

OPTIMIZING THE ISLAMIC EDUCATION CURRICULUM TO FIGHT RELIGIOUS RADICALISM IN INDONESIA

Septi Via Kurnia & Althaffina Nadya Karinska

Ahmad Dahlan University, Indonesia

2200031091@webmail.uad.ac.id; 2200031092@webmail.uad.ac.id

Abstract

Religious radicalism emerging within educational environments in Indonesia reflects a gap in the learning system, which ideally should serve as a medium for the internalization of values such as tolerance, diversity, and peace. This study aims to examine the strategic role of the Islamic Religious Education (IRE) curriculum in countering the spread of radical ideologies among the younger generation. A qualitative approach was employed using a systematic literature review method, focusing on content analysis of the curriculum, instructional strategies, the role of educators, and the influence of institutional environments. Data were collected from various relevant scholarly sources and analyzed thematically to identify the gap between the normative goals of the curriculum and its practical implementation in the field. The findings reveal that the prevailing textualist teaching approach, with minimal dialogical engagement, creates a space for the entry of radical ideologies. Furthermore, the absence of a contextual and measurable implementation model for a curriculum promoting moderation reinforces this vulnerability. Ideally, the IRE curriculum should integrate the values of *wasathiyah* (moderation), justice, and compassion, delivered through dialogical methods and supported by a comprehensive evaluation system. The study concludes that the Islamic Religious Education curriculum holds significant potential as a deradicalization tool, provided it is supported by the active involvement of educators and educational institutions in fostering an inclusive, adaptive, and contextual learning ecosystem.

Keywords: Moderation; Islamic Religious Education Curriculum; Radicalism; Deradicalization; Contextualized Learning

INTRODUCTION

Religious radicalism in Indonesia is a serious challenge that threatens social stability and tarnishes the image of Islam as a religion of rahmatan lil 'alamin. This phenomenon not only develops through social and digital media, but also penetrates the world of education which should be a space for instilling the values of tolerance, peace, and character building. Unfortunately, educational institutions such as schools and colleges are the main targets for the spread of extreme ideas through activities that appear religious but contain closed and exclusive ideologies. Students and students as identity seekers are the most vulnerable segment exposed to radical ideologies (Syafii et al., 2022; Anggraeni et al., 2024).

Islamic education has a central role in shaping a moderate religious mindset. However, normative and textual approaches in curriculum delivery often make Islamic universal values such as tolerance, justice, and compassion less contextually conveyed (Nur Adnan Saputra et al., 2021). Optimizing the curriculum by integrating values such as *tawassuth* (moderate), *tawazun* (balanced), and *i'tidal* (fair) is very important to strengthen students' resistance to radical ideologies (Ardhy, 2024).

Various deradicalization efforts so far are still dominated by legal and security approaches. In fact, the education path through the curriculum has strategic potential in shaping religious character from an early age. Unfortunately, most of the studies are still conceptual and have not touched on the practical implementation of the deradicalization curriculum. There has not been much research that explores how teaching materials, teaching strategies, teacher competence, and the culture of educational institutions contribute to the process of internalizing moderation values in students' daily lives (Nuryanto, 2022; Hakkul Yakin Siregar et al., 2025).

In addition, comparative studies on the implementation of deradicalization curricula in various types of educational institutions, such as madrasas, Islamic boarding schools, Islamic-based public schools, and Islamic universities are also still limited. In fact, each institution has different characteristics and curriculum needs. The values of religious moderation can be instilled through the learning of Islamic Religious Education, both through digital literacy, scientific works, as well as co-curricular and extracurricular activities (Yuliasari & Syaripudin, 2023; Hakim, 2022).

This article aims to examine in depth the strategic role of the Islamic Education curriculum in preventing the spread of religious radicalism in Indonesia. Theoretically, this

study seeks to explore how values such as tolerance, rejection of violence, openness to diversity, and nationalism can be integrated into the framework of the Islamic Education curriculum (Botma, 2020). The integration is not only seen from the aspect of the content of the material, but also from the teaching method and evaluation system. The curriculum is seen not only as an administrative document, but as a transformative tool that shapes the personality and ideological resilience of students.

Practically, this study aims to map various models of the implementation of the Islamic Education curriculum based on deradicalization values in various types of educational institutions. The focus is directed to the dynamics of the application of moderation values in the learning process which is adjusted to the characteristics of the institution, the capacity of educators, and institutional policies (Fikriansyah, 2019). This research also aims to identify challenges faced in curriculum implementation, such as ideological resistance, limited resources, and lack of synchronization of central and regional policies. The results of this research are expected to contribute to the development of an adaptive, moderate, and contextual Islamic Education curriculum in dealing with the currents of radicalism in the digital era and globalization (Saputra & Mubin, 2021; Rudi Ahmad Suryadi; Aminatuz Zahroh).

METHODS

This study uses a qualitative approach with a systematic literature review design, which aims to analyze the role of the Islamic Religious Education (PAI) curriculum in the deradicalization strategy through the integration of religious moderation values. This design was chosen because it allows researchers to examine in depth various relevant scientific sources, as well as identify gaps and opportunities to strengthen the curriculum in various Islamic educational institutions. The research targets are scientific documents in the form of national and internationally accredited journal articles, academic books, research reports of official institutions, and other relevant publications that discuss the PAI curriculum, religious moderation, and deradicalization education. In the context of this literature research, there are no populations and samples in a quantitative sense, but scientific texts that are intensively and critically studied.

The data collection technique was carried out by searching the literature through various Google Scholar academic databases. The literature selection process was carried out

using inclusion and exclusion criteria. The inclusion criteria include articles published between 2015–2025, in Indonesian or English, and explicitly discuss the PAI curriculum, Islamic moderation values, and deradicalization of education. Meanwhile, articles that only reviewed radicalism in general with no connection to education or were not available in full-text versions, were excluded from the analysis. The research instrument is in the form of categorization guidelines used to identify core topics, theoretical approaches, and conceptual contributions from each source. These categories include: (1) characteristics of radicalism in education; (2) the vulnerability of students; (3) PAI curriculum approach; (4) moderation value integration strategy; and (5) challenges in the implementation of moderate curriculum.

The data analysis technique used is thematic analysis, which identifies the main patterns that emerge from various literature, then groups them into conceptual themes that are relevant to the focus of the research. Each theme is analyzed based on the context of educational institutions such as madrasas, integrated Islamic schools, Islamic boarding schools, and Islamic universities. This analysis allows researchers to understand the dynamics and variations of the application of moderate curriculum, as well as identify effective practices that can be replicated.

RESULTS

An in-depth study of a number of academic literature related to deradicalization through Islamic education reveals several important points that reinforce each other and show the strategic urgency of this theme. One of the important aspects that emerged is the escalation and complexity of the phenomenon of religious radicalism in Indonesia, especially in the context of educational institutions. Religious radicalism is no longer limited to fringe issues, but has become a systemic phenomenon that infiltrates formal and non-formal educational spaces. Research by Syafii et al. (2022) shows that universities, high schools, and even Islamic boarding schools can become fertile places for the seeding of radical ideologies if there is no conscious effort to build an academic culture that is inclusive, moderate, and reflects national values. In addition, the literature also shows that the younger generation, especially college students and college students, are in a vulnerable position to exposure to radical ideologies. This vulnerability is not only caused by the ease of access to digital information, but also by the psychological dynamics of adolescents and

adolescents who are in the phase of finding their identity. The study of Anggraeni et al. (2024) confirms that the weak understanding of moderate religion, coupled with the absence of critical thinking skills, makes this group easily influenced by extreme narratives that are packaged religiously and emotionally. The narrative is spread through various media, both closed lectures, exclusive communities, and digital platforms such as social media, online forums, and online games.

Another aspect that was highlighted was related to the characteristics of the dominant Islamic Religious Education (IRE) approach in many educational institutions, which tended to be textualistic, normative, and lacked dialogue. The IRE curriculum is still stuck in a cognitive orientation that focuses on memorizing and repeating doctrines without a contextual reading of the nation's social reality. A study by Nur Adnan Saputra et al. (2021) states that this kind of approach indirectly creates a blank space in the formation of critical, inclusive, and adaptive religious attitudes towards plurality. When students are not equipped with an understanding that diversity is part of the *sunnatullah*, they tend to adopt a black-and-white view of the world and feel threatened by differences. Interestingly, there is academic agreement on the urgency of integrating moderate Islamic values into the Islamic education curriculum, both at the micro level (teaching materials and learning methods) and macro (institutional vision and direction of national education policy). Values such as *tawasuth* (moderation), *i'tidal* (justice), *tasamuh* (tolerance), and *mumāṭanah* (national commitment) are not just slogans, but must be formulated in the form of curriculum operations that can be implemented and evaluated. Ardhy (2024) and Botma (2020) emphasize the importance of instilling these principles comprehensively so that Islamic education does not become a tool to normalize exclusive dogma, but as a forum for social transformation based on inclusive values. However, current deradicalization efforts are still very focused on downstream approaches, such as law enforcement, monitoring of extremism networks, and counter-narrative *da'wah*. This approach, while important, does not touch the ideological root causes of radicalism. A study by Hakkul Yakin Siregar et al. (2025) shows that education as an upstream approach actually offers long-term effectiveness if it is done systemically and curriculum-based. Unfortunately, the formulation and implementation of the deradicalization curriculum is still not a top priority in national education policy. In fact, in many Islamic institutions, the curriculum has not been fully oriented to the principle of moderation. In addition, the literature shows a lack of empirical research on the model of implementation of the Islamic education curriculum based on

moderation, especially those that are contextual, measurable, and able to be compared between educational institutions. Studies by Nuryanto (2022) and Fikriansyah (2019) noted that efforts to strengthen moderation often stop at the declarative stage without being accompanied by systematic implementation tools. There has not been much research that has developed assessment instruments or moderation-based teaching tools that can be applied across levels and types of educational institutions such as state madrasas, integrated Islamic schools, Salafi Islamic boarding schools, and Islamic religious universities.

Some specific case studies have also enriched understanding. The implementation of the religious moderation program at STAI Al-Musaddadiyah Garut, for example, is carried out through systematic IRE learning and is associated with socio-religious issues. This effort is strengthened by enriching religious moderation literacy through social media, websites, and student scientific works. The values instilled include an attitude of peace, equality in Islam, justice, care, love, and compassion for all beings. The advantage of this approach lies in the clarity in describing the implementation process and the relevance of the values instilled in the needs of a pluralistic society. However, the weakness is the lack of primary data or direct field observations, so the discussion still relies on secondary sources and does not describe real dynamics in the campus environment (Nurdaeni et al., 2024). In Tasikmalaya City, the application of IRE values in fostering religious moderation has been well planned and implemented through the integration of curriculum, extracurricular, co-curricular, extracurricular, extracurricular, and habituation programs in schools. The advantage of the approach in Tasikmalaya lies in the use of data triangulation methods that strengthen the validity of results and systematic implementation management from planning to evaluation. However, the weakness is the lack of completeness in the organization and the weak synergy between stakeholders, such as educators, parents, and the lack of students' understanding of religious moderation, which is a challenge in the application of these values (Hakim, 2022).

In general, Islamic Religious Education plays an important role in shaping religious moderation through the content of the teachings of tolerance, multiculturalism, and understanding of differences. The mainstreaming of religious moderation is carried out with a strategy to strengthen the paradigm of curriculum moderation, curriculum development, and interrelated learning, and supported by the policies of the Directorate of Islamic Religious Education of the Ministry of Religion of the Republic of Indonesia. In addition, religious moderation can also be applied through extracurricular activities. The

strength in this research lies in the clarity of the discussion structure, the focus on concrete strategies, and the relevance to current educational needs. However, the disadvantage is the lack of empirical data or field studies to strengthen the analysis, so that the content of the article is more conceptual than based on practical evidence in the field (Suryadi, 2022). The emergence of two extreme groups in understanding religious texts: the extreme right textualist group (tatharruf yamani) and the extreme left contextualist group (tatharruf yasari) has led to a deviation from the teachings of moderate Islam. To overcome this polarization, it is necessary to strengthen the concept of wasathan ummatan (moderate ummah) through the application of religious moderation in the educational curriculum, one of which is by utilizing hidden curriculum through habituation, internalization, and institutionalization of moderation values. Factors that influence the success of this moderation include internal factors (such as the character of the educator and the culture of the school) as well as external factors (such as the social environment and educational policies). The advantage of this analysis is its ability to clearly identify the problem of extremism and offer concrete solutions through education. However, the weakness lies in the discussion that is still common and the lack of empirical data or concrete examples of the application of moderation in the school environment (Zahroh, 2022).

DISCUSSION

The Strategic Role of the Islamic Religious Education Curriculum in Deradicalization Efforts

The Islamic Religious Education (IRE) curriculum plays a fundamental role that goes beyond mere administrative functions. It serves as an important arena, both epistemologically and ideologically, in which religious discourse is formed, maintained, and preserved from generation to generation. Given the existence of various religious views and ideologies in Indonesia, the position of the IRE curriculum has become very strategic. It is the state's primary means of instilling values systematically and sustainably in students. Through the curriculum, not only teaching materials are determined, but also a vision on how to form citizens who have faith, tolerance, and love for the homeland (Fikriansyah, 2019).

The current challenge of radicalism highlights the need to adjust the IRE curriculum. The need to change the learning paradigm that is often still normative and

dogmatic to a more contextual and dialogical approach feels urgent. Many educational institutions still present Islam as a rigid system of rules and separate from social reality, without providing sufficient space for diversity of theological perspectives or cultural richness. This kind of approach risks shaping a student's worldview that tends to be black-and-white, simple, and exclusive. If left unchecked, the classroom can inadvertently become a place for radicalism to develop on a cognitive level, potentially turning into radical actions in the future (Saputra & Mubin, 2021).

The IRE curriculum that is expected to be effective for deradicalization must be designed by integrating the key values of *wasathiyah* (moderate) Islam in a clear and structured manner. Principles such as *tawassuth* (middle), *i'tidal* (just and straight), *tasamuh* (tolerance), *shura* (deliberation), and *muwatanah* (national commitment) need to be understood not only as slogans, but as essences that permeate all aspects of learning, including material (content), teaching methods, and assessment (evaluation) systems. In terms of content, the curriculum needs to be enriched not only with worship and faith materials, but also crucial themes such as global peace, human rights, interreligious relations, and the study of classical and contemporary Islamic thought that encourages critical and open attitudes (Mardianto, 2022).

The success of the implementation of this curriculum is highly dependent on the teaching methodology approach and its evaluation. It is essential to adopt a dialogical and participatory approach to learning. Methods such as *Problem-Based Learning*, *Contextual Teaching and Learning* (CTL), and *Project-Based Learning* can effectively foster social sensitivity and the ability to work together among students. On the evaluation side, the assessment of learning outcomes must be holistic, including the cognitive (knowledge), affective (attitude), and psychomotor (skills) domains. It is not enough to measure the ability to memorize postulates, but also to assess the development of tolerance, empathy for different groups, and the ability to communicate and dialogue peacefully (Saputra & Mubin, 2021).

Another dimension that strengthens the effectiveness of the IRE curriculum is its ability to adapt to the local context. It is important for the IRE curriculum to accommodate and integrate the values of *local wisdom* and pay attention to the socio-cultural context of the students so that the values of moderation feel relevant and grounded. This locality-based approach allows the values of religious moderation to be presented in a more contextual

and easily acceptable form, so that it does not feel alien. The integration of local wisdom is also an important bridge that connects the universal values of Islam with the reality of student social life in various regions in Indonesia (Suprpto, 2020).

The Importance of the Role of Education Actors and Contextualization of the Implementation of the Moderation Curriculum

The success of the curriculum, no matter how good the design is, depends heavily on the actors on the ground. Key elements such as teachers, school principals, madrasah managers, lecturers, and pesantren managers play an important role in ensuring that the values of religious moderation can be properly internalized in the educational environment. Especially for Islamic Religious Education (IRE) teachers, they have a central position as guardians of values as well as a bridge between the teachings in religious texts and the realities of life faced by students (Soean et al., 2022).

In the context of deradicalization, the role of teachers is more than just teaching subject matter. Active teachers are expected to be able to play the role of facilitators of lively discussions, mentors who guide value instilling, and role models in attitudes and behaviors for their students. As a result, teachers are not only equipped with teaching competencies (pedagogical), but also need sensitivity to ideological issues and skills to engage in constructive dialogue. They must be able to identify potential seeds of radicalism in the classroom, be able to provide an educational response to extreme narratives, and be able to create a safe classroom atmosphere for students to ask questions and express their views without fear of being judged (Saprialman, Ferianto, Yuli Salis Hijriyani, 2023).

The reality in many educational institutions shows that there is a gap between the ideal role of teachers and the capacity they currently have. Not a few educators have not received adequate provisions, for example through religious moderation training, the application of a multicultural approach in the teaching and learning process, or strengthening digital literacy to fortify themselves and students from online propaganda. This situation underscores the urgency of teacher capacity building programs, both through structured training, continuing professional education, and facilitation of learning communities that allow educators to share experiences and good practices (Syafii et al., 2022).

The management of educational institutions also plays an important role in creating an ecosystem conducive to the values of moderation. Parties such as school principals, foundation administrators, and university leaders are also responsible for building a supportive institutional culture. This can be reflected through various institutional policies, ranging from the formulation of rules, the formulation of visions and missions that uphold inclusivity, to the recruitment process of teaching staff who selectively pay attention to the scientific track record and moderate attitude of prospective educators. Without strong support from the institutional level, teacher initiatives at the grade level can be sporadic and difficult to sustain (Anggraeni et al., 2024).

The implementation of the moderation curriculum needs to pay attention to the peculiarities of each institution and its community. The implementation cannot be equalized, because the approach that is suitable to be applied in madrassas in the middle of the city may be different from that needed in Islamic boarding schools in the countryside or in integrated Islamic schools with certain characteristics. Therefore, it is important for each educational institution to design a relevant and feasible moderation curriculum implementation strategy, taking into account the resources it has, the prevailing local traditions, and the specific backgrounds and needs of its students (Saleh et al., 2021).

Model of Curriculum Implementation of Moderation and Its Comparison in Islamic Education Institutions

Looking more closely at its implementation, it is clear that there is a diversity of moderation curriculum models between Islamic educational institutions, which are influenced by the type and culture of each institution. In the pesantren environment, for example, the cultivation of moderation values is often integrated with traditions through cultural approaches, such as the study of yellow books, strengthening national insights, and reinterpreting the concept of jihad towards spirituality and non-violence. The excellence of pesantren as a community-based institution allows the inculcation of these values to take place intensively and sustainably, supported by a distinctive, informal but close teacher-student relationship (kiai-santri) (Kunaenih, Firdaus, Nadiah, Muhammad Syahdan Fachrurrozy, Sintia Putri Pangestu, 2024).

In contrast to Islamic boarding schools, Islamic Religious Universities (PTKI) generally take a more academic path in the deradicalization strategy. Its main focus is often

on curriculum formulation, particularly in Islamic Religious Education and other Islamic studies courses, by including discussions of contemporary issues such as human rights, pluralism, the environment, gender equality, and the phenomenon of digital radicalism. Some PTKIs even go further by designing a curriculum that integrates Islamic science with social sciences and humanities as a comprehensive strategy in renewing the understanding of religious moderation (Nur Fadillah Tanjung et al., 2024).

At the madrasah level, efforts to integrate the value of moderation are facilitated by national curriculum policies, such as the Independent Curriculum initiated by the Ministry of Religion, so the approach tends to be more structured. However, real challenges are often faced regarding teachers' readiness to implement them and the limitations of learning resources or facilities that are able to support contextual learning. Meanwhile, within the Integrated Islamic School (SIT), the practice of implementing moderation shows a very diverse variation, and is often heavily influenced by the ideological affiliation of the sponsoring foundation. Therefore, a more in-depth evaluation is needed to ensure consistency in the implementation at SIT with the principles of moderation and nationality (Ardhy, 2024).

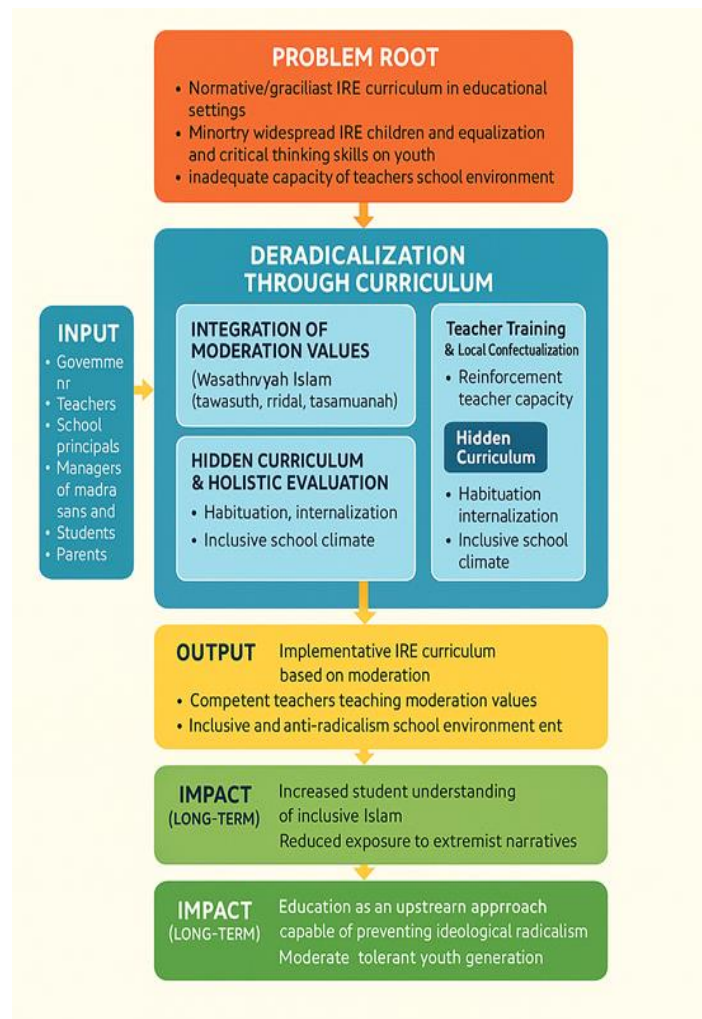
This diversity of approaches shows how important it is to conduct a systematic comparative analysis between these different implementation models. This comparative study is needed to identify *best practices*, recognize contextual barriers in each type of institution, and ultimately formulate clear indicators of success that can be applied or replicated in various other Islamic educational institutions in Indonesia (Maharani & Rahmaniar, 2023).

The implementation of religious moderation in schools can be carried out through various integrated strategies involving all elements of education. Every subject teacher has the responsibility to instill the values of religious moderation in students, not just Islamic Religious Education teachers. The inculcation of these values does not always have to be through a formal curriculum, but can be done through a hidden curriculum, namely habituation in daily life, the cultivation of the school environment, and the institutionalization of tolerance values that affect changes in student values, perceptions, and behaviors (Aminatuz Zahroh, 2022). In addition, it is important to create a classroom atmosphere that supports a culture of moderate thinking, with the use of a curriculum that accommodates religious pluralism and the provision of additional reading materials that

reinforce the values of tolerance. With this effort, it is hoped that students can develop an attitude of tolerance as taught in Q.S. Al-Maidah verse 8 about the importance of justice towards other groups, as well as foster a peaceful attitude based on the principle of social equality as emphasized in Q.S. Al-Baqarah verse 224 (Yustina Yuliasari, 2023).

Although these efforts have been designed in such a way, in practice there are still various challenges faced. One of the main challenges is the lack of a deep understanding of the concept of religious moderation, both among students and educators. This lack of understanding causes the process of internalizing moderate values to be suboptimal. In addition, the lack of synergy between educators, most of whom still consider that strengthening a moderate attitude is the exclusive responsibility of Islamic Religious Education teachers, worsens the situation. Other challenges arise from the lack of parental involvement in supporting the formation of moderate character at home, as well as from the misuse of gadgets by students which opens up opportunities for exposure to intolerance and radicalism content (Taupik Rahman Hakim, 2022).

To overcome these various obstacles, a systematic and comprehensive implementation strategy is needed. One strategic approach is to include moderation values in every relevant learning material, not just limited to religious subjects. In addition, optimizing learning methods that are able to build critical thinking skills, tolerance, respect for differences, democratic attitudes, and a sense of responsibility is a must. Another approach that needs to be taken is the implementation of education, training, and debriefing programs with the theme of religious moderation for educators. Learning evaluation must also be carried out simultaneously, where educators observe the development of students' attitudes through active methods such as open dialogue and reflective discussions to foster moderate personalities (Rudi Ahmad Suryadi, 2022). Therefore, this study offers new insights related to the framework in this study which can be seen in detail in figure 1.



CONCLUSION

Based on the results of a review of academic literature, religious radicalism is a significant issue that infiltrates educational institutions in Indonesia, making the younger generation vulnerable to exposure to extreme ideas. The dominant approach to Islamic Religious Education still tends to be textualistic and lacks dialogue, so it is important to integrate Islamic moderation values in the curriculum. Deradicalization efforts through education need to be a systemic and curriculum-based strategic priority, not only focusing on downstream approaches.

It is recommended that the Islamic education curriculum be enriched with the core values of moderate Islam (wasathiyah) in a structured manner, including content, dialogical teaching methods, and a holistic assessment system that measures tolerant attitudes and

critical thinking skills. In addition, it is important to integrate local wisdom and adapt the curriculum implementation model to the specific context of each educational institution.

The limitation of this review is the strong reliance on secondary literature, so the analysis would be more in-depth if enriched with primary data or direct analysis of curriculum documents. In addition, this study has not presented a way to measure the actual effectiveness of the curriculum model discussed and has not analyzed in depth the specific factors that make one model more effective than another.

REFERENCES

- Anggraeni, D., Nurkhaliza, L., Dwiaryasyah, N., Mutmainah, S. R., & Parhan, M. (2024). Islamic Religious Education: Efforts to Deradicalize the University Environment. *Al-Mustla: Journal of Islamic and Social Sciences*, 6, 341–357. <https://doi.org/10.46870/Jstain.V6i2>
- Ardhy, Aas (2024). From Tolerance to Coexistence Coexistence: A Conceptual Exploration of Islamic Education and Multiculturalism in the Face of Radicalism. *Educatia : Journal of Islamic Education and Religion*, 14(1), 1–21. <https://doi.org/10.69879/N1ttjs57>
- Bahrudin, A., Wahyuni, S., Ardian Sari, T. A., Wahid Tajudin, Yusuf Arsad, & Rohmah, Z. (2018). Ire Curriculum Innovation as a Deradicalization Program. *Journal of At-Tarbiyat: Journal of Islamic Education*, 3(1), 17–29. <https://doi.org/10.37758/Jat.V3i1.192>
- Botma, A. (2020). Deradicalization of religious understanding through an Islamic religious education approach In the introduction of Abdullah Botma's family in mid-March 2019, the world was shocked by acts of terrorism. *Iqra' Scientific Journal*, 14, 171–185.
- Dahlan, Rr (2022). Religious moderation in the Islamic education curriculum in elementary schools (madrasah). 2nd Icie: International Conference on Islamic Education, 33(1), 1–12.
- Fikriansyah, F. (2019). The Role of Educators in Efforts to Deradicalize Religious Understanding. *Tarbawi : Journal of Education*, 15(2), 249–261. <https://doi.org/10.32939/Tarbawi.V15i02.378>
- Hakim, Tr (2022). The Application of Islamic Religious Education Values in Fostering Moderation of Religious Life. *Education: Journal of Educational Innovation*, 1(4), 192–200. <https://doi.org/10.56916/Ejip.V1i4.188>
- Hakkul Yakin Siregar, Fauzan Akbar, Alwi Padly Harahap, K. N. (2025). Hadith as a Pillar of Deradicalization in Indonesia: An Analysis of the Abstract Islamic Education Curriculum. *Al Qalam: Scientific Journal of Religion and Society Vol.*, 19(1), 621–639.
- Hilmin, Dwi Noviani, & Eka Yanuarti. (2023). Internalization of Religious Moderation Values in the Independent Learning Curriculum of Islamic Religious Education.

- Symphony: Journal of Islamic Religious Education, 3(1), 57–68.
<https://doi.org/10.53649/Symfonia.V3i1.34>
- Husnul Khotimah, Ms (2019). Internalization of Religious Moderation in the Curriculum of Islamic Boarding Schools. Sustainability (Switzerland), 11(1), 1–14.
http://scioteca.caf.com/bitstream/handle/123456789/1091/red2017-eng-8ene.pdf?sequence=12&isallowed=Y%0ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0ahttps://www.researchgate.net/publication/305320484_sistem_pembetulan_terpusat_strategi_melestari
- Idris, S. (2024). The foundation for the development of the Islamic religious education curriculum (philosophical, psychological, sociological, and technological). Tarbawy : Journal of Islamic Education, 11(1), 22–34.
<https://doi.org/10.32923/Tarbawy.V11i1.4213>
- Kunaenih, Firdaus, Nadiah, Muhammad Syahdan Fachrurrozy, Sintia Putri Pangestu, N. J. A. (2024). Implementation of Independent Curriculum in Strengthening the Profile of Pancasila at the Dharma Dharmawanita-Kediri High School Islamic Boarding School, East Java. Al Marhalah, 1, 59–66.
- Listiana, H. (2021). Deradicalization Based on Spiritual Neuroscience Through Islamic Education. Islamuna: Journal of Islamic Studies, 8(1), 22–39.
<https://doi.org/10.19105/Islamuna.V8i1.4584>
- Maharani, Ms, & Rahmani, Y. (2023). Religious moderation in the Islamic religious education curriculum in madrasas. Belajea: Journal of Islamic Education, 8(1), 51.
<https://doi.org/10.29240/Belajea.V8i1.6436>
- Mardianto. (2022). Islamic Education Strategy in Counteracting Radicalism Among Lombok Youth. J-KIP (Journal of Teacher Training and Education) vol., 3(2), 529–539.
- Naim, N. (2018). Deradicalization through Islamic Education at the State Institute of Islamic Studies (Iain) Tulungagung. Madania: Journal of Islamic Studies, 22(2), 211.
<https://doi.org/10.29300/Madania.V22i2.1173>
- Nur Adnan Saputra, M., Nurul Mubin, M., Minhajul Abrori, A., & Handayani, R. (2021). Deradicalization of Radical Ideology in Indonesia: Strengthening the Islamic Education Curriculum Based on Moderation. Al-Thariqah Journal of Islamic Religious Education, 6(2), 282–296. [https://doi.org/10.25299/Al-Thariqah.2021.Vol6\(2\).6109](https://doi.org/10.25299/Al-Thariqah.2021.Vol6(2).6109)
- Nur Fadillah Tanjung, Muhammad Dirar Nasution, Ilham Soleh Silitonga, & Putri, C. A. (2024). The Implementation of Religious Moderation in Islamic Education in Schools. Journal of Indo-Mathedu Intellectual, 5(3), 3144–3153.
<https://doi.org/10.54373/Imej.V5i3.1249>
- Nurdaeni, Nm., Indra, H., & Alim, A. (2024). Strengthening Religious Moderation in Students Through the Independent Curriculum. Tawazun: Journal of Islamic Education, 17(1), 91–102. <https://doi.org/10.32832/Tawazun.V17i1.14939>
- Nuryanto, A. (2022). Deradicalization of Islamic Education Based on Islamic Boarding Schools. Ri'ayah, 7, 10.
- Rustan, E., Hanifah, N., & Kanro, B. (2018). Deradicalization in the Implementation of the Islamic Education Curriculum at Masamba High School, South Sulawesi. Dynamics Science, 18(2), 271–283. <https://doi.org/10.21093/Di.V18i2.1338>

- Saifudin, A. (2021). Islamic Education Management Curriculum Perspective of Wasathiyah Development Islamic Moderation. *Jiem: Journal of Islamic Education and Management*, 2(1), 1–14.
- Saleh, K., Malihah, N., Fauzan, U., & Arbain, M. (2021). Strategic management in fighting radicalism in Islamic universities. *Journal of Research*, 13(1), 77–102. [Http://Doi.Org/](http://doi.org/)
- Saprialman, Ferianto, Yuli Salis Hijriyani, K. A. (2023). The Role of Teacher Ire in Preventing Radicalism for Students at Mts Irsyadul Anam Kiyudan Selomartani Kalasan Sleman Yogyakarta. *Ansiru Ire: Professional Development of Ire*, 124–135.
- Saputra, M. N. A., & Mubin, M. N. (2021). The Urgency of the Islamic Religious Education Curriculum in the Phenomenon of Radicalism in Indonesia. *Scaffolding: Journal of Islamic Education and Multiculturalism*, 3(1), 16–28. [Https://Doi.Org/10.37680/Scaffolding.V3i1.693](https://doi.org/10.37680/Scaffolding.V3i1.693)
- Soean, S., Nur, I., & Wekke, I. S. (2022). The efforts of Islamic religious education teachers in instilling the values of religious moderation at Smk Yapis Teminabuan. *Transformation: Journal of Islamic Leadership and Education*, 6(1), 1–25. [Https://Doi.Org/10.47945/Transformasi.V6i1.816](https://doi.org/10.47945/Transformasi.V6i1.816)
- Suprpto, S. (2020). Integration of Religious Moderation in the Development of Islamic Religious Education Curriculum. *Education: Journal of Religious and Religious Education Research*, 18(3), 355–368. [Https://Doi.Org/10.32729/Edukasi.V18i3.750](https://doi.org/10.32729/Edukasi.V18i3.750)
- Suryadi, R. A. (2022). The Implementation of Religious Moderation in Islamic Religious Education. *Taklim : Journal of Islamic Religious Education*, 20(1), 1–12. [Https://Doi.Org/10.17509/Tk.V20i1.43544](https://doi.org/10.17509/Tk.V20i1.43544)
- Syafii, Sutikno, & Rohman, F. (2022). Deradicalization of Religion through Multicultural Education (Case Study at the Faculty of Tarbiyah and Teacher Training of Uin Sunan Ampel Surabaya) Syafii1; Modeling: *Journal of PGMI Study Program*, 9(4), 244–257.
- Yusuf, M.F., Bargout, B., & Nagabe, R. (2024). The implementation of hadith as the basis for deradicalization The implementation of hadith as the basis for deradicalization in contemporary Islamic education. *At-Turāṣ: Journal of Islamic Studies*, December. [Https://Doi.Org/10.33650/At-Turas.V11i2.9358](https://doi.org/10.33650/At-Turas.V11i2.9358)
- Zahroh, A. (2022). The Implementation of Religious Moderation Through the Educational Curriculum. *Journal of Bidayatuna Teacher Education Mandrasah Ibtidaiyah*, 5(2), 230–243. [Https://Doi.Org/10.54471/Bidayatuna.V5i2.1833](https://doi.org/10.54471/Bidayatuna.V5i2.1833)