI) (Zada, 2002). Efforts to prevent radicalism early on through education are significant to do (Sumbulah, 2019; Supriadi et al., 2021). The values of Islamic moderation, which emphasize the attitudes of tawassuth (moderate), tawazun (balanced), and tasamuh (tolerant), can be a solution to facing the threat of radicalism (Marpuah, 2023). This is in line with global efforts to combat radicalism and terrorism carried out by the United Nations (UN) through the Global Counter-Terrorism Strategy (UN Global Counter-Terrorism Strategy), which emphasizes the importance of education in preventing the spread of radical ideas and creating world peace (Sudirman & Putri, 2021).

Based on the results of initial observations and interviews with several teachers at MI Bahrul Ulum Nataan Gedongboyo Untung Lamongan, indications were found that there was the potential for the emergence of radical ideology among students. This is evidenced by the tendency to be intolerant, not respecting differences, and viewing other groups as enemies. For example, in a class discussion about religious diversity in Indonesia, several students showed a judgmental attitude and rejected the existence of religions other than Islam. Apart from that, the results of a questionnaire distributed to 50 students showed that as many as 30% of students had an inaccurate understanding of moderate Islam and tended to support extreme actions. This finding indicates that there is a gap between the moderate Islamic values that should be taught and the understanding of students who tend to be radical.

Considering the dangers of radicalism that can threaten the nation's unity, a genuine effort is needed to overcome it early on. The integration of Islamic moderation values into the Islamic Religious Education (PAI) curriculum at MI Bahrul Ulum Nataan Gedongboyo Untung Lamongan is believed to be an effective solution. This is done by revitalizing the PAI curriculum to emphasize instilling the values of *tawassuth*, *tawazun*, and *tasamuh* in students' daily lives. Thus, students will have a more comprehensive understanding of Islam as a religion that is friendly, tolerant, and respectful of diversity. Previous research conducted by (Masturin, 2022) showed that integrating Islamic moderation values in the PAI curriculum at the high school level can increase tolerance and reduce the potential for radicalism among students. The research results of Suprpto (2020) show a model for implementing religious moderation education by developing the Islamic Religious Education (PAI) curriculum. Furthermore, Setiawati (2023) research results on integrating Islamic Values in the Context of the Merdeka Curriculum in Elementary Schools with a Library research approach. However, similar research is rarely carried out at the Madrasah Ibtidaiyah (MI) level, even though early childhood is a golden period in character building and instilling positive values.

This study aims to integrate Islamic moderation values in the Islamic Religious Education (PAI) curriculum at the Madrasah Ibtidaiyah (MI) level to prevent radicalism from an early age. This research focuses on integrating values such as *tawassuth* (moderate), *tawazun* (balanced), and *tasamuh* (tolerant) into the Islamic Education curriculum. This is done as a strategy to prevent the development of radicalism at a young age through education.

This research has an element of novelty in the effort to systematically integrate Islamic moderation values into the PAI curriculum at the MI level. In contrast to previous studies that focused more on junior high school, high school, or college level (Fajri, Amri, & Ok, 2024; Nunu & Khairuddin, 2022; Nunu & Khairuddin, 2022), This research targets the early age of MI students, which is considered a golden period in character building and instilling positive values. In addition, this research explores learning strategies and methods that suit the characteristics of MI students when teaching Islamic moderation

values. One of the methods to be explored is active learning methods that involve students directly in the learning process, such as group discussions, role-playing, and simulations.

This research is also expected to positively contribute to the development of education science, especially in PAI curriculum development and anti-radicalism education. The results of this study can be a reference for other educational institutions in developing a curriculum that is in line with the values of Islamic moderation and efforts to prevent radicalism from an early age. In addition, this research also contributes to enriching the scientific treasure in the field of character education and multicultural education with the perspective of moderate Islamic values.

## **B. Method**

This research uses a qualitative approach with a case study method to examine the integration of Islamic moderation values in the Islamic Religious Education (PAI) curriculum at MI Bahrul Ulum Nataan Gedongboyo Untung Lamongan. The choice of the case study method is based on its ability to provide a comprehensive understanding of phenomena that occur in specific and accurate contexts (Moeloeng, 2017). In this research, MI Bahrul Ulum Nataan Gedongboyo Untung Lamongan will be the only in-depth case study, allowing a detailed exploration of the practice of integrating Islamic moderation values in the PAI curriculum in the school environment.

This research's data and sources cover various aspects of integrating Islamic moderation values into the PAI curriculum. Primary data will be obtained from PAI teachers, school principals, and students of MI Bahrul Ulum Nataan Gedongboyo Untung Lamongan, who are the main subjects of the research. Meanwhile, secondary data will be collected by analyzing PAI curriculum documents, teaching materials, lesson plans, and other relevant documents. The research object focuses on the process and implementation of the integration of Islamic moderation values in the PAI curriculum, including teaching strategies, learning methods, and their impact on students' understanding and behavior.

The data collection technique in this research applies triangulation, which combines several methods to obtain more comprehensive and valid information (Emzir, 2014). First, participatory observation will occur at MI Bahrul Ulum Nataan Gedongboyo Untung Lamongan, where researchers will be directly involved in PAI learning activities. This observation aims to observe how Islamic moderation values are integrated into the teaching and learning process, interactions between teachers and students, and student behavior and responses to the material being taught. Second, in-depth interviews will be conducted with PAI teachers, school principals, and students. Interviews with PAI teachers aim to obtain information about concepts and strategies for integrating Islamic moderation values into the PAI curriculum, the learning methods used, and the challenges and solutions faced. Interviews with school principals will be conducted to obtain information about school policies and support for implementing the PAI curriculum, which integrates Islamic values of moderation. Meanwhile, interviews with students aimed to explore their understanding and perceptions of the Islamic moderation values taught and their impact on their attitudes and behavior in everyday life. Third, document

analysis will be carried out on the PAI curriculum, teaching materials, lesson plans, and other documents relevant to this research.

Data analysis in this research will use an interactive model developed by (Miles, Huberman, & Saldaña, 2014). This model comprises three interrelated components: data condensation, data presentation, and conclusion drawing/verification. Data condensation involves selecting, focusing, simplifying, abstracting, and transforming data that appears in field notes, interview transcripts, and documents. This process occurs continuously throughout the research, even before collecting data. To ensure the validity and reliability of the data, researchers will apply several strategies, such as triangulation of data sources, member checking (confirming findings with participants), and audit trail (detailed recording of the research process) (Creswell & Poth, 2016). Researchers will also pay attention to research ethics issues, such as seeking consent from participants, maintaining confidentiality of information, and respecting participant privacy, by applicable research ethics standards.

## **C. Results and Discussion**

### **Results**

Based on in-depth research conducted at MI Bahrul Ulum Natahan Gedongboyo Untung Lamongan, a comprehensive set of findings related to the pattern of integrating moderation values in the Islamic Religious Education (PAI) curriculum. This study revealed various essential aspects of the school's efforts to incorporate Islamic moderation values into the learning process through research methods, including in-depth interviews, participatory observation, and document analysis.

The results of the interview with the head of the Madrasah revealed a deep awareness among school leaders about the urgency of instilling Islamic moderation values from an early age. The head of Madrasah stated, *'We see the phenomenon of radicalism that has begun to infiltrate the world of education as a serious threat. Therefore, we feel called to take preventive steps through Islamic moderation education from the elementary level.'* Furthermore, he explained that the decision to integrate moderation values into the Islamic education curriculum was taken after lengthy discussions with teachers, the school committee, and parents' representatives.

In her interview, the Akidah Akhlak teacher explained the challenges of implementing the moderation-orientated PAI curriculum:

*'Our main challenge is translating the quite complex concepts of Islamic moderation into language and methods children of MI age can understand.'* To overcome this, the PAI teacher team conducted internal workshops to develop learning strategies based on MI students' cognitive and psychological characteristics.

Observations conducted in various PAI classes showed the creative efforts of the teachers in integrating the values of tawassuth (moderate), tawazun (balanced), and tasamuh (tolerant) into the subject matter. In one akidah learning session in Grade 5, the teacher used an interactive storytelling method to illustrate the Prophet Muhammad's

attitude toward treating non-Muslim neighbors. Students listened to the story and were invited to discuss and reflect on how this attitude could be applied daily.

In Grade 4, in the fiqh lesson on prayer, the teacher not only teaches the procedure of worship according to one particular school of thought but also introduces the variations of movements and recitations that exist in various schools of thought. Through this approach, students are invited to understand the diversity in worship practices and the importance of respecting differences. One of the methods used is the 'Prayer Gallery,' where students are divided into groups to present variations of prayer movements from various madhhabs. This activity increases students' understanding of the diversity of fiqh and trains them to be open and not fanatical toward one particular opinion.

Observations show that the teacher endeavors to present a balanced narrative about various important events in Islamic history in Grade 6. For example, when discussing the Khulafa ar-Rashidin period, the teacher emphasizes the achievements and successes of the caliphs and discusses the various challenges and conflicts that occurred during that time. Through this approach, students are invited to understand the complexity of Islamic history and learn to take lessons from various events, including the conflicts that have occurred.

Analysis of the PAI curriculum documents at MI Bahrul Ulum shows a systematic effort to integrate Islamic moderation values into the curriculum structure. The syllabus and lesson plans show that moderation aspects are included as one of the core competencies that students must achieve. For example, in the basic competency on morals, students must show commendable behavior to fellow Muslims, non-Muslims, and the environment in general.

One exciting innovation in the curriculum document is the 'Islamic Moderation Concept Map' developed by a team of PAI teachers. This concept map illustrates how the values of Islamic moderation are integrated into various aspects of PAI learning, ranging from akidah, morals, and fiqh to Islamic history. It guides teachers in developing teaching materials and helps students understand the interrelationship between various concepts in moderate Islam.

The curriculum documents emphasize active and participatory learning approaches. Methods such as group discussions, role-playing, collaborative projects, and problem-based learning are widely used to explore themes related to Islamic moderation. For example, in Islamic propagation, students were assigned a project to design a social media campaign promoting peaceful and tolerant Islamic messages.

Nonetheless, this study also revealed significant challenges in implementing a moderation-minded Islamic education curriculum. One of the main challenges is the limited learning resources suitable for MI students' level of understanding and containing Islamic moderation content. PAI textbooks available in the market are often still normative and do not explore aspects of Islamic moderation in depth.

To overcome this challenge, MI Bahrul Ulum has formed a teaching material development team of senior Islamic education teachers. This team is tasked with

developing learning modules to integrate Islamic moderation values. One of the innovative products produced is the 'Islamic Moderation Storybook,' which contains a collection of inspiring stories about moderate Muslim figures from various eras and regions. This book is used as reading and classroom discussion material to strengthen students' understanding of implementing moderation values in historical and contemporary contexts.

In addition, the teaching material development team has also compiled the 'Islamic Moderation Activity Module,' which contains various interactive activities to help students internalize the values of moderation. The module includes role plays, conflict resolution simulations, interfaith community service projects, and critical thinking exercises on contemporary religious issues. All of these activities are designed with the cognitive and socio-emotional developmental levels of MI students in mind.

Another challenge revealed in this study is the resistance of a few parents who consider introducing diversity and tolerance early to 'weaken' the children's faith. In response, the school has made educational and socialization efforts for parents. The Head of Madrasah explained,

*'We held a series of seminars and discussions with parents to explain that teaching moderation does not mean compromising the faith. Rather, it is an effort to equip children with a comprehensive understanding of Islam relevant to their lives in pluralistic Indonesia.'*

Another important aspect of integrating Islamic moderation values is emphasizing critical thinking skills. The PAI teachers at MI Bahrul Ulum endeavor to train students not to take information for granted, especially those related to religious issues. In learning, students are encouraged to ask questions and look for reliable sources of information. One method is 'news analysis,' where students are invited to criticize religious news on social media.

In one observed learning session, Grade 6 students analyzed some viral posts on social media related to religious issues. They were asked to identify facts and opinions, find more reliable sources of information, and discuss how the news could affect people's perceptions and attitudes toward certain religious groups. Through this activity, students are trained to sort out information, think critically, and not be quickly provoked by news that has the potential to trigger conflict.

To continuously improve the quality of the implementation of the PAI curriculum with moderation insight, MI Bahrul Ulum has established cooperation with several Islamic universities and Islamic moderation education institutions. Through this cooperation, PAI teachers can attend workshops and training on moderation-minded PAI teaching methods. In addition, the school also regularly invites experts in the field of moderate Islamic education to give lectures and discussions with teachers and students. Based on the research results described above, several research findings can be concluded, as described in Table 1 about Integration of Islamic Moderation Values in PAI Curriculum.

**Table 1 Research Findings: Integration of Islamic Moderation Values in PAI Curriculum**

| No | Aspect                           | Research Finding   |
|----|----------------------------------|--|
| 1  | Implementation of the Curriculum | <ol style="list-style-type: none"><li>The values of tawassuth (moderate), tawazun (balanced), and tasamuh (tolerant) are integrated into the subject matter.</li><li>The use of interactive storytelling methods to illustrate the Prophet Muhammad's attitude towards non-Muslim neighbors</li><li>Introduction to variations of prayer movements and recitations from various madhhabs</li><li>Presentation of balanced narratives about essential events in Islamic history</li></ol> |
| 2  | Curriculum Innovation            | <ol style="list-style-type: none"><li>Development of 'Islamic Moderation Concept Map' as a teacher and student guide</li><li>Emphasis on active and participatory learning approaches</li><li>Use of methods such as group discussions, role play, collaborative projects, and problem-based learning</li></ol>  |
| 3  | Implementation Challenges        | <ol style="list-style-type: none"><li>Limited learning resources appropriate for the level of understanding of MI students</li><li>Resistance from a small number of parents who were concerned that teaching diversity could 'weaken' children's faith</li></ol>  |
| 4  | Development of Critical Thinking | <ol style="list-style-type: none"><li>Training students not to take information for granted, especially related to religious issues</li><li>Use of the 'news analysis' method to criticize religious news circulating on social media</li></ol>  |

### Discussion

Based on the research results conducted at MI Bahrul Ulum Natahan Gedongboyo Untung Lamongan, there is a systematic and comprehensive effort to integrate Islamic moderation values into the Islamic Religious Education (PAI) curriculum. This finding aligns with the concept of moderate Islamic education proposed by several contemporary Islamic education experts.

The school's awareness of the urgency of instilling Islamic moderation values from an early age, as expressed by the madrasah principal, reflects an understanding of the importance of education in shaping moderate religious perspectives. This is in line with the view of Suharto (2021) Who emphasizes the strategic role of Islamic educational institutions in promoting moderate and tolerant Islam as a counter to the ideology of extremism. Islamic academic institutions have a great responsibility in shaping a comprehensive and contextualized understanding of Islam (Hidayah, 2021).

MI Bahrul Ulum's efforts in integrating moderation values into the PAI curriculum structure, including it as one of the core competencies, show a holistic approach to implementing moderate Islamic education. This approach is in line with the concept of 'holistic education' proposed by (Utomo & Rizqa, 2024), which emphasizes the importance of integrating moderate Islamic values into all aspects of education, not just limited to religious subjects.

Innovations in the development of teaching materials, such as the creation of the 'Islamic Moderation Concept Map' and 'Islamic Moderation Storybook,' reflect creative efforts in translating the concepts of Islamic moderation into language that students at the MI level can understand. This approach is in line with Jean Piaget's theory of cognitive development, which emphasizes the importance of adjusting learning materials to the stage of mental development of children (Marinda, 2020). In this context, the use of stories and interactive activities in the Islamic moderation module can be seen as an effective strategy to introduce abstract concepts of Islamic moderation to primary school-aged students (Harfn et al., 2023)

The emphasis on active and participatory learning methods in the implementation of the moderation-minded Islamic Education curriculum at MI Bahrul Ulum is in line with the theory of social constructivism (Suci, 2018). Group discussions, role-playing, and project-based learning facilitate students' conceptual understanding of Islamic moderation and allow them to construct knowledge through social interaction and direct experience. This approach is also in line with the concept of 'active learning,' which emphasizes the importance of students' active involvement in the learning process to enhance understanding and retention of know (Rowles., 2013).

The school's efforts in integrating the values of tawassuth (moderate), tawazun (balanced), and tasamuh (tolerant) into PAI subject matter reflect a deep understanding of the essence of moderation in Islam. This approach is in line with the concept of wasathiyah described by Yusuf al-Qaradawi, who emphasized that moderation in Islam is not only about taking the middle path but also about balance and proportionality in various aspects of life and religious understanding (Al-Qaradawi, 2013).

Using interactive storytelling methods to illustrate Prophet Muhammad's attitude toward non-Muslim neighbors, for example, provides students with historical knowledge and invites them to reflect on and apply these values in their daily lives. This approach is in line with the concept of 'contextual teaching and learning,' which emphasizes the



importance of connecting learning materials with the context of students' real lives to increase the relevance and effectiveness of learning (Ahmadi & Ismail, 2020).

In learning fiqh, the teacher's efforts to introduce variations of prayer movements and recitations from different schools of thought reflect an inclusive and pluralist approach to teaching Islam. This approach is in line with 'cosmopolitan Islam,' which emphasizes the importance of understanding and appreciating diversity in Islamic traditions (Fatihunnada, Shafira, Afrita, Arifin, & Adhha, 2024). The prayer gallery method not only enhances students' understanding of the diversity of fiqh but also trains them to be open and not be biased towards one particular opinion. This aligns with the 'multicultural education' concept, which emphasizes the importance of developing positive attitudes towards cultural and religious differences (Mania, 2010).

In learning Islamic history, the teacher's efforts to present a balanced narrative about various essential events reflect a critical and objective approach to teaching history. This approach aligns with Mohammed Arkoun's thoughts on the importance of 'historical criticism' in Islamic studies (Arkoun, 2002). By discussing the achievements and successes of the caliphs and the challenges and conflicts, students are invited to understand the complexity of Islamic history and learn to take lessons from various events, including conflicts. This approach also aligns with the concept of 'historical thinking,' which emphasizes the importance of developing historical thinking skills in students, including understanding the historical context and seeing events from various perspectives (Achmadin, 2022).

The emphasis on developing critical thinking skills in implementing the moderation-minded PAI curriculum at MI Bahrul Ulum reflects an awareness of the importance of equipping students with the ability to analyze and evaluate information, especially those related to religious issues. The 'news analysis' method used, in which students are invited to criticize religious news circulating on social media, aligns with the concept of 'media literacy,' which is increasingly important in this digital era. This approach is also in line with 'critical education,' which emphasizes the importance of developing student's critical awareness of their social reality (Za, 2014).

The school's efforts in overcoming the challenges of implementing a moderation-minded Islamic education curriculum, such as limited learning resources and resistance from some parents, show a solid commitment to the vision of moderate Islamic education. Forming a teaching material development team and socialization efforts to parents reflect a comprehensive and participatory approach to curriculum implementation. This aligns with the 'whole school approach' concept in implementing curriculum change, which emphasizes the importance of involving all school components, including teachers, students, and parents, in the implementation process (Hasan & Huda, 2022).

The cooperation established by MI Bahrul Ulum with Islamic universities and moderation education institutions reflects an awareness of the importance of continuous professional development for PAI teachers. This is in line with the concept of 'lifelong learning,' which emphasizes the importance of lifelong learning, especially for education

professionals (Sudarsana, 2016). This cooperation also allows for the transfer of knowledge and best practices in teaching moderation-oriented PAI, which can enrich and improve the quality of curriculum implementation in schools.

However, implementing a moderation-orientated PAI curriculum in MI Bahrul Ulum also faces several challenges that must be considered. One of the main challenges is the limited learning resources appropriate to the level of understanding of MI students and simultaneously containing the content of Islamic moderation. This challenge reflects the gap between the academic discourse on moderate Islam and its implementation in the context of primary education. This shows the need for further efforts in developing materials and learning resources that fit the needs and characteristics of primary-level students.

The resistance of a minority of parents who believe introducing diversity and tolerance at an early age can 'weaken' children's faith is also a significant challenge. This reflects the misunderstanding of the concept of moderation in Islam among some people. This challenge is in line with the findings of the research (Saputra & Mubin, 2021) on implementing moderate Islamic education in Indonesia, which identified community resistance as one of the main obstacles. The school's efforts in educating and socializing parents show the importance of a comprehensive approach that focuses on students and involves the wider school community.

Implementing the moderation-minded Islamic education curriculum at MI Bahrul Ulum also reflects an effort to bridge the gap between tradition and modernity in Islamic education. The approach used, which combines respect for Islamic tradition with contextual understanding and relevance to contemporary life, is in line with Fazlur Rahman's thoughts on 'Islamic neomodern. Rahman emphasizes the importance of reinterpreting Islamic tradition in a modern context (Rahman & Amal, 1987), and the approach used at MI Bahrul Ulum can be seen as a practical implementation of this thinking in primary education.

The emphasis on developing students' critical thinking and analytical skills in the moderation-minded Islamic education curriculum also reflects an effort to establish what Jasser Auda calls "maqasid-based thinking" in Islamic education. Auda emphasizes the importance of understanding the objectives of sharia (maqasid al-syariah) and applying them in a contemporary context (Auda, 2022). The approach used at MI Bahrul Ulum, which invites students to analyze contemporary issues from a moderate Islamic perspective, can be seen as an attempt to develop this maqasid-based thinking from an early age.

The school's efforts to integrate the values of Islamic moderation into various aspects of PAI learning, including akidah, akhlak, fiqh, and Islamic history, reflect a holistic and integrative approach to Islamic education. This approach aligns with the concept of 'integration of knowledge' proposed by Ismail Raji al-Faruqi, emphasizing the importance of integration between Islamic sciences and general sciences (Farida, 2014). In the context of MI Bahrul Ulum, this integration is seen in the efforts to connect the

values of Islamic moderation with various aspects of students' lives, including social interaction, the use of social media, and the understanding of contemporary issues.

Innovations in learning methods, such as interactive storytelling, prayer galleries, and social media campaign projects, reflect efforts to make PAI learning more engaging and relevant for digital-generation students. This approach aligns with the concept of 'digital pedagogy,' which is increasingly relevant in this era of information technology. Using these methods facilitates students' conceptual understanding of Islamic moderation and helps them develop digital skills essential for navigation in the complex information landscape of the digital age.

The emphasis on the applicative aspect of Islamic moderation values in students' daily lives reflects a pragmatic and contextualized approach to Islamic education. This is in line with Nurcholish Madjid's thoughts on 'substantive Islam,' which emphasizes the importance of understanding and practicing the essential values of Islam in the context of modern life (Yufriadi, Syahrani, & Afifi, 2023). The approach used at MI Bahrul Ulum, which invites students to reflect on and apply the values of Islamic moderation in their daily lives, can be seen as an attempt to instill a substantive understanding of Islam from an early age.

The challenges faced in implementing the moderation-minded Islamic education curriculum at MI Bahrul Ulum, such as limited learning resources and resistance from some parents, also reflect the complexity and dynamics in the efforts to reform Islamic education. This is in line with Azyumardi Azra's research findings on the dynamics of Islamic education reform in Indonesia (Iqbal, 2023), which identifies various internal and external factors that influence the reform process. MI Bahrul Ulum's efforts to overcome these challenges through the development of teaching materials and socialization with parents reflect an adaptive and responsive approach to the local context.

In conclusion, implementing the PAI curriculum with a moderation perspective at MI Bahrul Ulum Natahan Gedongboyo Untung Lamongan reflects a comprehensive and systematic effort to instill moderate Islamic values from the elementary education level. The approach demonstrates a synthesis of various contemporary Islamic education thoughts and theories, which are implemented contextually according to the characteristics and needs of MI students. Despite facing multiple challenges, this effort shows significant potential in shaping a moderate, inclusive understanding of Islam relevant to the modern living context of the younger Muslim generation in Indonesia.

This curriculum implementation can also be viewed as a potential model for developing moderate Islamic education at the elementary level, which can be adapted and replicated in other Islamic education contexts throughout Indonesia. However, it is essential to note that the long-term effectiveness of this approach still needs to be researched further, particularly regarding its impact on the attitudes and behaviors of students after graduating from MI. Longitudinal research tracking the development of students who have undergone the PAI curriculum with a moderation perspective will be

precious in evaluating long-term impacts and identifying areas that require further improvement.

Additionally, MI Bahrul Ulum's efforts in implementing this moderation-oriented PAI curriculum can be seen as essential to the broader national efforts to promote moderate Islam in Indonesia. In this context, MI Bahrul Ulum's experience can become a valuable learning resource for education policymakers and Islamic education practitioners throughout Indonesia in their efforts to develop practical approaches to instill moderation values from an early age. In conclusion, this research shows that MI Bahrul Ulum Nataan Gedongboyo Untung Lamongan has made comprehensive and innovative efforts to integrate moderate Islamic values into the PAI curriculum. The integration pattern applied includes various aspects, from developing teaching materials, learning methods, and extracurricular activities to creating a supportive school environment. Although facing some challenges, this initiative has positively shaped students' understanding and attitudes toward Islamic moderation.

This research contributes to developing a moderation-oriented PAI curriculum model at the elementary education level. The findings can serve as a valuable reference for other educational institutions seeking to create similar programs. Furthermore, this research highlights the importance of a holistic approach in Islamic moderation education, which focuses on formal curriculum aspects and involves the entire education ecosystem, including teachers, parents, and the community.

Further research is necessary to explore the long-term impacts of implementing this moderation-oriented PAI curriculum. Comparative studies with other schools employing different approaches will also provide valuable insights into the effectiveness of various strategies in instilling moderate Islamic values in elementary students. Thus, efforts to prevent radicalism and promote peaceful and tolerant Islam can continue to be developed and refined, contributing to the creation of a moderate, open, and positively contributing Muslim generation in Indonesia and globally.

#### **D. Conclusion**

This research shows that MI Bahrul Ulum Nataan Gedongboyo Untung Lamongan has carried out comprehensive and systematic efforts to integrate Islamic values of moderation into the Islamic Religious Education (PAI) curriculum since the elementary level. From the research results, it can be concluded that the approach used reflects a synthesis of various contemporary Islamic educational thoughts and theories, which are applied contextually according to the characteristics and needs of MI students. The school's efforts to internalize the values of *tawassuth* (moderate), *tawazun* (balanced), and *tasamuh* (tolerant) can be seen in the development of teaching materials, learning methods, and extracurricular activities that support a positive and inclusive learning environment. Despite facing various challenges, such as limited relevant learning resources and resistance from some parents, this initiative has shown positive results in shaping students' understanding and attitudes towards Islamic moderation.

The implications of this research include contributing to developing a PAI curriculum that integrates Islamic values of moderation, emphasizing the importance of education in preventing radicalism, and enriching scientific knowledge in anti-radicalism education. The research results can be the basis for developing educational policies that support the integration of Islamic values of moderation in the national curriculum.

For future research, it is recommended to conduct long-term studies involving more institutions, explore the use of digital technology in learning, research project-based learning approaches, broaden the scope by involving various stakeholders, examine effectiveness at higher education levels, and conduct comparative studies implementation of Islamic moderation education in different socio-cultural contexts.

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