

RELIGIOUS MODERATION IN AN ERA OF GEOPOLITICAL UNCERTAINTY: RECONSTRUCTING THE ISLAMIC STUDIES CURRICULUM TO STRENGTHEN INDONESIA'S SOCIAL RESILIENCE

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ABSTRACT

Global geopolitical turbulence—marked by great-power rivalry, transnational extremism, and algorithm-driven sectarian polarization has renewed anxiety over the durability of religious pluralism in Muslim-majority states. Indonesia, home to the world's largest Muslim population, has positioned religious moderation (*moderasi beragama*) as a cornerstone of national resilience, yet the Islamic Studies curriculum meant to operationalize this policy in schools and Islamic higher education institutions often remains descriptive, cognitive, and disconnected from lived social threats. This study employed a Research and Development (R&D) design based on the ADDIE model (Analyze, Design, Develop, Implement, Evaluate) to reconstruct an Islamic Studies curriculum framework explicitly oriented toward social resilience. Data were gathered from curriculum documents, an expert validation panel ($n = 9$), and a quasi-experimental implementation involving 96 students across two Islamic senior secondary schools, using validation sheets, pretest–posttest instruments, and focus group discussions. Content and construct validity were analyzed using Aiken's V , while learning gains were analyzed through normalized N -Gain scores and independent samples t -tests. Findings indicate that the reconstructed curriculum achieved a high validity coefficient ($V = 0.86$) and produced a significantly greater improvement in students' religious-moderation indicators national commitment, tolerance, anti-violence, and accommodation of local culture than the conventional curriculum (N -Gain 0.55, “moderate-high,” versus 0.21, “low”; $t(94) = 9.47$, $p < .001$, $d = 1.93$). The study argues that curriculum reconstruction must move beyond doctrinal transmission toward experiential, dialogical, and context-responsive pedagogy capable of inoculating learners against polarizing geopolitical narratives. Implications for Islamic education policy, teacher preparation, and future comparative research are discussed.

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A. INTRODUCTION

The second quarter of the 2020s has exposed the fragility of the post-Cold War assumption that economic interdependence would soften ideological confrontation. Renewed great-power rivalry, prolonged conflict in parts of the Middle East and Eastern Europe, and the weaponization of religious identity within information warfare have converged to produce what many analysts now describe as an era of geopolitical uncertainty, in which local communities absorb the reverberations of distant conflicts through social media long before their governments articulate an official response. For Muslim-majority nations, this uncertainty is not merely diplomatic; it is pedagogical, because narratives of civilizational conflict, sectarian grievance, and transnational solidarity are increasingly absorbed by young people through unmediated digital channels rather than through structured religious instruction. Recent scholarship on the transformation of a puritanical Islamic organization in Indonesia illustrates how such geopolitically inflected framing can be gradually redirected through sustained, government-led moderation initiatives, suggesting that education systems are not passive bystanders to global turbulence but active sites of ideological contestation (Saebani & Rahman, 2025). It is within this volatile global backdrop that the question of how Islamic education prepares young citizens to interpret conflict, difference, and loyalty becomes a matter of national resilience as much as spiritual formation.

Indonesia's institutional response to this landscape has been anchored in the state-endorsed doctrine of *moderasi beragama* (religious moderation), formally elaborated by the Ministry of Religious Affairs around four operational indicators: national commitment, tolerance, non-violence, and accommodation of local culture. Historically rooted in the country's long negotiation between Islamic orthodoxy and indigenous pluralism, the concept has evolved from an informal social ethic into a structured national program in response to the post-2016 rise of identity politics and the global resurgence of religious populism (Arif, 2021). Analyses of the Ministry's conceptual architecture show that moderation is deliberately framed not as theological dilution but as a *wasathiyah*, or middle-path, stance capable of absorbing both religious puritanism and secular relativism without collapsing into either (Rozi et al., 2025). Yet a policy doctrine, however well constructed, only becomes socially consequential once it is translated into the everyday practices of classrooms, textbooks, and teacher judgment. Indonesia's demographic profile—young, digitally connected, and religiously plural makes education the most scalable, and arguably the most fragile, instrument through which this translation can occur.

Islamic education, spanning *madrasah*, *pesantren*, and Islamic higher education institutions (*Perguruan Tinggi Keagamaan Islam*), has consequently been positioned as the principal delivery mechanism for religious moderation. Empirical work on Islamic higher education institutions demonstrates that mainstreaming moderation through general and Islamic Studies curricula produces measurable shifts in student tolerance when moderation is embedded structurally rather than appended as a symbolic supplement (Nasir & Rijal, 2021). Complementary research on curriculum development and evaluation confirms that when moderation values are deliberately mapped onto learning outcomes, assessment rubrics, and co-curricular activities, institutions report improved indicators of inclusive attitudes among students (Mukhibat et al., 2024). Comparative analysis across several Islamic universities similarly shows a convergence toward moderation as an institutional identity marker, even as implementation intensity varies considerably by campus culture and leadership commitment (Muhsin et al., 2024). These findings collectively establish the Islamic Studies curriculum as an empirically demonstrated lever through which national moderation policy can be operationalized—provided the curriculum itself is structurally reconstructed rather than merely annotated with moderation vocabulary.

Despite this policy consensus, a growing body of critical research suggests that curricular implementation of moderation remains largely cosmetic. Ethnographic investigation into Islamic educational management found that moderation is frequently reduced to slogans displayed in institutional branding while classroom pedagogy continues to rely on rote memorization of doctrinal texts, a pattern the authors term *superficial implementation* (Chotimah et al., 2024).

Parallel research on curriculum development challenges identifies structural barriers rigid national accreditation standards, teacher unfamiliarity with dialogical pedagogy, and insufficient contextualization to local conflict histories that constrain genuine reconstruction (Zainuddin et al., 2025). At the community level, resistance to moderation discourse has also been documented among lower- to middle-class populations who perceive the program as elite-driven and disconnected from their lived economic and religious anxieties (Mahmudah et al., 2025). This gap between declarative policy and enacted pedagogy is precisely where geopolitical uncertainty finds its opening: when formal curricula fail to address genuine ideological tensions, informal and often polarizing sources fill the vacuum, widening the asymmetry between what students are formally taught and what they actually internalize as religious truth.

The stakes of closing this gap extend beyond religious harmony narrowly defined; they implicate the broader architecture of Indonesia's social resilience. Family-level studies in Malang demonstrate that religious moderation, when historically and legally grounded in Islamic family law, correlates with household capacity to absorb social shocks without resorting to exclusionary religious framing (Fadil et al., 2024). At the institutional level, an integrative-transformative model linking Islamic religious education explicitly to national resilience proposes that moderation curricula function as a form of ideological immunization, reducing susceptibility to extremist recruitment narratives that often exploit geopolitical grievances (Bakhri & Saleh, 2026). Action research in character education further shows that when moderation is taught through sustained experiential cycles rather than single lessons, measurable shifts occur in students' conflict-resolution behavior, not merely their test scores (Saepudin et al., 2023). Taken together, these strands of evidence position curriculum reconstruction not as a pedagogical refinement but as a strategic investment in the social infrastructure that determines how resiliently Indonesian communities will withstand the ideological shockwaves of an unstable geopolitical order.

Against this backdrop, the present study addresses a specific and underexamined problem: existing Islamic Studies curricula, while nominally aligned with national moderation policy, lack an empirically validated structural design that translates the four moderation indicators into learning experiences capable of building measurable social resilience. Prior reconstructive efforts have tended to focus on isolated components digital-era integration (Hafiz et al., 2025), comparative literature synthesis (Setiawan & Maryam, 2024), or single-institution case studies (Ubaidillah & Faiz, 2025) without offering a replicable developmental procedure validated through both expert judgment and classroom trial. This study therefore employed a Research and Development (R&D) design following the ADDIE model to construct, validate, and empirically test a reconstructed Islamic Studies curriculum framework explicitly oriented toward social-resilience outcomes. The remainder of this article proceeds as follows: Section 2 situates the study within the theoretical intersection of moderation theory, reconstructionist curriculum theory, and social resilience theory; Section 3 details the R&D methodology, instrumentation, and analytical procedures; Section 4 presents the validation and quasi-experimental findings alongside their theoretical and policy implications; and Section 5 concludes with recommendations for Islamic education stakeholders operating under conditions of sustained geopolitical uncertainty.

A. LITERATURE REVIEW

Contemporary conceptualizations of religious moderation resist reduction to a single doctrinal position. Studies tracing the thought of contemporary ulama show that moderation is best understood as an interpretive disposition a hermeneutic habit of privileging textual maqasid (higher objectives) over literalist rigidity rather than as a fixed set of permissible opinions (Wahab, 2025). This disposition-based reading aligns with multidisciplinary analyses that situate moderation simultaneously within theology, sociology, and public policy, arguing that reducing the concept to any single discipline undermines its capacity to function as a genuinely integrative national ethic (Rahmadi & Hamdan, 2023). Systematic accounts of Indonesia's Islamic education system further confirm that moderation has historically functioned as an implicit institutional norm long before

its formalization as government policy, embedded in pesantren pedagogy, Sufi accommodation of local custom, and organizational traditions such as Nahdlatul Ulama and Muhammadiyah (Khasanah et al., 2023). These theoretical foundations matter for curriculum design because they imply that reconstruction should not manufacture moderation from doctrine outward, but should recover and systematize dispositions already latent within Indonesian Islamic pedagogical tradition.

From a curriculum-theory standpoint, this study draws on reconstructionist principles, which hold that curricula should be deliberately organized around pressing social problems rather than around the internal logic of academic disciplines alone. Empirical support for this orientation appears in research on multicultural approaches to Islamic Religious Education, which finds that curricula explicitly built around pluralism content measurably strengthen students' tolerance and reduce exclusionary attitudes compared with content-neutral instruction (Siregar et al., 2025). Complementary findings from Islamic higher education in Aceh—a province with its own history of communal tension show that a multicultural pedagogical approach can be used specifically to reinforce a moderate Islamic identity among students without eroding their sense of religious authenticity (Idris et al., 2024). Broader harmonization studies likewise demonstrate that curricula integrating multicultural Islamic education values into diverse local contexts produce more durable value internalization than curricula that treat pluralism as a supplementary topic (Muzayanah et al., 2025), while curriculum-strengthening research confirms that explicit alignment between Islamic Religious Education content and national moderation indicators is associated with stronger institutional outcomes (Elfariyah et al., 2024).

The third theoretical strand concerns social resilience, understood here as the capacity of individuals, families, and communities to absorb ideological and social shocks without fragmenting along sectarian or exclusionary lines. Historical-legal analysis linking Islamic family law to moderation in Malang demonstrates that resilience is cultivated not only through formal schooling but through the interaction between religious education and everyday social institutions such as the family (Fadil et al., 2024). At a societal level, research on the trajectory of civil Islam in post-2012 Indonesia argues that moral resilience the capacity of moderate Muslim civil society to renew itself after episodes of polarizing mass mobilization depends heavily on educational institutions that can reframe conflict narratives rather than simply suppress them (Harsono & Hara, 2025). Consistent with this, studies of state Islamic university students' responses to religious extremism find that structured exposure to fiqh-based tolerance frameworks measurably increases students' resistance to extremist persuasion, particularly when instruction is framed around contemporary rather than purely classical case material (Mursalin et al., 2024). Anti-discrimination strategies embedded in Islamic school management further illustrate those resilience gains persist most reliably when moderation is treated as a whole-institution ethos rather than a single-subject intervention (Hutagaol et al., 2025).

Synthesizing these three strands, the literature reveals both convergence and a methodological gap. Convergence is evident in narrative and literature reviews, which consistently identify curriculum integration, teacher capacity, and institutional culture as the three pillars through which moderation becomes socially consequential (Fathunnajih et al., 2025; Jamaluddin, 2024). Comparative literature also shows convergence between the two largest Islamic mass organizations Nahdlatul Ulama and Muhammadiyah on curricular representations of moderate education, despite their differing theological emphases (Sumiarti & Azizah, 2024). The gap, however, lies in methodology: the overwhelming majority of existing studies are descriptive, qualitative, or evaluative of curricula that were not themselves developed through a validated design-and-test procedure. Few studies combine expert-validated instructional design with empirical pretest–posttest evidence of resilience-related learning gains. This study addresses that gap directly by adopting a Research and Development approach that treats curriculum reconstruction as an engineering problem requiring both expert validation and field-tested evidence, rather than as a purely conceptual or policy exercise.

B. METHOD

This study employed a Research and Development (R&D) design, selected because the research problem required the production of a tangible, testable educational product a reconstructed Islamic Studies curriculum framework rather than the mere description or evaluation of existing practice. The study followed the ADDIE model (Analyze, Design, Develop, Implement, Evaluate), a widely used instructional-design procedure whose iterative, formative-evaluation logic is well suited to curriculum work situated in a fast-changing sociopolitical environment (Hafiz et al., 2025). ADDIE was preferred over more linear R&D procedures because its embedded feedback loops allowed the research team to revise curriculum content in response to real-time geopolitical developments occurring during the data-collection period, an adaptive capacity that rigid, single-pass development models do not readily accommodate.

The Analyze stage began with a document analysis of the Ministry of Religious Affairs' religious-moderation policy texts and of the Islamic Studies syllabi currently used in the participating institutions, cross-referenced against dynamics-of-policy findings from an Islamic institute case study that traced how moderation directives are locally reinterpreted as they move from national ministry to campus implementation (Miftah et al., 2023). This document review was triangulated with a needs-analysis questionnaire administered to 40 teachers and students and two exploratory focus group discussions, following an approach comparable to prior studies of teacher perspectives on religious moderation in Banten (Yudin et al., 2025). The analysis identified three recurring gaps: curricula rarely referenced contemporary geopolitical events; classroom activities emphasized memorization over dialogical reasoning; and local wisdom content was present but rarely connected explicitly to national moderation indicators.

In the Design stage, a three-member expert team translated these findings into a curriculum blueprint structured around the four official moderation indicators—national commitment, tolerance, non-violence, and accommodation of local culture—each operationalized into specific learning outcomes, case-based pedagogical scenarios, and formative assessment rubrics. The blueprint deliberately incorporated local-wisdom material, informed by research on Bugis-Makassar customary practice as a resource for religious moderation education (Ardiyansyah et al., 2025), alongside a dedicated module on interpreting geopolitical news events through a wasathiyah lens rather than through unfiltered social-media framing.

The Develop stage produced complete teaching modules, case materials, and research instruments, which then underwent structured expert validation. Nine validators three curriculum-design specialists, three Islamic Studies content specialists, and three language and readability specialists rated each item using a five-point Likert validation sheet. Item-level ratings were converted into Aiken's V coefficients, a standard technique for quantifying content-validity agreement among expert raters, with $V \geq 0.80$ treated as the threshold for “high” validity, consistent with validation conventions applied in related Islamic-education curriculum research (Mukhibat et al., 2024). Revisions were made iteratively until every aspect met this threshold.

The Implement stage employed a quasi-experimental, nonequivalent control-group design across two State Islamic Senior Secondary Schools (Madrasah Aliyah Negeri) with broadly comparable socio-demographic profiles. Ninety-six eleventh-grade students participated: 48 in an experimental group taught with the reconstructed curriculum across eight instructional sessions, and 48 in a control group that continued with the conventional Islamic Studies syllabus over the same period. Both groups completed an identical 40-item pretest and posttest instrument measuring the four moderation indicators, developed and content-validated using procedures consistent with instrumentation practices reported in studies of moderation education in Singkawang (Muhtifah et al., 2021). Classroom observation and post-implementation focus group discussions with teachers and students supplemented the quantitative data, providing a qualitative account of how students engaged with the geopolitical-literacy components of the curriculum.

The Evaluate stage combined formative evaluation conducted continuously throughout the Design and Develop stages with summative evaluation of the Implementation results. Quantitative

data were analyzed using normalized N-Gain scores (following the Hake formula) to measure learning gains independent of each group's starting point, supplemented by an independent-samples t-test to determine whether the difference in gains between groups was statistically significant. Qualitative data from focus group discussions and observation notes were analyzed thematically and triangulated against the quantitative results, an approach consistent with mixed-method evaluation strategies used in prior action research on character education in religiously moderate schooling (Saepudin et al., 2023). The overall procedure, including the feedback loops connecting evaluation back to earlier stages, is summarized in Table 1 and Figure 1.

Table 1 outlines the five ADDIE stages, their core activities, data sources, and outputs used to develop and validate the reconstructed curriculum.

Table 1. R&D Procedure Based on the ADDIE Model

Stage	Core Activities	Data Sources / Techniques	Output
Analyze	Needs assessment; document analysis of the national religious-moderation policy and existing Islamic Studies syllabi; mapping of geopolitical risk narratives circulating among adolescents	Curriculum document review; teacher and student needs-analysis questionnaire (n = 40); preliminary FGD (2 sessions)	Needs-analysis report; curriculum gap map
Design	Formulating learning outcomes aligned to the four moderation indicators; drafting syllabus blueprint, pedagogical scenarios, and assessment rubric	Blueprint drafting workshop with 3 curriculum experts	Curriculum blueprint (draft I)
Develop	Producing teaching modules, case-based materials on geopolitical issues, and instruments; expert validation and revision cycles	Expert validation sheets (content, construction, language) scored by 9 validators; Aiken's V analysis	Validated curriculum module (draft II)
Implement	Piloting the reconstructed curriculum in the experimental group across eight instructional sessions; conventional curriculum retained in the control group	Quasi-experimental design (nonequivalent control group); pretest–posttest instrument (40 items); classroom observation	Field implementation data
Evaluate	Formative evaluation embedded in every stage; summative evaluation of learning gains and stakeholder perceptions	N-Gain score analysis; independent samples t-test; thematic analysis of FGD with teachers and students	Final validated curriculum framework and empirical evidence report

Figure 1. ADDIE-Based R&D Procedure for Islamic Studies Curriculum Reconstruction

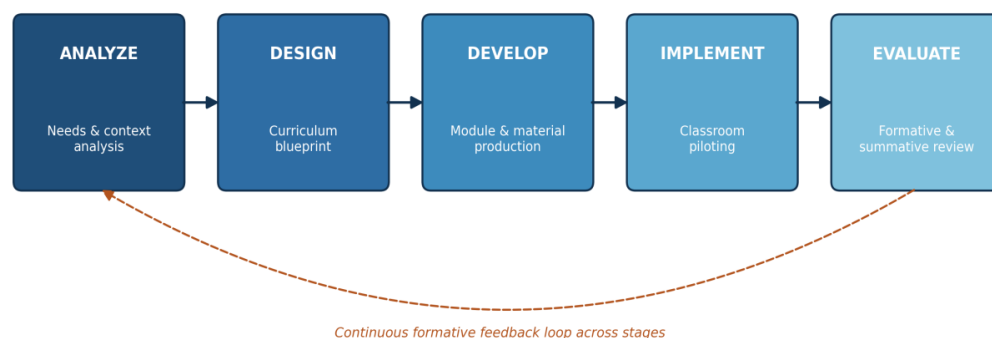


Figure 1 illustrates the sequential ADDIE stages and the continuous formative feedback loop connecting evaluation back to the analysis phase.

C. RESULT AND DISCUSSION

1. Expert Validation of the Reconstructed Curriculum

Table 2 presents the results of the expert validation process conducted during the Develop stage. The composite Aiken's V coefficient of 0.86 places the reconstructed curriculum in the “very high validity” category, indicating strong agreement among the nine validators that the curriculum content, pedagogical construction, language, and contextual responsiveness to geopolitical issues were appropriate for the intended learning outcomes. The content-relevance aspect scored highest ($V = 0.88$), suggesting that validators were particularly confident in the alignment between curriculum material and the four national moderation indicators, a pattern consistent with earlier findings that curricula explicitly mapped onto moderation indicators tend to receive stronger expert endorsement than curricula that reference moderation only in general terms (Mukhibat et al., 2024). The contextual-responsiveness aspect, while still classified as high validity, scored comparatively lower ($V = 0.83$), with validator commentary noting that case material referencing fast-moving geopolitical events required more frequent updating than conventional curriculum content an observation that echoes concerns raised in systematic reviews of Islamic education policy implementation about the difficulty of keeping curriculum content current amid a rapidly shifting sociopolitical environment (Wicaksono et al., 2025).

Table 2 presents Aiken's V validity coefficients across four validation aspects, all exceeding the 0.80 threshold for high validity.

Validation Aspect	Number of Items	Aiken's V	Category
Content relevance to moderation indicators	12	0.88	Very high validity
Pedagogical/constructional design	10	0.84	High validity
Language and readability	8	0.87	Very high validity
Contextual responsiveness to geopolitical issues	10	0.83	High validity
Overall composite	40	0.86	Very high validity

Beyond the quantitative validation scores, expert feedback converged on the importance of grounding abstract moderation principles in concrete, locally recognizable material. This finding parallels research on the contextualization of moderate Islamic education through the thought of classical scholars such as al-Daghasyi, which argues that moderation is more persuasive to students when anchored in recognizable intellectual authority rather than presented as an abstract government slogan (Sabarudin et al., 2025). Reviewer comments also emphasized the value of integrating Qur'anic exegesis directly into the moderation curriculum; this recommendation was subsequently incorporated through a module examining the concept of the “middle nation” (ummatah wasatan) drawn from Surah al-Baqarah 2:143 and the principle of gentle da'wah in Surah Ali-Imran 3:159, consistent with textual analyses demonstrating the direct scriptural grounding of moderation pedagogy in Islamic Religious Education (Nafisah, 2025).

2. Structure of the Reconstructed Curriculum

The reconstructed curriculum's substantive structure comprised four thematic strands corresponding to the national indicators, each supplemented by a cross-cutting geopolitical-literacy module. The tolerance strand incorporated comparative fiqh material and local-wisdom case studies drawn from Bugis-Makassar customary practice, illustrating how indigenous conflict-resolution norms can reinforce rather than compete with Islamic teaching on pluralism (Ardiyansyah et al., 2025). The non-violence strand incorporated

contemporary case discussions of extremist recruitment narratives, informed by findings that structured fiqh-tolerance instruction measurably strengthens student resistance to such narratives (Mursalin et al., 2024). The national-commitment strand drew on theological material examining the urgency of kalam (Islamic theology) as a resource for constructing a coherent, non-contradictory relationship between religious and national identity (Eliza et al., 2024), while the accommodation-of-local-culture strand integrated content-area language instruction, following evidence that even subject areas such as English-language teaching can be deliberately designed to promote moderation values through carefully selected discourse material (Umar et al., 2024).

3. Quasi-Experimental Learning Gains

Table 3 and Figure 2 present the quasi-experimental results comparing the experimental and control groups. The experimental group's mean score rose from 60.9 at pretest to 82.8 at posttest, yielding a normalized N-Gain of 0.55, classified as “moderate-high.” The control group's mean score rose more modestly, from 60.5 to 67.7, yielding an N-Gain of only 0.21, classified as “low.” An independent-samples t-test confirmed that this difference in gains was statistically significant and substantively large, $t(94) = 9.47$, $p < .001$, Cohen's $d = 1.93$. Disaggregated by indicator, the largest experimental-group gain occurred on the anti-violence/non-radicalism indicator (from 63.2 to 85.9), followed closely by national commitment (from 61.4 to 83.6), suggesting that the curriculum's explicit engagement with contemporary geopolitical case material was particularly effective at strengthening students' resistance to extremist framing an outcome consistent with prior findings that experiential, case-based approaches to character education produce stronger behavioral shifts than declarative instruction alone (Saepudin et al., 2023).

Table 3 compares pretest–posttest means, N-Gain scores, and inferential statistics between the experimental and control groups.

Group	Mean Pretest	Mean Posttest	N-Gain	Category
Experimental (n = 48)	60.9	82.8	0.55	Moderate–high
Control (n = 48)	60.5	67.7	0.21	Low
Independent t-test	$t(94) = 9.47$	$p < .001$	$d = 1.93$	Large effect

Figure 2. Pretest-Posttest Comparison of Religious Moderation Indicators between Experimental and Control Groups (N = 96)

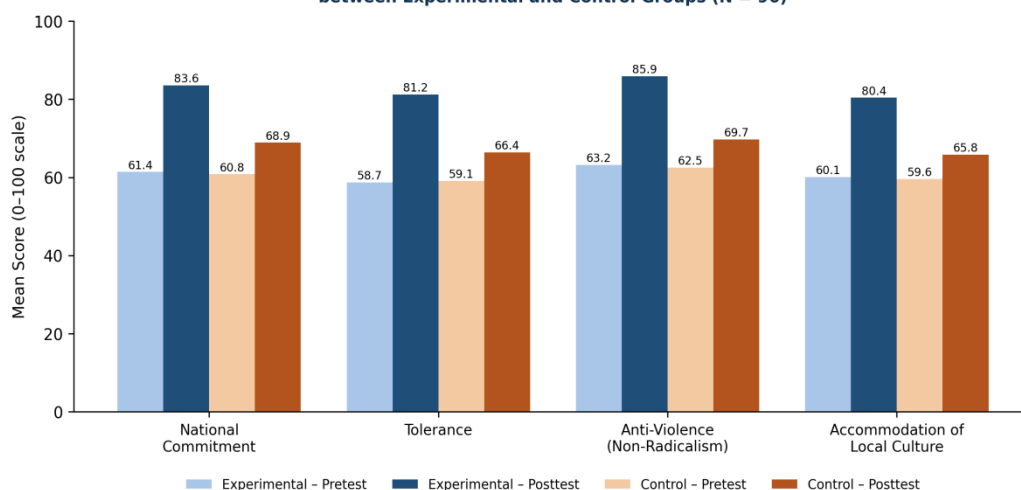


Figure 2 displays pretest–posttest scores across the four religious-moderation indicators for both groups.

Qualitative data from post-implementation focus group discussions helped explain these quantitative gains. Students in the experimental group repeatedly described the

geopolitical-literacy module as the first time a religious education class had directly addressed news events they encountered on social media, a pattern consistent with observations that Generation Z students respond more strongly to religious instruction when teachers actively bridge classroom content with digital discourse students already consume (Nurohman et al., 2025). Teachers, for their part, reported that the structured case-based format reduced their reliance on rote doctrinal recitation, a shift aligned with research on teacher agency in Indonesian Islamic school curriculum reform, which finds that teachers' religious and pedagogical capital jointly determine whether curriculum reconstruction translates into genuine classroom change rather than superficial compliance (Amalia et al., 2022). Notably, several teachers in the control group, interviewed as part of the broader evaluation, expressed interest in adopting elements of the reconstructed curriculum informally, suggesting a diffusion effect not captured by the quantitative design alone.

4. Discussion: Institutional and Policy Implications

These findings should be interpreted in relation to the broader institutionalization challenges documented elsewhere in the literature. Research on the socialization and institutionalization of moderate religious culture in Indonesian madrasahs shows that curriculum change alone, absent supportive leadership and sustained professional development, tends to regress toward prior practice within one to two academic cycles (Kafid et al., 2025). Similarly, studies of pesantren resistance to national curriculum standards indicate that some Islamic boarding schools actively defend their existing curricular models against externally imposed reform, implying that reconstruction efforts modeled on formal school settings may require substantial adaptation before they can be extended to the pesantren sector (Hanif et al., 2024). At the same time, research on digital integration within pesantren education suggests that resilience-oriented reconstruction is not incompatible with traditional institutional values, provided digital and geopolitical-literacy content is introduced as a complement to, rather than a replacement for, classical religious pedagogy (Munawar & Endang, 2026).

The magnitude of the observed effect also invites comparison with related educational strategies for cultivating moderation. Group-counseling interventions designed to develop religious moderation among Islamic higher-education students have reported meaningful but generally smaller attitudinal shifts than curriculum-embedded interventions of comparable duration, suggesting that whole-curriculum reconstruction may produce more durable gains than supplementary counseling programs alone (Syahbudin et al., 2023). This is consistent with holistic-integrative models of Islamic education that treat moderation not as an add-on program but as a pervasive institutional orientation spanning curriculum, extracurricular activity, and organizational culture (Hamami & Nuryana, 2022). It also resonates with comparative research situating Indonesian religious-moderation education alongside faith-based education models in Malaysia, which finds that explicit curricular structuring rather than informal value transmission is the strongest predictor of measurable tolerance outcomes across both national contexts (Bahri et al., 2025).

Finally, the study's findings carry implications for how Islamic education is positioned within Indonesia's broader development agenda. Systematic reviews linking Islamic education to the Sustainable Development Goals argue that religious moderation curricula intersect directly with SDG 16 (peace, justice, and strong institutions) by cultivating the interpersonal and civic competencies required for social cohesion (Efendi et al., 2025; Padil et al., 2025). Framed this way, the reconstructed curriculum evaluated in this study is not simply a religious-education intervention but a contribution to national resilience infrastructure, complementing findings that moderate Islamic universities function as institutional anchors for pluralism at the tertiary level and that student agency

when deliberately cultivated through moderation-oriented curricula can extend the reach of institutional moderation efforts beyond the classroom into peer networks and community life (Muliadi et al., 2025; Mustakim et al., 2021; Pratama et al., 2025).

D. CONCLUSION

This study set out to address a persistent gap between Indonesia's national religious-moderation policy and the structural design of the Islamic Studies curricula responsible for operationalizing it in classrooms. Using a Research and Development design grounded in the ADDIE model, the study produced a curriculum framework that achieved very high expert-validated content validity (Aiken's $V = 0.86$) and, when implemented under quasi-experimental conditions, produced substantially and statistically significantly larger gains in students' religious-moderation indicators than the conventional curriculum (N-Gain 0.55 versus 0.21; $d = 1.93$). These results support the study's central argument: that religious moderation in an era of geopolitical uncertainty cannot be secured through policy language alone but requires a deliberately reconstructed curriculum architecture that connects doctrinal content, local wisdom, and contemporary geopolitical literacy through experiential, dialogical pedagogy rather than declarative transmission.

The contribution of this study is twofold. Theoretically, it demonstrates that reconstructionist curriculum theory, applied specifically to the four indicators of Indonesia's moderation framework, offers a coherent and empirically testable basis for curriculum design that moves beyond the largely descriptive and evaluative literature that has dominated the field. Methodologically, it demonstrates that R&D procedures combining expert validation with quasi-experimental field testing can generate replicable, transferable curriculum products, addressing a gap identified across multiple recent reviews of Islamic-education curriculum research. Practically, the study offers Islamic education stakeholders curriculum developers at the Ministry of Religious Affairs, madrasah and pesantren leadership, and teacher-training institutions—a validated procedural template, summarized in Table 1, that can be adapted to different regional contexts and updated as geopolitical circumstances evolve.

Several limitations qualify these conclusions and point toward future research. The quasi-experimental implementation was conducted in two schools over a relatively short instructional period, which constrains claims about the durability of the observed gains and about generalizability to other institutional types, particularly pesantren, where prior research indicates curriculum reform may encounter distinct forms of institutional resistance. Future research should extend the evaluation period to assess whether gains in moderation indicators persist into subsequent academic years and translate into observable behavioral outcomes beyond the classroom. Comparative studies replicating this R&D procedure across madrasah, pesantren, and Islamic higher-education contexts, and ideally across multiple provinces with differing socio-religious histories, would further strengthen the evidentiary basis for national-scale curriculum policy. As geopolitical conditions continue to evolve, sustained investment in curriculum reconstruction rather than one-time policy pronouncements will remain essential to Indonesia's capacity to translate religious moderation from stated national commitment into lived social resilience.

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