

Developing IMB-KPI Conceptual Framework for Integrating Religious Moderation into the Islamic Education Curriculum

¹Siti Nur Hidayatul Hasanah, ²Bani

¹STAI Muhammadiyah Tulungagung, Indonesia. ²Universitas Islam Negeri Sayyid Ali

Rahamtullah Tulungagung, Indonesia

¹nur.hidayatulhasanah83@gmail.com, ²bani@uinsatu.ac.id.

*Correspondence Email: nur.hidayatulhasanah83@gmail.com

Abstract: This study develops the Integrating Religious Moderation Values into the Islamic Education Curriculum (IMB-KPI) Conceptual Framework as a holistic model for curriculum transformation in Islamic education. The study addresses the conceptual limitation of previous research that has predominantly positioned religious moderation as an instructional strategy, character education program, or learning outcome rather than as the philosophical foundation of curriculum development. A library research approach employing a narrative literature review design was adopted to synthesize contemporary scholarship on religious moderation, Islamic education, curriculum development, integrated curriculum, and value-based education. Documentary data were collected from books, government policy documents, and peer-reviewed publications indexed in Scopus, Web of Science, ERIC, and nationally accredited journals, followed by qualitative content analysis involving identification, coding, categorization, conceptual synthesis, and interpretation. The findings demonstrate that religious moderation should function as a cross-cutting educational value embedded throughout curriculum objectives, learning contents, instructional strategies, learning resources, assessment systems, hidden curriculum, and school culture. The resulting IMB-KPI framework integrates Islamic educational philosophy, classical curriculum theories, and integrated curriculum perspectives into a coherent conceptual model that promotes balanced religious understanding, inclusive citizenship, critical thinking, ethical leadership, and peaceful coexistence. The framework contributes theoretically by reconceptualizing religious moderation as the organizing principle of curriculum transformation while providing practical guidance for curriculum developers, educational leaders, teachers, and policymakers seeking to strengthen holistic Islamic education through sustainable curriculum reform.

Keywords: Religious Moderation, Islamic Education, Curriculum Development, Integrated Curriculum, Value-Based Education.

INTRODUCTION

The increasing interconnectedness of societies in the twenty-first century has fundamentally transformed the landscape of religious life, education, and intercultural relations. Globalization, digital communication technologies, and the rapid circulation of information have created unprecedented opportunities for cross-cultural interaction while simultaneously intensifying ideological polarization, religious extremism, and identity-based conflicts. Educational institutions



MUNIF: International Journal Of Religion Moderation

ISSN(Online): 3110-5874

Vol 2 no 1 (2026): June 2026

<https://journal.as-salafiyah.id/index.php/munif/index>

Email: editormunif@gmail.com

are increasingly expected to cultivate learners who possess not only disciplinary knowledge but also intercultural competence, critical thinking, and the capacity to live peacefully within culturally and religiously diverse societies. International organizations such as UNESCO have consequently emphasized Global Citizenship Education (GCED) as an educational framework that promotes respect for diversity, human dignity, social justice, and peaceful coexistence (UNESCO, 2023). Within this global context, religious moderation has emerged as a strategic educational agenda for preventing intolerance and fostering inclusive citizenship through value-based education.

Religious moderation has become increasingly significant in countries characterized by multicultural and multireligious societies. Rather than representing theological compromise, religious moderation refers to balanced religious understanding and practice that avoid both extremism and relativism while maintaining commitment to one's religious principles. Contemporary scholarship has consistently demonstrated that moderate religious attitudes contribute positively to social cohesion, democratic participation, intercultural dialogue, and conflict prevention (Jackson, 2021; Merry, 2022). Educational systems therefore occupy a strategic position in internalizing these values because schools represent the primary institutions where knowledge, beliefs, attitudes, and social identities are systematically constructed. Consequently, integrating religious moderation into curriculum development is no longer merely an educational innovation but has become an essential strategy for strengthening peaceful societies in increasingly polarized global environments.

Indonesia presents a particularly important context for examining curriculum integration of religious moderation because of its extraordinary religious, ethnic, linguistic, and cultural diversity. As one of the world's largest Muslim-majority countries, Indonesia has consistently positioned religious moderation (*moderasi beragama*) as a national development priority. The Ministry of Religious Affairs of the Republic of Indonesia conceptualizes religious moderation as a balanced approach to religious understanding and practice characterized by *tawassuth* (moderation), *tawazun* (balance), *i'tidal* (justice), and *tasamuh* (tolerance), while simultaneously strengthening national commitment, rejecting violence, and accommodating local cultural traditions (Ministry of Religious Affairs of the Republic of Indonesia, 2019). These principles have



MUNIF: International Journal Of Religion Moderation

ISSN(Online): 3110-5874

Vol 2 no 1 (2026): June 2026

<https://journal.as-salafiyah.id/index.php/munif/index>

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subsequently been incorporated into national educational policies, including the National Medium-Term Development Plan (RPJMN), the Independent Curriculum (*Kurikulum Merdeka*), and the Profile of Pancasila Students (*Profil Pelajar Pancasila*) together with the Profile of Rahmatan lil-'Alamin Students implemented in Islamic educational institutions. These policy directions indicate that religious moderation is increasingly viewed as a foundational educational value rather than merely an additional instructional topic.

Within Islamic education, curriculum development has traditionally emphasized the formation of intellectually competent learners with strong religious commitment and noble character (*akhlaq al-karimah*). Contemporary educational challenges, however, require Islamic education curricula to extend beyond conventional religious knowledge toward preparing learners capable of engaging constructively with pluralistic societies. Classical curriculum theories proposed by Tyler (1949) and Taba (1962) conceptualize curriculum as an integrated system comprising educational objectives, learning content, instructional strategies, learning experiences, assessment, and continuous evaluation. More recent perspectives on curriculum integration further argue that educational values should permeate every curriculum component rather than exist as isolated instructional content (Drake & Reid, 2020). Similarly, value-based curriculum theory emphasizes that moral and civic values become effective only when systematically embedded within formal curriculum, hidden curriculum, pedagogical practices, institutional culture, and assessment systems. These theoretical developments suggest that religious moderation should function as a core curriculum value influencing the entire educational ecosystem instead of remaining confined to specific subjects or extracurricular activities.

Previous empirical studies have substantially contributed to understanding religious moderation in educational contexts. Research has examined the implementation of religious moderation through Islamic Religious Education classrooms, multicultural education, character education programs, school leadership, extracurricular activities, and school culture (Ariani et al., 2024; Mufid, 2023; Sirojuddin & Hairunnisa, 2025). Other studies have explored teachers' pedagogical strategies for strengthening tolerance, preventing radicalism, and promoting inclusive religious attitudes among students. Collectively, these investigations demonstrate that educational



MUNIF: International Journal Of Religion Moderation

ISSN(Online): 3110-5874

Vol 2 no 1 (2026): June 2026

<https://journal.as-salafiyah.id/index.php/munif/index>

Email: editormunif@gmail.com

institutions play a significant role in cultivating moderate religious perspectives and preventing religious intolerance. Nevertheless, existing literature predominantly concentrates on instructional implementation or institutional practices rather than addressing curriculum development from a comprehensive systems perspective.

A critical examination of previous scholarship reveals an important conceptual limitation. Most existing studies position religious moderation as a learning outcome, a teaching strategy, or a component of school culture. Comparatively limited attention has been devoted to conceptualizing how religious moderation can be systematically embedded throughout every component of curriculum development, including curriculum objectives, learning contents, instructional approaches, learning resources, assessment systems, hidden curriculum, and institutional culture. As a consequence, religious moderation frequently appears as a supplementary educational program instead of functioning as the philosophical foundation guiding curriculum planning and implementation. This conceptual gap indicates the need for a more comprehensive curriculum integration framework capable of connecting religious moderation values with the entire curriculum development process.

Addressing this gap, the present study develops the Integrating Religious Moderation Values into the Islamic Education Curriculum (IMB-KPI) Conceptual Framework, which positions religious moderation as the core philosophical foundation underpinning holistic curriculum transformation. Unlike previous studies focusing primarily on classroom implementation or institutional practices, the IMB-KPI framework conceptualizes curriculum integration as a multidimensional process encompassing curriculum objectives, learning contents, instructional strategies, learning resources, assessment practices, hidden curriculum, and school culture within a unified educational system. This framework synthesizes theories of curriculum development, value-based education, Islamic education, and religious moderation into a coherent conceptual model intended to guide future curriculum design.

Accordingly, this study aims to analyze the concept of religious moderation from contemporary Islamic educational perspectives, synthesize relevant curriculum theories, examine the integration of religious moderation across major curriculum components, and formulate the

IMB-KPI Conceptual Framework as a holistic model for curriculum transformation in Islamic education. The findings are expected to contribute theoretically to curriculum integration scholarship while providing practical guidance for curriculum developers, Islamic educational institutions, teachers, and policymakers seeking to strengthen religious moderation through sustainable curriculum reform.

METHOD

Research Design

This study employed a library research approach using a narrative literature review design to develop a conceptual framework for integrating religious moderation values into the Islamic education curriculum. Library research enables researchers to critically examine and synthesize theoretical perspectives, empirical findings, educational policies, and conceptual models derived from existing literature without collecting primary field data (George, 2008). The narrative literature review approach was selected because the primary objective of this study was not to calculate statistical effects or perform meta-analysis, but rather to construct a comprehensive conceptual understanding by integrating multidisciplinary knowledge related to religious moderation, Islamic education, curriculum development, and value-based education (Baumeister & Leary, 1997; Snyder, 2019).

Unlike systematic literature reviews that primarily emphasize exhaustive identification and quantitative synthesis, narrative literature reviews provide flexibility for critically interpreting theoretical developments and generating new conceptual frameworks (Ferrari, 2015). Therefore, this design was considered appropriate for formulating the Integrating Religious Moderation Values into the Islamic Education Curriculum (IMB-KPI) Conceptual Framework, which synthesizes curriculum theories with contemporary perspectives on religious moderation.

Data Sources

The study utilized both primary and secondary documentary sources.

Primary sources consisted of:

- books on curriculum development and Islamic education;

- publications of the Ministry of Religious Affairs of the Republic of Indonesia concerning religious moderation;
- national education policies, including the Independent Curriculum (*Kurikulum Merdeka*);
- peer-reviewed articles indexed in Scopus, Web of Science, ERIC, and nationally accredited SINTA journals.

Secondary sources included:

- conference proceedings;
- doctoral dissertations;
- master's theses;
- institutional reports;
- educational policy documents; and
- relevant academic books supporting curriculum integration and religious moderation studies.

The selected literature represented multidisciplinary perspectives, including curriculum studies, Islamic education, educational management, peace education, multicultural education, value-based education, citizenship education, and religious studies.

Literature Selection Criteria

The literature selection followed predetermined inclusion criteria to ensure the relevance, credibility, and academic quality of the reviewed publications. The inclusion criteria are presented in Table 1.

Criteria	Description
Publication Year	2016–2026
Language	English and Indonesian
Publication Type	Journal articles, books, government regulations, policy documents
Topic	Religious moderation, Islamic education curriculum, curriculum integration, value-based education
Indexing	Scopus, Web of Science, ERIC, SINTA, official government publications
Accessibility	Full-text publications

Table 1. Literature Selection Criteria

Publications unrelated to curriculum development or religious moderation, duplicate publications, opinion articles without academic references, and non-peer-reviewed documents were excluded from the review.

Data Collection

Data were collected through systematic document analysis by searching electronic academic databases, including Scopus, Web of Science, Google Scholar, ERIC, ScienceDirect, and official publications issued by the Ministry of Religious Affairs of Indonesia. Relevant literature was identified using combinations of the following keywords:

- religious moderation
- Islamic education
- curriculum development
- curriculum integration
- value-based curriculum
- hidden curriculum
- multicultural education
- peace education
- Islamic curriculum

The document selection process followed four consecutive stages adapted from narrative review procedures (Snyder, 2019):



Figure 1. Document Selection Process

At the identification stage, potentially relevant publications were retrieved from electronic databases. Screening involved removing duplicate publications and excluding studies with titles and abstracts that were inconsistent with the research objectives. Eligibility assessment evaluated the methodological quality, conceptual relevance, and contribution of each publication. Finally, the selected literature constituted the analytical basis for conceptual synthesis and model development.

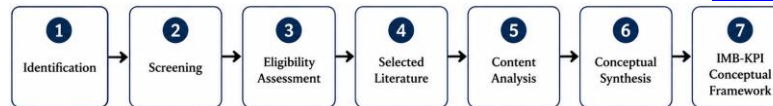


Figure 2. Research Flow of Narrative Literature Review

Data Analysis

The collected literature was analyzed using qualitative content analysis, which enables researchers to identify patterns, concepts, and relationships across diverse documentary sources (Krippendorff, 2019). Content analysis was conducted through five interconnected stages.

The first stage involved identification, where publications relevant to religious moderation and curriculum development were selected. The second stage consisted of coding, during which significant concepts, theoretical constructs, and empirical findings were systematically coded according to the research focus. The third stage involved categorization, grouping similar codes into broader thematic categories, including religious moderation principles, curriculum objectives, learning contents, instructional strategies, learning resources, assessment, hidden curriculum, and school culture.

The fourth stage was conceptual synthesis, integrating the identified themes into a coherent theoretical explanation concerning curriculum integration. Finally, the interpretation stage examined relationships among curriculum theories, Islamic educational philosophy, and religious moderation principles to formulate the proposed IMB-KPI Conceptual Framework.

The analytical procedure emphasized theoretical triangulation by comparing perspectives from curriculum development, Islamic education, value-based education, multicultural education, and religious moderation literature to enhance conceptual validity and strengthen the credibility of the proposed framework.

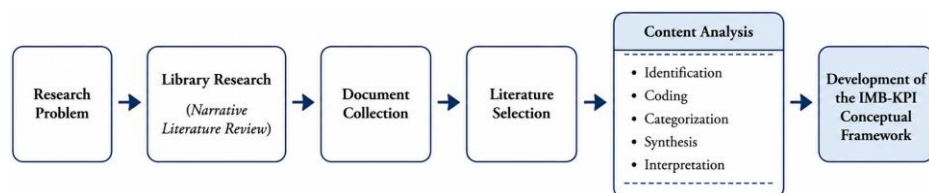


Figure 3. Research Design of the Narrative Literature Review

RESULTS AND DISCUSSION

Religious Moderation as a Foundational Value in Islamic Education

Religious moderation has increasingly become a central paradigm in Islamic education as a response to contemporary social challenges arising from religious polarization, ideological extremism, and multicultural complexity. Rather than reducing religious commitment, moderation promotes a balanced understanding of Islamic teachings while maintaining strong theological conviction and fostering peaceful coexistence within pluralistic societies. In the Indonesian context, religious moderation (*moderasi beragama*) is conceptualized by the Ministry of Religious Affairs as an approach to religious understanding characterized by justice, balance, tolerance, national commitment, rejection of violence, and accommodation of local wisdom (Ministry of Religious Affairs of the Republic of Indonesia, 2019). These principles position moderation not as a compromise of faith but as an ethical orientation guiding Muslims in practicing Islam as *rahmatan lil-'alamin*.

From an Islamic educational perspective, religious moderation extends beyond cognitive knowledge acquisition. Islamic education fundamentally aims to develop *insan kamil*, individuals who integrate spiritual devotion, intellectual competence, moral integrity, and social responsibility. Consequently, moderation should function as a foundational educational value shaping curriculum philosophy, instructional processes, and institutional culture. This perspective aligns with the concept of *wasatiyyah*, which emphasizes equilibrium between individual religiosity and social harmony, thereby preventing both exclusivism and relativism in religious practice.

The synthesis of previous literature indicates that religious moderation is constructed through several interconnected principles. Tawassuth promotes moderation by avoiding excessive or extreme positions. Tawazun emphasizes balance between religious obligations and societal responsibilities. I'tidal represents justice and fairness in interpersonal relationships. Tasamuh encourages respect for religious diversity and cultural differences. Additional principles, including *musawah* (equality), *syura* (consultation), *islah* (constructive reform), and *ta'awun* (mutual

cooperation), collectively establish a comprehensive ethical framework for educational development.

The analysis further demonstrates that these values should not remain confined to Islamic Religious Education (PAI) subjects but instead become institutional values permeating curriculum planning, pedagogical practices, student interactions, leadership policies, and school governance. Such integration transforms religious moderation into an educational culture rather than a discrete instructional topic. Accordingly, Islamic education should position moderation as a philosophical foundation guiding curriculum development, educational management, and character formation.

The conceptual synthesis conducted in this study identifies four interrelated dimensions of religious moderation that collectively underpin curriculum development. The theological dimension strengthens commitment to Islamic teachings based on *wasatiyyah*. The pedagogical dimension emphasizes inclusive learning environments that cultivate dialogue, empathy, and critical thinking. The sociocultural dimension promotes appreciation for diversity and peaceful coexistence within multicultural societies. Finally, the civic dimension reinforces national identity, democratic participation, and constitutional commitment while respecting cultural plurality. These four dimensions collectively establish religious moderation as the philosophical basis of the proposed IMB-KPI framework.

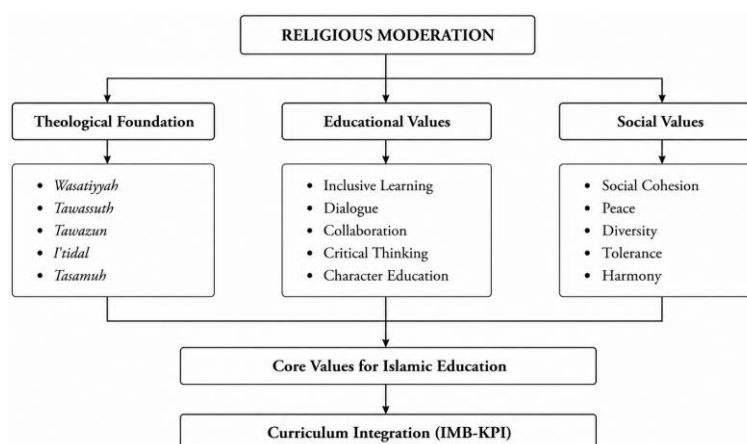


Figure 4. Concept Map of Religious Moderation

Islamic Education Curriculum from a Holistic Perspective



MUNIF: International Journal Of Religion Moderation

ISSN(Online): 3110-5874

Vol 2 no 1 (2026): June 2026

<https://journal.as-salafiyah.id/index.php/munif/index>

Email: editormunif@gmail.com

Curriculum has evolved from being understood merely as a collection of instructional subjects into a comprehensive educational system that shapes learners' intellectual, moral, emotional, social, and spiritual development. Contemporary curriculum theories consistently emphasize that curriculum encompasses educational objectives, learning experiences, instructional strategies, assessment, learning resources, and institutional culture. Consequently, curriculum functions not only as a technical document but also as a philosophical framework determining the direction of educational transformation.

The classical curriculum model proposed by Tyler (1949) conceptualizes curriculum development as a rational process beginning with clearly defined educational objectives, followed by selecting learning experiences, organizing instructional activities, and evaluating learning outcomes. Tyler's model highlights systematic alignment among curriculum components and remains influential in contemporary curriculum planning. In contrast, Taba (1962) advocates an inductive curriculum development model in which curriculum emerges from teachers' analysis of learners' needs and contextual realities before formulating objectives and instructional content. This perspective places educators at the center of curriculum innovation and emphasizes responsiveness to social change.

Islamic curriculum theory extends these classical perspectives by integrating educational objectives with Islamic philosophical foundations. Rather than focusing exclusively on academic achievement, Islamic education seeks to develop *insan kamil*, individuals possessing balanced spiritual, intellectual, emotional, moral, and social competencies. Therefore, curriculum objectives include strengthening faith (*iman*), developing knowledge (*'ilm*), cultivating righteous character (*akhlak*), and encouraging social responsibility (*maslahah*). Learning contents are consequently expected to integrate revealed knowledge (*naqli*) with acquired knowledge (*'aqli*), reflecting the holistic worldview of Islamic education.

More recent scholarship concerning integrated curriculum further expands curriculum conceptualization by emphasizing interdisciplinary learning, value integration, and authentic educational experiences. Integrated curriculum theory argues that educational values become meaningful only when systematically embedded throughout curriculum objectives, instructional

materials, pedagogical strategies, assessment systems, hidden curriculum, and institutional culture.

From this perspective, curriculum integration facilitates coherence between educational philosophy and educational practice, thereby strengthening character formation and meaningful learning experiences.

The conceptual synthesis undertaken in this study demonstrates that Islamic education curriculum should be understood as a multidimensional educational ecosystem rather than an isolated instructional document. Religious moderation, therefore, cannot simply be incorporated as additional learning material within Islamic Religious Education subjects. Instead, moderation should function as the philosophical core that informs curriculum objectives, learning contents, teaching strategies, educational resources, assessment practices, hidden curriculum, and school culture. This holistic perspective forms the theoretical basis for the proposed IMB-KPI conceptual framework developed in the subsequent section.

Aspect	Tyler Model	Taba Model	Islamic Curriculum	Integrated Curriculum
Philosophical Orientation	Objective-based	Inductive and learner-centered	Qur'an, Islamic worldview	Sunnah, Holistic and interdisciplinary
Curriculum Starting Point	Educational objectives	Needs assessment	Islamic philosophy	Integration of disciplines and values
Curriculum Components	Objectives, experiences, learning organization, evaluation	Diagnosis, objectives, content, learning activities, evaluation	Objectives, content, pedagogy, spirituality	Objectives, content, pedagogy, assessment, institutional culture
Teacher's Role	Curriculum implementer	Curriculum developer	Murabbi, educator, role model	Facilitator and collaborative designer
Learning Orientation	Achievement objectives	of Learner needs	Formation of <i>insan kamil</i>	Meaningful, contextual, and value-based learning
Assessment	Objective attainment	Learning improvement	Cognitive, affective, psychomotor, and spiritual development	Authentic and holistic assessment
Character Formation	Indirect	Contextual	Core educational objective	Integrated across all curriculum components
Position of Religious Moderation	Not explicitly addressed	Contextually adaptable	Islamic ethical values	Integrated as cross-cutting core values (IMB-KPI)

Table 2. Comparison of Curriculum Theories

The comparison of curriculum theories indicates that none of the existing models explicitly positions religious moderation as the philosophical foundation for curriculum development.



MUNIF: International Journal Of Religion Moderation

ISSN(Online): 3110-5874

Vol 2 no 1 (2026): June 2026

<https://journal.as-salafiyah.id/index.php/munif/index>

Email: editormunif@gmail.com

Tyler's and Taba's models provide systematic procedures for curriculum planning but remain pedagogically oriented. Islamic curriculum theory contributes a strong theological and moral foundation but generally emphasizes religious character without explicitly integrating moderation across every curriculum component. Integrated curriculum theory offers mechanisms for embedding cross-cutting values throughout educational processes but does not specifically address religious moderation.

These findings reveal a conceptual gap that justifies the development of the IMB-KPI Conceptual Framework, which synthesizes the strengths of classical curriculum theories, Islamic educational philosophy, and integrated curriculum approaches by positioning religious moderation as the core value underlying holistic curriculum transformation. This synthesis provides the theoretical bridge toward the next section, which elaborates how moderation values are systematically embedded into curriculum objectives, learning contents, instructional strategies, learning resources, assessment, hidden curriculum, and school culture.

Integrating Religious Moderation into Curriculum Components

The synthesis of previous studies indicates that religious moderation cannot be effectively institutionalized through isolated instructional activities or the inclusion of additional learning materials alone. Sustainable implementation requires curriculum transformation in which religious moderation functions as a foundational value embedded throughout every curriculum component. This perspective is consistent with integrated curriculum theory, which views curriculum as an interconnected educational system in which objectives, learning experiences, instructional processes, assessment, and institutional culture collectively shape learners' character development.

Analysis of the reviewed literature demonstrates that curriculum objectives constitute the initial point for integrating religious moderation. Educational objectives should explicitly emphasize the development of learners who possess balanced religious commitment, tolerance, social responsibility, critical thinking, democratic attitudes, and commitment to national unity. Positioning these competencies within curriculum objectives ensures that religious moderation becomes an intended educational outcome rather than an incidental by-product of instruction.



MUNIF: International Journal Of Religion Moderation

ISSN(Online): 3110-5874

Vol 2 no 1 (2026): June 2026

<https://journal.as-salafiyah.id/index.php/munif/index>

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The integration of religious moderation also requires systematic revision of curriculum content. Learning materials should incorporate Islamic teachings emphasizing *wasatiyyah*, justice, compassion, peaceful coexistence, respect for cultural diversity, and constructive dialogue. Religious moderation should therefore be represented across Islamic Religious Education subjects, including Qur'an and Hadith, Aqidah Akhlaq, Fiqh, and Islamic History, while simultaneously encouraging interdisciplinary connections with citizenship education, social sciences, and character education.

Instructional strategies play an equally significant role in facilitating value internalization. Student-centered pedagogies—including problem-based learning, collaborative learning, project-based learning, inquiry learning, and dialogical discussion—provide authentic opportunities for learners to develop empathy, critical reflection, cooperation, and appreciation of diverse perspectives. These instructional approaches position students as active participants in constructing moderate religious understanding through interaction, reflection, and collaborative problem-solving rather than passive recipients of doctrinal knowledge.

Learning resources further determine the effectiveness of curriculum implementation. Textbooks, digital media, online learning platforms, and supplementary instructional materials should present balanced religious perspectives supported by credible scholarly sources. In contemporary digital environments, strengthening digital literacy is essential for enabling students to critically evaluate online religious information, identify misinformation, and avoid extremist narratives circulating through digital media.

Assessment practices should also extend beyond measuring cognitive achievement toward evaluating affective and behavioral dimensions of religious moderation. Authentic assessment methods—including reflective journals, observation, portfolios, collaborative projects, self-assessment, and peer assessment—enable educators to evaluate students' development of tolerance, dialogue, empathy, cooperation, and ethical responsibility alongside academic competencies.

The hidden curriculum represents another essential dimension of curriculum integration. Daily interactions among teachers, students, school leaders, and educational staff communicate

implicit values that significantly influence learners' attitudes. Respectful communication, democratic decision-making, equitable treatment, collaborative learning environments, and teachers' moral exemplarity collectively reinforce religious moderation beyond formal classroom instruction.

School culture ultimately functions as the institutional environment within which curriculum values become lived educational experiences. Inclusive school policies, interfaith dialogue, collaborative extracurricular activities, community engagement, anti-discrimination regulations, and democratic leadership establish organizational conditions supporting the continuous internalization of religious moderation. Consequently, curriculum transformation extends beyond classroom pedagogy toward the development of an educational ecosystem grounded in peaceful coexistence and social harmony.

The conceptual synthesis demonstrates that these seven curriculum components operate interdependently. Effective integration requires alignment among curriculum objectives, learning contents, instructional strategies, learning resources, assessment practices, hidden curriculum, and institutional culture. Such alignment constitutes the theoretical foundation of the proposed IMB-KPI framework, which positions religious moderation as the central organizing principle of Islamic education curriculum development.

Curriculum Component	Integration of Religious Moderation
Curriculum Objectives	Formulate graduate competencies emphasizing balanced religious commitment, tolerance, justice, critical thinking, democratic participation, and national commitment.
Learning Contents	Integrate <i>wasatiyyah</i> , <i>tawassuth</i> , <i>tawazun</i> , <i>tasamuh</i> , anti-violence, multicultural understanding, and peaceful coexistence across Islamic education subjects.
Instructional Strategies	Employ dialogical, collaborative, inquiry-based, project-based, and problem-based learning to cultivate empathy, dialogue, cooperation, and reflective thinking.
Learning Resources	Utilize textbooks, digital media, scholarly references, and contextual learning resources that promote inclusive and balanced religious perspectives while strengthening digital literacy.
Assessment	Apply authentic assessment through portfolios, reflective journals, observation, collaborative projects, self-assessment, and peer assessment to evaluate cognitive, affective, and behavioral dimensions.
Hidden Curriculum	Foster moderation through teacher role modelling, respectful interaction, democratic communication, inclusive classroom climate, and ethical school routines.
School Culture	Develop inclusive institutional policies, interfaith collaboration, community engagement, democratic leadership, anti-discrimination practices, and peaceful school environments.

Table 3. *Integration of Religious Moderation Across Curriculum Components*

The synthesis presented in Table 3 indicates that religious moderation functions as a cross-cutting educational value influencing every dimension of curriculum development. Curriculum transformation therefore requires systemic integration rather than isolated pedagogical interventions. The interaction among these curriculum components forms the conceptual basis for developing the IMB-KPI framework presented in the following section.

The IMB-KPI Conceptual Framework

The synthesis of curriculum theories, Islamic educational philosophy, and religious moderation literature resulted in the development of the Integrating Religious Moderation Values into the Islamic Education Curriculum (IMB-KPI) Conceptual Framework. Unlike previous studies that predominantly examine religious moderation within classroom instruction or extracurricular activities, the IMB-KPI framework conceptualizes moderation as the philosophical foundation governing the entire curriculum development process. Accordingly, religious moderation is positioned not as an additional curriculum component but as the central value that shapes educational objectives, instructional design, institutional culture, and graduate competencies.

The framework begins with core values derived from Islamic principles of *wasatiyyah*, including *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), *i'tidal* (justice), national commitment, peaceful coexistence, anti-violence, respect for local wisdom, consultation (*syura*), equality (*musawah*), and social responsibility. These interconnected values provide the philosophical, theological, and sociocultural foundation for curriculum development.

These foundational values subsequently guide the formulation of curriculum objectives emphasizing the holistic development of learners capable of integrating religious commitment with social responsibility. Curriculum objectives are translated into learning contents presenting balanced interpretations of Islamic teachings while promoting multicultural understanding, democratic citizenship, ethical responsibility, and constructive engagement with diversity.

Teaching strategies operationalize these curriculum objectives through collaborative, dialogical, reflective, inquiry-based, and project-based pedagogies that encourage learners to

practice moderation within authentic learning experiences. Learning resources complement instructional strategies by providing credible, inclusive, and contextually relevant educational materials that strengthen students' critical digital literacy and resilience against extremist narratives.

Assessment constitutes the subsequent curriculum component, evaluating learners' cognitive understanding, affective dispositions, ethical behavior, collaborative competence, and commitment to peaceful coexistence through authentic assessment methods. Simultaneously, hidden curriculum reinforces moderation through everyday institutional interactions, teacher exemplarity, organizational norms, and democratic educational practices. School culture finally institutionalizes these values through inclusive leadership, equitable policies, collaborative school-community partnerships, and educational environments promoting respect, dialogue, and social harmony.

The integration of these interconnected curriculum components is expected to produce graduates possessing balanced religious understanding, inclusive attitudes, ethical leadership, intercultural competence, democratic citizenship, critical thinking, and commitment to peaceful coexistence. Consequently, the IMB-KPI framework extends curriculum development beyond instructional planning toward comprehensive educational transformation capable of strengthening religious moderation within Islamic educational institutions.

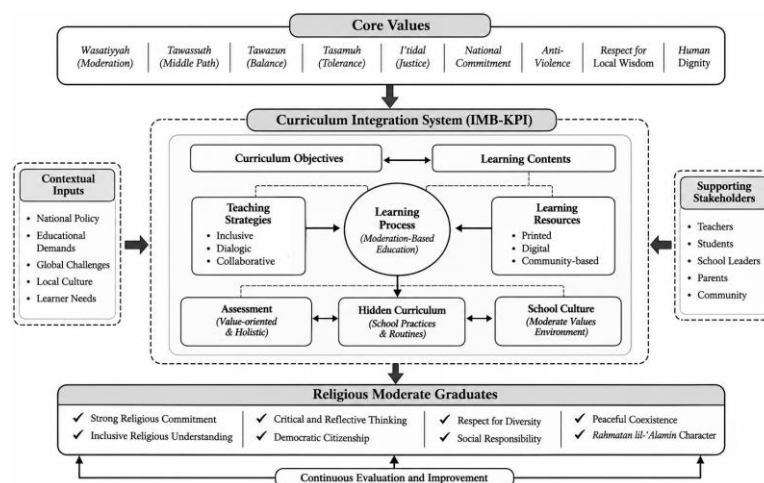


Figure 5. IMB-KPI Conceptual Framework



MUNIF: International Journal Of Religion Moderation

ISSN(Online): 3110-5874

Vol 2 no 1 (2026): June 2026

<https://journal.as-salafiyah.id/index.php/munif/index>

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The IMB-KPI framework contributes to Islamic curriculum theory by integrating Tyler's objective-based curriculum model, Taba's inductive curriculum development, Integrated Curriculum Theory, and the philosophy of Islamic education into a unified conceptual model. The framework advances existing scholarship by positioning religious moderation as the core organizing principle of curriculum transformation rather than as a discrete instructional theme. Through this synthesis, curriculum becomes an integrated educational ecosystem in which curriculum planning, pedagogy, assessment, institutional culture, and graduate competencies operate cohesively to cultivate learners who embody the values of *rahmatan lil-'alamin*. This conceptual contribution extends previous literature by providing a holistic framework that is theoretically grounded and practically applicable for curriculum developers, Islamic educational institutions, and policymakers.

Discussion

The present study extends the discourse on religious moderation in Islamic education by positioning religious moderation as the philosophical foundation of curriculum development rather than merely as an instructional topic or character education program. Previous studies have predominantly discussed religious moderation through classroom practices, multicultural learning, teacher competence, or extracurricular activities. The conceptual synthesis developed in this study demonstrates that sustainable implementation requires systemic integration across curriculum objectives, learning content, pedagogical strategies, assessment practices, hidden curriculum, and institutional culture. This perspective broadens the existing understanding of curriculum integration by emphasizing that educational values become transformative only when embedded throughout the entire educational ecosystem rather than being confined to isolated learning activities.

The findings reinforce value-based curriculum theory, which argues that curriculum represents a coherent educational system through which institutional values are translated into learning experiences and educational outcomes. Drake and Reid (2020) emphasized that integrated curricula encourage meaningful learning by connecting knowledge, competencies, and values across disciplinary boundaries. The IMB-KPI conceptual framework expands this theoretical



MUNIF: International Journal Of Religion Moderation

ISSN(Online): 3110-5874

Vol 2 no 1 (2026): June 2026

<https://journal.as-salafiyah.id/index.php/munif/index>

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perspective by demonstrating that religious moderation functions as a cross-cutting value capable of aligning curriculum philosophy, instructional implementation, and institutional practices. Such alignment strengthens coherence between educational intentions and educational experiences, thereby reducing the inconsistency frequently observed between formal curriculum documents and everyday school practices.

The proposed framework also complements the classical curriculum theories developed by Tyler (1949) and Taba (1962). Tyler's objective-oriented curriculum model provides a systematic sequence beginning with educational objectives and ending with evaluation. Taba's inductive model emphasizes contextual curriculum development initiated by teachers and learners' needs. The conceptual model presented in this study incorporates the systematic structure proposed by Tyler while simultaneously recognizing the contextual flexibility advocated by Taba. Religious moderation therefore becomes the philosophical orientation guiding every stage of curriculum planning without limiting teachers' capacity to adapt instructional strategies according to local educational contexts. This synthesis illustrates that curriculum development within Islamic education should preserve theoretical consistency while remaining responsive to social diversity and cultural dynamics.

The integration of religious moderation into curriculum development is equally consistent with contemporary Islamic educational philosophy, particularly the concept of *insan kamil*, which promotes balanced development of intellectual, spiritual, moral, emotional, and social dimensions. Islamic education has historically emphasized the formation of religious character, yet contemporary educational challenges require learners to possess intercultural competence, critical thinking, digital literacy, and democratic citizenship alongside theological understanding. The IMB-KPI framework reflects this broader educational orientation by connecting Islamic values such as *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal* with competencies required for participation in pluralistic societies. This finding supports Jackson (2021), who argued that religious education should cultivate dialogue, intercultural understanding, and peaceful coexistence while maintaining learners' religious identities.



MUNIF: International Journal Of Religion Moderation

ISSN(Online): 3110-5874

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Another important implication emerging from this study concerns the institutionalization of religious moderation through hidden curriculum and school culture. Existing empirical studies frequently emphasize instructional innovation, whereas organizational dimensions receive comparatively limited attention. The present synthesis indicates that learners construct religious attitudes not only through formal classroom instruction but also through daily interactions, institutional norms, leadership practices, and teachers' professional conduct. This finding corresponds with Schein and Schein (2021), who describe organizational culture as a collection of shared assumptions that influence members' behavior and decision-making. Within Islamic educational institutions, inclusive leadership, democratic participation, equitable treatment, and respectful communication collectively reinforce curriculum implementation by transforming moderation into an institutional habit rather than an isolated educational objective.

The findings also highlight the strategic importance of authentic assessment for evaluating religious moderation. Conventional assessment systems tend to prioritize cognitive achievement while overlooking affective and behavioral competencies associated with tolerance, empathy, cooperation, and peaceful conflict resolution. The IMB-KPI framework proposes assessment approaches that integrate reflective journals, portfolios, collaborative projects, observation, and self-assessment to capture learners' holistic development. This recommendation aligns with contemporary assessment theory, which advocates multidimensional evaluation capable of measuring complex competencies beyond factual knowledge (Darling-Hammond et al., 2020). Such assessment practices provide stronger evidence regarding the effectiveness of curriculum implementation in cultivating moderate religious attitudes.

Digital transformation represents another contextual factor strengthening the relevance of the proposed framework. Contemporary learners increasingly encounter religious information through digital platforms where misinformation, ideological polarization, and extremist narratives circulate rapidly. Curriculum integration therefore requires digital literacy to become an essential component of religious moderation education. UNESCO (2023) emphasized that Global Citizenship Education should prepare learners to critically evaluate digital information, respect diversity, and participate responsibly within interconnected societies. Integrating digital literacy



MUNIF: International Journal Of Religion Moderation

ISSN(Online): 3110-5874

Vol 2 no 1 (2026): June 2026

<https://journal.as-salafiyah.id/index.php/munif/index>

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with religious moderation enables Islamic educational institutions to strengthen students' resilience against online radicalization while promoting critical engagement with diverse religious perspectives.

The theoretical contribution of this study lies in bridging three previously disconnected bodies of scholarship, namely curriculum development theory, Islamic educational philosophy, and religious moderation studies. Earlier research generally positioned religious moderation as either a pedagogical strategy or an educational outcome. The IMB-KPI framework reconceptualizes moderation as the organizing principle underlying curriculum transformation. Such reconceptualization contributes to curriculum theory by introducing a multidimensional model that simultaneously integrates educational objectives, instructional processes, institutional culture, and graduate competencies within a unified conceptual system. The framework therefore provides a comprehensive foundation for future empirical investigations examining relationships among curriculum integration, school culture, teacher practices, and student character development.

The practical implications are equally significant for curriculum developers, educational leaders, and policymakers. Curriculum reform emphasizing religious moderation should extend beyond revising learning materials toward strengthening institutional governance, teacher professional development, assessment systems, and collaborative school culture. Sustainable implementation depends upon policy coherence across national curriculum standards, teacher education programs, school leadership, and educational evaluation mechanisms. Such systemic alignment enables religious moderation to function as a long-term educational orientation supporting peaceful coexistence, democratic citizenship, and social cohesion within increasingly diverse societies.

CONCLUSION

This study has developed the Integrating Religious Moderation Values into the Islamic Education Curriculum (IMB-KPI) Conceptual Framework as a comprehensive conceptual model that positions religious moderation as the philosophical foundation of curriculum development in



MUNIF: International Journal Of Religion Moderation

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Islamic education. The synthesis of curriculum theories, Islamic educational philosophy, and contemporary literature demonstrates that religious moderation should not be understood merely as an instructional topic or supplementary educational program. Instead, moderation constitutes a cross-cutting educational value that shapes curriculum objectives, learning content, pedagogical approaches, learning resources, assessment practices, hidden curriculum, and institutional culture within a coherent educational ecosystem. This perspective expands previous scholarship by shifting the focus from fragmented instructional implementation toward holistic curriculum transformation capable of strengthening learners' intellectual, moral, spiritual, and civic development simultaneously.

The proposed framework contributes to curriculum theory by integrating Tyler's objective-based curriculum model, Taba's inductive curriculum development, integrated curriculum theory, and Islamic educational philosophy into a unified conceptual structure. The IMB-KPI framework provides a theoretical foundation for aligning curriculum planning with the principles of *wasatiyyah*, *tawassuth*, *tawazun*, *tasamuh*, *i'tidal*, social responsibility, democratic citizenship, and peaceful coexistence. Through this integration, curriculum becomes a dynamic educational system in which institutional culture, pedagogical practices, and authentic assessment collectively reinforce the internalization of religious moderation. The framework therefore offers practical implications for curriculum developers, educational institutions, teachers, and policymakers seeking to strengthen inclusive Islamic education while responding to contemporary challenges associated with globalization, digital transformation, ideological polarization, and increasing cultural diversity.

Despite its theoretical contribution, this study remains conceptual because it is based on a narrative literature review without empirical validation in educational settings. The proposed framework should therefore be considered as a theoretical foundation requiring further examination through quantitative, qualitative, or mixed-method research across diverse Islamic educational institutions. Future studies may investigate the effectiveness of the IMB-KPI framework in improving students' religious moderation, intercultural competence, democratic participation, critical digital literacy, and character development while examining contextual

factors such as school leadership, teacher competence, organizational culture, and educational policy. Empirical validation across different educational levels and sociocultural contexts will strengthen the generalizability of the framework and contribute to the development of evidence-based curriculum policies capable of promoting sustainable religious moderation within Islamic education in Indonesia and other multicultural societies.

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MUNIF: International Journal Of Religion Moderation

ISSN(Online): 3110-5874

Vol 2 no 1 (2026): June 2026

<https://journal.as-salafiyah.id/index.php/munif/index>

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