

Reconstruction Of The Pedagogy Of Religious Moderation In Islamic Education: An Integrative Literature Review

Abdul Wafi¹, Khoiriyah²

¹ Pascasarjana Institut Ahmad Dahlan Probolinggo; wafi2240@gmail.com

² Pascasarjana Institut Ahmad Dahlan Probolinggo; riyaahmad89@gmail.com

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ABSTRACT

The development of plural and global societies in the twenty-first century has presented new challenges for Islamic education in fostering religiosity that is able to maintain Islamic identity while simultaneously respecting social diversity. Religious moderation has thus far been widely examined as a value-based concept and educational policy; however, the pedagogical dimension concerning how moderation is cultivated through learning processes, knowledge construction, and educational experience still requires more in-depth investigation. This study aims to reconstruct the concept of the pedagogy of religious moderation in Islamic education through the development of the Transformative Islamic Moderation Pedagogy (TIMP) model. The study employs a qualitative approach using an integrative literature review method through the analysis of various academic sources addressing religious moderation, Islamic education, critical pedagogy, multicultural education, and transformative learning. The data were analyzed through stages of concept identification, thematic categorization, critical analysis, and conceptual synthesis, while source triangulation was applied to ensure the credibility of the findings. The results indicate that the pedagogy of religious moderation needs to undergo a paradigm shift from a transmissive approach to a transformative one that positions moderation as a process of developing learners' epistemological awareness, dialogical competence, and social responsibility. The TIMP model formulated in this study integrates three main dimensions, namely the reconstruction of moderate Islamic epistemology, dialogical-reflective learning practices, and a global citizenship orientation. This model provides a theoretical contribution to the development of contemporary Islamic education as well as practical implications for curriculum development, learning strategies, and the strengthening of educators' competencies in responding to the challenges of pluralism and global social change.

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Corresponding Author:

Abdul Wafi

Pascasarjana Institut Ahmad Dahlan Probolinggo; wafi2240@gmail.com

1. INTRODUCTION

The socio-religious landscape in the 21st century has presented new challenges for Islamic education, especially in building a pattern of religiosity that is able to maintain Islamic identity while

adapting to a plural and global society. Religious education no longer only functions as a space for the transmission of religious doctrines, but also as an arena for the formation of ways of thinking, social attitudes, and students' ability to deal with differences. In this context, the concept of religious moderation has received academic attention because it offers a framework of religiosity that places balance (*wasatiyyah*), justice (*'adl*), tolerance, and respect for diversity as the main principles. Religious moderation in Islamic education is understood not just as learning material, but as a value orientation that shapes the character of students to be able to live in a multicultural society (Habibie et al., 2021; Muqowim et al., 2022).

The implementation of religious moderation in Islamic education still faces problems at the pedagogical level. Some religious learning practices still tend to be oriented towards the delivery of normative knowledge and have not fully developed students' reflective, dialogical, and critical skills. In fact, religious education in a pluralistic society requires a pedagogical approach that allows students to understand differences constructively and build the ability to dialogue with other groups (Jackson, 2021; Nur'aini, 2021).

A number of previous studies have made important contributions to the understanding of religious moderation in Islamic education. The study of Habibie et al. (2021) shows that Islamic education has a strategic position in building moderate character through the integration of the values of tolerance, balance, and respect for diversity in the educational process. In addition, the research (Muqowim et al., 2022) explains that the implementation of values *Islam wasatiyyah* in Islamic educational institutions can strengthen students' understanding of religion through contextual and social-oriented learning.

From the perspective of global religious education, the development of the study religious education shows a paradigm shift from exclusive religious education to education that emphasizes religious literacy, intercultural dialogue, and the ability to understand the complexity of diversity. A dialogical approach in education is considered important because it allows students to develop openness to different perspectives and build social competence in a pluralistic society (Jackson, 2021). In addition, UNESCO emphasizes that 21st century education needs to strengthen the ability to learning to live together as one of the main foundations in building a peaceful and inclusive society (UNESCO, 2021).

These various studies have contributed to the development of the concept of religious moderation, most of the studies still focus on conceptual, policy, and curriculum implementation aspects. The pedagogical dimension of how religious moderation is formed through learning experiences, teacher-student relationships, learning strategies, and the construction of religious knowledge still require more in-depth study. Research gaps (research gap) shows that the main problem of contemporary Islamic education is not only how to incorporate the value of religious moderation into the curriculum, but how to reconstruct a pedagogical paradigm that is able to produce transformative learning experiences.

In the perspective of critical pedagogy, education not only functions as a process of knowledge transfer, but also as a process of forming students' critical awareness in understanding social reality. Therefore, religious moderation needs to be positioned as a pedagogical paradigm that influences educational goals, learning methods, social relations in the classroom, and the way students understand diversity (Freire, 2021; Giroux, 2021). This approach has relevance to Islamic education, which historically places knowledge, wisdom, and benefits as the main orientation of human formation.

In the global context, the need for a pedagogical reconstruction of religious moderation is increasingly important due to increasing identity polarization, digital-based radicalization, religion-based conflicts, and weakening of social dialogue spaces. Education has a responsibility to build the ability to live together through strengthening empathy, dialogue, and respect for plurality. This perspective is in line with the principles of Islamic education that place human beings as social beings who have a moral responsibility for common life.

Based on these conditions, this study aims to conduct a conceptual reconstruction of the pedagogy of religious moderation in Islamic education through an integrative literature review. This study seeks to answer three main questions: (1) how is the conceptual development of religious moderation pedagogy in contemporary Islamic education literature? (2) what are the limitations of the pedagogical approach that has been used in the implementation of religious moderation? and (3) how is the model

of religious moderation pedagogy reconstruction that is able to integrate Islamic values, transformative pedagogical theory, and the demands of the global community?

Novelty (novelty) This research lies in the formulation of a model Transformative Islamic Moderation Pedagogy (TIMP) which views religious moderation not only as a character value, but as a pedagogical paradigm that integrates the dimensions of Islamic epistemology, learning praxis, and global civic orientation. This model is expected to make a theoretical contribution to the development of Islamic education studies as well as a practical contribution to the development of more adaptive religious education curriculum, learning strategies, and policies.

2. METHODS

This study uses a qualitative approach with the integrative literature review method which aims to analyze, evaluate, and synthesize various theoretical perspectives and empirical findings regarding religious moderation pedagogy in Islamic education. This approach was chosen because it allows researchers to integrate various forms of knowledge from conceptual literature and empirical research so that they are able to produce a more comprehensive understanding of complex and multidimensional phenomena. The study of integrative literature not only serves to summarize previous research, but also provides space for critical analysis, conceptual interpretation, and the development of new theoretical constructions through the process of synthesizing various scientific perspectives (Snyder, 2022). The literature analysis process is carried out by paying attention to the principles of transparency, systematization of search, source selection, and interpretation of findings as recommended in the guidelines for literature-based studies (Page et al., 2021). Furthermore, data analysis is carried out using a thematic analysis approach to identify patterns, main themes, conceptual relationships, and trends of thought that develop in the literature regarding religious moderation, Islamic education, critical pedagogy, multicultural education, and transformative learning (Braun & Clarke, 2021).

Research data was obtained through searching various academic sources including articles from accredited national journals, reputable international journals indexed by Scopus and Web of Science, academic books, and policy documents relevant to the research theme. Literature selection was carried out purposively based on the suitability of the theme, theoretical contribution, academic quality, and relevance to the research objectives, with the main focus on publications for the 2019–2025 period. The literature search strategy was carried out through academic databases such as Scopus, Web of Science, Google Scholar, and various national journal databases using keywords religious moderation, Islamic education, moderate Islam, transformative pedagogy, critical pedagogy, Islamic educational philosophy, and multicultural religious education. The literature obtained then goes through the stages of identification, screening, content suitability evaluation, and in-depth analysis of sources that meet the inclusion criteria. Data analysis is carried out through four stages, namely concept identification, thematic categorization, critical analysis, and conceptual synthesis. The synthesis stage is carried out by integrating the *wasatiyyah* in the tradition of Islamic education with a perspective of critical pedagogy, multicultural education, and transformative learning to build theoretical constructions Transformative Islamic Moderation Pedagogy (TIMP). The validity of the research results is maintained through triangulation of sources by comparing various perspectives from the fields of Islamic education, religious studies, multicultural education, and pedagogical theory so as to produce a more credible interpretation. Through this approach, this research is directed to produce a pedagogical model that places religious moderation not just as a learning material, but as an educational paradigm that shapes reflective thinking, social dialogue skills, and students' readiness to face a plural and global society.

3. RESULTS AND DISCUSSION

3.1.1. Religious Moderation as a Paradigm of Islamic Education

Religious moderation (religious moderation) is a religious paradigm that places balance, proportionality, and justice as the main principles in understanding and implementing religious teachings in the midst of the complexity of social life. In the Islamic tradition, this concept is closely related to the principle of *wasatiyyah*, that is, religious orientation that takes the middle position between excessive attitudes (*Ghuluw*) and the attitude of ignoring religious values. *Wasatiyyah* does

not mean weakening commitment to Islamic teachings, but rather presents a religious understanding that is able to integrate firm principles with openness to social reality. In the context of a modern society characterized by a plurality of cultures, religions, and social identities, religious moderation is an important approach to build a harmonious coexistence through respect for diversity and intergroup dialogue (Indonesia, 2022; Muqowim et al., 2022).

Islamic education has a strategic position in developing religious moderation because education is not only the process of transmitting religious knowledge, but also the process of forming students' ways of thinking, character, and social orientation. Therefore, religious moderation in Islamic education cannot be positioned simply as an additional material in the curriculum, but must be a paradigm that affects educational goals, learning methods, pedagogical relationships, and the construction of religious knowledge. Moderation-oriented Islamic education needs to encourage students to critically understand the relationship between religious normative texts and the context of social life. This approach allows students to have adaptive interpretation skills, so that they are able to maintain Islamic identity while participating constructively in a plural society (Habibie et al., 2021; Supriyanto & Munadi, 2023).

In the perspective of contemporary Islamic educational philosophy, religious moderation is closely related to the need to carry out an epistemological reconstruction of the way of understanding religious teachings. A religious approach that is only oriented towards textual understanding has the potential to ignore social dynamics that continue to change. On the contrary, a contextual approach allows Islamic values to be understood through a process of dialogue between texts, reason, human experience, and social reality. Auda (2022) through a systems approach (systems approach) explains that Islamic thought needs to be developed through a framework that considers the complexity, connectedness, and changing context of human life. This perspective has strong relevance in Islamic education because it provides a theoretical basis that religious understanding can continue to develop without losing its fundamental principles. Thus, religious moderation can be understood as an intellectual and pedagogical process in building an understanding of Islam that is responsive to changing times (Auda, 2022b; Elmahjub, 2023b).

Furthermore, religious moderation in Islamic education has a transformative dimension because it is oriented towards the formation of human beings who not only have religious knowledge, but also have social awareness, dialogical abilities, and moral responsibility for common life. This paradigm places Islamic education as a space for the formation of students who are able to integrate spiritual values with social competence in facing global challenges such as identity polarization, digital extremism, and religion-based conflicts. Therefore, religious moderation pedagogy needs to be developed through a reflective, dialogical, and contextual learning approach so that students not only understand the concept of tolerance theoretically, but are able to apply it in real life. In this framework, religious moderation is an important foundation for the development of Islamic education that is inclusive, adaptive, and relevant to 21st-century society (UNESCO, 2021; Jackson, 2021).

3.1.2. Critical Pedagogy and Educational Transformation

Critical pedagogy developed by Paulo Freire is one of the philosophical approaches to education that places the learning process as an activity of human liberation through the development of critical consciousness (critical consciousness). Freire rejects the traditional educational paradigm that views learners as passive objects of knowledge recipients (banking education), because such an approach has the potential to maintain intellectual and social inequalities. On the contrary, education should be a dialogical space that allows learners to develop the ability to read reality (reading the world) and read the text at the same time (reading the word). In this perspective, learning is not only the process of information transfer, but the process of forming a subject who is able to understand, question, and reconstruct reality based on reflective awareness and praxis action (Praxis) (Freire, 2020; Giroux, 2021).

The relevance of critical pedagogy to contemporary Islamic education can be seen from the need to develop a model of religious learning that does not stop at mastering the cognitive aspects and reproduction of religious doctrines, but also builds students' interpretive and reflective abilities. Islamic education has historically had an intellectual dimension that places the process of seeking knowledge as an activity that involves intellect, experience, and moral values. Therefore, a critical pedagogical approach can strengthen Islamic education by encouraging students to understand the relationship

between religious texts, social contexts, and developing humanitarian issues. This approach allows religious learning to move from a monological model to dialogical learning that respects the diversity of students' thoughts and social experiences (Nuryana et al., 2022; Zuhdi, 2023).

In the context of religious moderation, critical pedagogy makes an important theoretical contribution because moderate religiosity cannot be built only through the delivery of norms or doctrines regarding tolerance, but through educational experiences that form open thinking, dialogue skills, and awareness of diversity. Religious moderation as an educational paradigm requires a process of internalizing values through social interaction and critical reflection, so that students are able to understand differences not as threats, but as social realities that must be managed constructively. Thus, critical pedagogy expands the understanding of religious moderation from mere normative concepts to epistemological and social competencies that shape students' ability to make responsible decisions in a pluralistic society (Jackson, 2021; Muqowim et al., 2022).

Furthermore, the integration of critical pedagogy with moderate Islamic education results in a transformative learning paradigm that places students as active actors in the process of forming religious knowledge. In this paradigm, teachers do not only play the role of conveyors of religious teachings, but also as facilitators of dialogue that help students develop critical, ethical, and contextual thinking skills. This approach has relevance to the challenges of 21st century education that face various problems such as identity polarization, digital extremism, and increasing difference-based conflicts. Therefore, critical pedagogy can be a theoretical foundation for development Transformative Islamic Moderation Pedagogy (TIMP) that integrates Islamic values, social awareness, and the ability to live together in a global society (UNESCO, 2021; Biesta, 2022).

3.1.3. Transformative Islamic Education

Transformative Islamic education is an educational paradigm that views the learning process as an effort to change human beings as a whole (holistic transformation) which includes intellectual, spiritual, moral, and social dimensions. In contrast to the educational approach that is only oriented towards the transfer of religious knowledge, the transformative paradigm places education as a process of forming the awareness, character, and capacity of learners to face the complexities of life. In this perspective, the goal of Islamic education does not stop at the ability to understand religious teachings theoretically, but is directed at the ability to translate Islamic values into concrete actions that benefit society. Transformative Islamic education places students as active subjects who have the reflective ability to connect religious knowledge with contemporary social issues (Qadri et al., 2024); (Biesta, 2022).

The concept of transformative Islamic education is closely related to the paradigm Maqāṣid al-Shari'ah which places human welfare as the main orientation of all life activities. In this framework, education is not only understood as an instrument of strengthening religious identity, but also as a means of human development that is able to realize the values of justice, welfare, and social balance. Principles Maqāṣid al-Shari'ah such as protection of reason (Ḥifẓ al-'aql), soul (ḥifẓ al-nafs), and human honor (Karamah insaniyyah) provides a philosophical basis that Islamic education must develop the critical thinking skills, social concerns, and moral responsibility of students. Thus, transformative Islamic education is oriented towards the formation of human beings who are not only individually pious, but also have a broad social contribution (Auda, 2022b; Elmahjub, 2023b).

In the context of religious moderation, a transformative approach is important because moderate religiosity is not enough to be built through the mastery of normative concepts of tolerance, but requires a change in the way students think and interact with social reality. Transformative Islamic education enables value wasatiyyah applied through reflective, dialogical, and contextual learning experiences. Through this process, learners not only understand the importance of respecting diversity, but are also able to develop the capacity to resolve conflicts, build cross-group communication, and participate in the life of pluralistic society. This approach is in line with transformative learning theory that emphasizes changing individual perspectives through critical reflection on previously held experiences and assumptions (Taylor & Cranton, 2021; Jackson, 2021).

Furthermore, transformative Islamic education provides a theoretical foundation for the development of a pedagogical religious moderation oriented towards the formation of global citizens who have spiritual integrity and social responsibility. This paradigm rejects the dichotomy between

personal piety and social concern by placing the two as interrelated goals in Islamic education. Students are directed to understand that religious values have social implications that encourage the creation of justice, peace, and the sustainability of a common life. Therefore, transformative Islamic education can be a foundation for development Transformative Islamic Moderation Pedagogy (TIMP) which integrates Islamic spiritual values, critical awareness, and social competence in facing the challenges of the 21st century global society (UNESCO, 2021; Zuhdi, 2023).

3.1.4. Multicultural Education and Global Citizenship

Multicultural education is one of the important theoretical foundations in the development of religious moderation pedagogy because it departs from the understanding that diversity is an inevitable social reality in the life of modern society. In the multicultural education paradigm, differences in religion, culture, ethnicity, language, and social identity are not seen as obstacles, but as a source of learning that can enrich the educational experience. Multicultural education aims to build students' ability to understand the perspectives of other groups, develop social empathy, and reduce prejudices that can trigger discrimination. Therefore, education not only serves as a space for knowledge transmission, but also as an arena for the formation of social awareness that allows students to live in harmony in a pluralistic society (Banks, 2021; UNESCO, 2023).

In James A. Banks' perspective, multicultural education is not enough to be understood as an attempt to incorporate diverse cultural representations into the curriculum, but requires fundamental changes to the learning structure, teacher paradigm, and the way knowledge is constructed in the educational environment. This approach emphasizes that students need to have the opportunity to develop a critical perspective on social injustices, stereotypes, and power relations that affect intergroup relationships. In the context of Islamic education, these principles have relevance to the values of *wasatiyyah*, *ta'aruf* (know each other), and *'adl* (justice) that places diversity as part of the reality of human life. Thus, moderate Islamic education can adopt a multicultural perspective to build an inclusive and responsive understanding of religion to social plurality (Banks, 2021; Arifin & Hidayat, 2022).

The relationship between multicultural education and religious moderation is increasingly relevant in the face of global challenges such as increasing identity polarization, religion-based intolerance, and the dissemination of exclusive narratives through digital spaces. In this context, Islamic education not only has the responsibility to build personal piety, but also shapes the ability of students as citizens of society who are able to interact constructively with different groups. The concept of global citizenship (global citizenship) provides a framework that education must develop awareness of global human connectedness, social responsibility, respect for human rights, and the ability to collaborate in dealing with common problems. This perspective expands the meaning of religious moderation from just internal tolerance to social competence to build global peace (Goren & Yemini, 2021).

Furthermore, the integration of multicultural education and global citizenship in Islamic education can be the basis for the development of a transformative religious moderation pedagogy. This approach places learners as active subjects who not only understand diversity conceptually, but are also able to apply it through dialogical attitudes, appreciation for differences, and social engagement. Global citizenship-oriented Islamic education does not mean eliminating learners' religious identities, but rather broadening the understanding that Islamic identity can go hand in hand with responsibilities as part of a world community. Therefore, multicultural education and global citizenship are important elements in the formulation of Transformative Islamic Moderation Pedagogy (TIMP) that connects Islamic values, plurality awareness, and 21st-century social competence (Tarozzi & Torres, 2022).

3.2. Discussion

3.2.1. Pedagogical Problems of Religious Moderation in Islamic Education

The results of the literature review show that one of the fundamental problems in the implementation of religious moderation in Islamic education lies in the tendency to reduce the concept of moderation to mere normative material that must be taught, rather than as a pedagogical paradigm that shapes the entire educational process. In many educational practices, religious moderation is still often placed as a set of values such as tolerance, respect for diversity, and rejection of violence, but has not been fully developed as an epistemological ability of learners to understand the complexity of socio-religious realities. As a result, religious moderation has the potential to stop at the cognitive level and

has not yet achieved a transformation of attitudes and behaviors. Islamic education requires a paradigm shift from content-based learning to learning-based learning, reflection, and social dialogue (Muqowim et al., 2022; Supriyanto & Munadi, 2023).

The next problem is related to the dominance of the knowledge transmission paradigm (knowledge transmission model) in Islamic religious learning. This model has historically had an important function in maintaining the continuity of Islamic scientific traditions, especially in the process of inheriting religious knowledge from teachers to students. However, in the context of a pluralistic and dynamic society, an approach that is too oriented towards information transmission has limitations because it does not provide space for the development of critical thinking skills, contextual interpretation, and dialogue between religious perceptions. Religious education that does not provide space for reflection has the potential to produce a reproductive understanding of religiosity, that is, accepting certain understandings without the ability to evaluate social context and diversity of interpretations. Therefore, a pedagogical approach that integrates religious values with critical awareness is needed so that students are able to understand religion in a more inclusive and contextual way (Freire, 2021; Giroux, 2021).

In addition to the problem of learning paradigms, literature studies also show that there is a gap between policies to strengthen religious moderation and pedagogical implementation practices at the education unit level. Various national policies have placed religious moderation as one of the important orientations in Islamic education, but its translation in learning practice still faces a number of obstacles, such as limited teacher competence, lack of dialogical learning strategies, and not optimal integration of moderation values into various subjects. This condition shows that the main challenge lies not in the absence of the concept of religious moderation, but in the process of transforming the concept into a learning experience that is able to shape the character of students. Thus, strengthening religious moderation requires the development of educator capacity and pedagogical design that makes moderation a learning culture, not just a curricular agenda (Indonesia, 2022; UNESCO, 2021).

Another increasingly complex challenge is the emergence of digital space as a new arena for the formation of religious understanding among the younger generation. The development of information technology has expanded access to various sources of religious knowledge, but at the same time presents the risk of spreading religious narratives that are simplistic, exclusive, and not through the academic verification process. In this context, Islamic education is not enough to only build conventional religious literacy, but also needs to develop digital-religious literacy that allows students to conduct a critical evaluation of the religious information they encounter. The ability to sort information, understand the context, and build a dialogical attitude are important competencies in 21st-century religious moderation pedagogy. Therefore, the reconstruction of moderation pedagogy needs to include the digital dimension as an integral part of the formation of reflective and responsible religiosity (Campbell, 2021; Lim & Hwang, 2023).

3.2.2. Criticism of the Developing Pedagogical Approach to Religious Moderation

The results of the literature synthesis show that one of the main limitations in the approach. The pedagogy of religious moderation that is developing today is that it tends to be instrumentalistic. Religious moderation in some contexts is more often positioned as a policy instrument to maintain social harmony and prevent religious conflicts, while its philosophical, epistemological, and pedagogical dimensions have not received adequate attention. This kind of approach risks making religious moderation only an administrative agenda implemented through programs, training, or the delivery of certain materials without touching the fundamental structure of how religious knowledge is built in the educational process. In fact, changes in the religious diversity of students are not enough to be achieved through regulation or the transmission of values, but require a reconstruction of ways of thinking and learning experiences that form moderate consciousness internally (Elmahjub, 2023a; Muqowim et al., 2022).

The second criticism relates to the tendency of some approaches to religious moderation to emphasize the moral-affective dimension more than the epistemological dimension. Moderation is often understood through attitude indicators such as tolerance, respect for differences, and the ability to coexist, but pays less attention to how students understand the process of forming religious knowledge. In fact, moderate religiosity is not only born from positive attitudes towards other groups,

but also from the ability to understand the complexity of interpretation, the history of Islamic thought, and intellectual traditions that recognize the existence of differences of opinion (Sikhism). Without strengthening the epistemological dimension, religious moderation has the potential to become a normative value that is passively accepted without the critical ability to deal with various contemporary religious issues (Auda, 2022a; Zuhdi, 2023).

In addition to epistemological issues, the pedagogical approach of religious moderation also faces limitations in integrating contemporary learning theories. Various programs to strengthen moderation still use a pattern of one-way socialization, lectures, or direct delivery of values that place students as recipients of moral messages. This model has limitations because changes in the orientation of values and attitudes of religion require an active learning process that involves experience, reflection, dialogue, and social interaction. In the perspective of Paulo Freire's critical pedagogy, education must create a space for dialogue that allows students to become learning subjects who are able to understand and question their social reality. Thus, moderation learning needs to move from a doctrinal approach to a transformative process that develops critical awareness (critical consciousness) learners (Freire, 2021; Giroux, 2021).

Based on these various criticisms, the pedagogical reconstruction of religious moderation requires a paradigm shift from teaching moderation to learning moderation. This change confirms that moderation is not enough to be understood as a set of values taught by educators, but as an educational experience that is constructed through daily learning practices. In the paradigm learning moderation, students not only know the concepts of tolerance and diversity, but also experience a process of dialogue, reflection, collaboration, and social problem solving that allows the formation of a moderate character authentically. This approach is in line with the 21st century educational paradigm that places students as active agents in building social knowledge and competence. Therefore, religious moderation pedagogy needs to be developed as a process of consciousness transformation that connects Islamic values, critical thinking skills, and social responsibility (Biesta, 2022).

3.2.3. Theoretical Analysis: Integration of Religious Moderation and Transformative Pedagogy

Based on the results of the literature synthesis, the reconstruction of the pedagogy of religious moderation in Islamic education requires the integration of three main theoretical frameworks, namely moderate Islamic epistemology, critical pedagogy, and transformative education. These three perspectives have a common point in the view that education is not just a process of imparting knowledge, but is a process of forming a way of thinking, moral awareness, and the ability to act in social life. In an Islamic perspective, religious moderation is rooted in the principle *wasatiyyah* which emphasizes a balance between text and context, between commitment to religious values and openness to social realities. Thus, moderation cannot be understood as a form of compromise against Islamic teachings, but rather as a method of religious interpretation that takes into account the main purpose of *sharia* (*Maqāṣid al-Shari'ah*), namely the achievement of human benefits (Auda, 2022b; Elmahjub, 2023b).

The perspective of moderate Islamic epistemology shows that religious understanding always has a relationship with the social context and the development of human life. Principles *wasatiyyah* provides the basis that the ideal religiosity is not a rigid or unbounded free religiosity, but a religiosity that is able to maintain normative principles while responding constructively to the changing times. In Islamic education, this approach has implications for developing a learning process that emphasizes not only textual understanding, but also the ability to interpret, analyze, and reflect on social issues. Concept *Maqāṣid al-Shari'ah* strengthening the argument that religious education must be directed at the protection of human values, justice, and social welfare. Therefore, moderate Islamic education needs to build students' ability to connect religious values with the reality of life contextually (Auda, 2022b; Zuhdi, 2023).

Furthermore, critical pedagogical theory makes an important contribution in explaining how the process of religious learning can be directed towards the formation of reflective consciousness. Critical pedagogy does not intend to replace the Islamic intellectual tradition with an external perspective, but provides a methodological framework for developing dialogical, participatory, and critical consciousness-oriented learning. In the Islamic tradition itself, there are concepts such as *Sūrā* (deliberation), *ijtihād*, and *tafaqquh fī al-dīn* which shows that the search for religious knowledge has

a dialogical and intellectual dimension. The integration between critical pedagogy and Islamic educational traditions allows religious learning to evolve from a one-way transmission pattern to a process of meaning-seeking that involves students' experiences, arguments, and reflection (Freire, 2021).

Meanwhile, transformative education theory expands the orientation of Islamic education from individual change to social change. In this paradigm, the success of religious moderation education is not only measured based on students' ability to understand the concept of tolerance or diversity, but also on their ability to apply these values in real life. The synthesis between moderate Islamic epistemology, critical pedagogy, and transformative education results in an understanding that religious moderation pedagogy must include three main forms of transformation, namely the transformation of the way of understanding religion through a contextual approach, the transformation of the way of learning religion through dialogical and reflective processes, and the transformation of social relations through the application of the values of justice, peace, and respect for human dignity. This framework is the conceptual basis for the development of Transformative Islamic Moderation Pedagogy (TIMP) as an Islamic education paradigm that is adaptive to the challenges of the global society (UNESCO, 2021).

3.2.4. Sintesis Model Baru: Transformative Islamic Moderation Pedagogy (TIMP)

Based on the results of an integrative literature review, this study offers a conceptual model Transformative Islamic Moderation Pedagogy (TIMP) as a reconstruction of the pedagogical paradigm in Islamic education. The TIMP model departs from the assumption that religious moderation is not sufficiently understood as a set of normative values transmitted through the curriculum, but must be developed as a transformation process that involves changing the way of understanding religion, the way of acquiring knowledge, and the way students relate to social reality. This model integrates three main perspectives, namely moderate Islamic epistemology, critical pedagogy, and transformative education. Through this integration, religious moderation is placed as an educational process that builds the intellectual, spiritual, and social capacity of students to be able to deal with the complexities of a plural society in a reflective and responsible manner (Auda, 2022a).

The first dimension in the TIMP model is Epistemological Reconstruction, which is a reconstruction of how to understand the relationship between religion, science, and social reality. This dimension emphasizes that Islamic education is not only tasked with conveying the results of religious thought, but also guiding students to understand the epistemological process that gives birth to a religious understanding. Students are directed to understand the dynamic relationship between texts (Nash) and context, the history of the development of Islamic thought, the diversity of interpretations of scholars, and the importance of the approach Maqāṣid al-Shari'ah in answering contemporary problems. Through this process, Islamic education can form religious intellectual maturity, namely the ability to understand religious teachings in a deep, critical, and open manner without being trapped in interpretive absolutism. This approach is in line with the view that religious education needs to develop epistemic literacy so that students are able to understand the diversity of Islamic thought constructively (Zuhdi, 2023).

The second dimension is Dialogical Learning Practice, which is a paradigm shift in learning from a transmission model to dialogical and reflective learning. In this dimension, teachers no longer only play the role of authoritative sources of knowledge, but as facilitators who create spaces for intellectual dialogue and meaningful learning experiences. The implementation of this dimension can be carried out through critical discussions on socio-religious issues, case-based learning (case-based learning), cross-perspective dialogue, reflection of social experiences, and community engagement projects (community engagement project). Through this approach, students not only understand moderation as a theoretical concept, but also experience a learning process that shapes communication skills, empathy, and social problem-solving. This approach is related to Freire's theory of critical pedagogy which places dialogue as the core of liberation education and the formation of critical consciousness (critical consciousness) (Freire, 2021; Giroux, 2021).

The third dimension is Global Ethical Citizenship, which is an orientation of Islamic education that places students as part of a global society while maintaining their Islamic identity. In this dimension, religious moderation is not only related to interreligious relations, but also includes responsibility for

broader humanitarian issues such as social justice, peace, environmental sustainability, and technological development. Islamic education is directed to form individuals who have a balance between religious commitment and global openness, so as to be able to actively participate in democratic life and multicultural society. This dimension expands the goals of Islamic education from the formation of personal piety to the formation of global citizens who have ethical awareness and social responsibility. Thus, TIMP places Islamic education as part of a global educational discourse oriented towards human peace and sustainability (Tarozzi & Torres, 2022).

3.2.5. Reconstruction of the Religious Moderation Pedagogy Model

Based on the results of the theoretical synthesis, the pedagogical reconstruction of religious moderation can be understood as an educational model that is ecosystemic, namely the process of forming moderate religiosity that does not only depend on the delivery of material, but involves the connection between the basic values of Islam, the learning process, the development of individual capacity, and social transformation. This model departs from Input in the form of fundamental Islamic values such as *wasatiyyah*, justice ('adl), affection (Rahmah), and the orientation of the benefits in *Maqāṣid al-Shari'ah*. These values are the epistemological foundation that directs the entire educational process not to stop at normative understanding, but to develop into the ability of students to translate religious principles into the context of complex social life (Muqowim et al., 2022).

The next stage in this model is the Transformative Learning Process, which is a learning process that allows for changes in the way of thinking, understanding religion, and how to interact with social reality. The transformation process is carried out through dialogical learning, critical reflection, multidisciplinary studies, and social experiences that provide space for students to connect religious knowledge with real-life problems. This approach places students not as passive recipients of moderation values, but as active subjects who build understanding through experience, dialogue, and reflection. In a critical pedagogical perspective, consciousness change cannot be achieved only through information transfer, but through a praxial process that connects reflection and social action (reflection-action) (Freire, 2021; Giroux, 2021).

The result of this transformation process is the formation of students who have a moderate character, namely individuals who are able to think proportionally, have strong religious literacy, are open to a diversity of perspectives, and have dialogical skills in dealing with differences. In this model, the success of religious moderation education is not measured only based on mastery of the concept of tolerance, but on the ability of students to apply these values in social life. Religious literacy is an important aspect because it allows students to understand that diversity of interpretations is part of the intellectual dynamics of Islam, so that differences are not always seen as a threat. Thus, religious moderation education produces personal capacity as well as social competencies that are relevant to a pluralistic society (Jackson, 2021).

At the level Outcome, the pedagogical reconstruction of religious moderation is directed at the formation of a society that has inclusive, peaceful, and adaptive religiosity to global changes. This model shows that religious moderation is not just the result of direct value learning, but a product of an educational ecosystem that simultaneously builds students' ways of thinking, learning experiences, and social orientation. Islamic education in this framework has a strategic role in shaping citizens who are able to maintain their religious identity while participating constructively in the global society. Therefore, this reconstruction model places Islamic education as a space of transformation that connects spirituality, intellectuality, and social responsibility in facing the challenges of the 21st century (UNESCO, 2021; Tarozzi & Torres, 2022).

3.2.6. Theoretical and Practical Implications

Theoretically, this research contributes to the development of the study of Islamic education by offering a conceptual expansion of religious moderation from a normative approach to a transformative pedagogical paradigm. Model Transformative Islamic Moderation Pedagogy (TIMP) shows that religious moderation is not only concerned with the substance of the values taught, but also with how religious knowledge is constructed, learned, and applied in social life. The model's main theoretical contribution lies in its attempt to integrate moderate Islamic epistemology, critical pedagogy, and transformative education in one coherent conceptual framework. Thus, Islamic education is not placed as a separate entity from the development of modern educational theory, but as an intellectual tradition

capable of dialogue with various contemporary academic perspectives without losing its epistemological identity (Auda, 2022a).

The first practical implication of the TIMP model is related to the development of the Islamic education curriculum. The findings of the study show that religious moderation needs to be integrated horizontally in various areas of learning, not just placed as additional material in religious education subjects. This integration allows the value of moderation to become part of the academic culture and learning experience of students as a whole. A moderation-oriented curriculum needs to develop critical thinking skills, religious literacy, understanding diversity, and the ability to connect Islamic values with contemporary social issues. With this approach, students not only understand the concept of moderation theoretically, but are able to internalize and apply it in social life. This perspective is in line with the development of 21st-century education that emphasizes dialogical, collaborative, and global citizenship competencies (Tarozzi & Torres, 2022).

The next implication is related to strengthening the capacity of educators as the main actor in the implementation of religious moderation pedagogy. The TIMP model demands a change in the role of teachers from mere conveyors of religious information to facilitators of dialogical learning who are able to manage the complexity of religious and social discourses. Therefore, the development of teacher competencies needs to include critical pedagogical skills, diversity literacy, cross-perspective communication skills, and the ability to facilitate learning based on reflection and social experiences. In addition to the individual competencies of educators, Islamic educational institutions also need to build an academic ecosystem that supports intellectual openness through a culture of discussion, research, and appreciation for diversity of thought. Institutional transformation is an important factor so that religious moderation does not stop at the policy level, but becomes a sustainable educational practice (Muqowim et al., 2022).

In a global context, the pedagogical reconstruction of religious moderation through the TIMP model contributes to the development of international religious education discourses that face challenges in the form of increasing social fragmentation, identity conflicts, and digital technology-based polarization. This model offers the perspective that religious education can be a force for social transformation if it is developed through a critical, dialogical, and value-oriented approach to universal human values. Islamic education within the framework of TIMP not only plays a role in shaping individuals with strong religious identities, but also builds global citizens who are able to participate in plural societies in a peaceful and constructive manner. Thus, this model expands the position of Islamic education from just an instrument of value transmission to a space for the formation of social ethics, global responsibility, and world peace (Jackson, 2021; UNESCO, 2021).

4. CONCLUSION

This study shows that the pedagogy of religious moderation in Islamic education requires a paradigm reconstruction from a transmissive approach to a transformative approach. Religious moderation is not sufficiently understood as a set of normative values regarding tolerance and balance, but must be developed as an educational process that shapes the epistemic abilities, social ethics, and dialogical capacity of students. The main problem of religious moderation education lies in the gap between normative concepts and pedagogical practices, so an approach that is able to connect Islamic values, learning theory, and contemporary social realities is needed.

The novelty of this research lies in the formulation of the model Transformative Islamic Moderation Pedagogy (TIMP) which integrates three main dimensions, namely the reconstruction of Islamic epistemology, dialogical learning practices, and global citizenship orientation. This model offers a new perspective that religious moderation is not just a learning material, but an educational paradigm that affects the goals, methods, learning relationships, and social orientation of Islamic education.

Globally, this research contributes to the development of the study of religious education by offering a conceptual framework that can be an alternative in facing the challenges of pluralism, identity polarization, and social change due to technological developments. The pedagogical reconstruction of religious moderation through a transformative approach shows that Islamic education has the capacity to contribute to the development of a peaceful, just, and universally humanitarian-oriented society.

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