The Paradigm of Islamic Religious Education in the Perspective of Religious Moderation and National Resilience: The Integrative-Transformative Model of Moderate Resilience (MITKM)

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A R T I C L E   I N F O

ABSTRACT

Islamic Religious Education (PAI) in Indonesia faces multidimensional challenges in the era of digital disruption and social polarization, which include radicalism based on textual interpretation, identity politics, fragmentation of digital religious authority, and low critical religious literacy among the younger generation. This phenomenon is reinforced by global and national trends, including the spread of extremist content thru social media, exclusive identity claims, and weak social cohesion among teenagers (PPIM UIN Jakarta, 2021; Hidayat, 2022; Wahid Foundation, 2022). This research aims to formulate a new paradigm of Islamic Religious Education (PAI) based on religious moderation that is not only normative-theological but also strategic in strengthening national resilience. This research uses a qualitative approach with a literature study method, thru philosophical-critical and comparative analysis of contemporary literature relevant to the research theme. The study results indicate that Islamic Religious Education (PAI) needs to be reconstructed thru the Integrative-Transformative Model of Moderate Resilience (MITKM), which integrates epistemological, affective-identity, and transformational-social dimensions. This model fosters religious critical literacy, internalization of moderate religious values, awareness of pluralism, love for the homeland, and ideological immunity against extremist narratives and digital propaganda. The integration of moderate religious values into the curriculum, dialogical-critical pedagogy, and reflective evaluation has the potential to strengthen social cohesion, cultivate empathy across identities, and enhance the nation's ideological resilience. Thus, MITKM offers conceptual and applicative contributions to PAI as a strategic instrument for character development, the formation of religious-national identity, and the strengthening of national resilience amidst the challenges of digital disruption and social complexity. Keywords: Islamic Religious Education, Religious Moderation, National Resilience, Ideological Immunity, Educational Transformation.

1. INTRODUCTION

The global digital transformation has shifted the landscape of religious authority from the institutional space to the algorithmic space. The production of religious discourse on social media is often instantaneous, simplistic, and potentially polarizing. In the context of Indonesia as a pluralistic country, this phenomenon impacts the increasing contestation of ideologies based on religious identity. Various research reports indicate the exposure to intolerant and radical narratives among the younger generation (PPIM UIN Jakarta, 2021; Maarif Institute, 2023). This condition emphasizes that Islamic Religious Education (PAI) does not merely function as a transmission of normative doctrine, but needs to transform into a space for the formation of

reflective awareness and national commitment. Religious moderation, known in Islamic tradition as wasathiyah, is viewed as a strategic framework to maintain the balance between theological commitment and national responsibility. However, there have not been many studies that systematically integrate religious moderation with the national resilience framework thru the pedagogical design of Islamic Religious Education (PAI) (Mu'ti, 2020). Some previous research provides a strong conceptual foundation for the development of a religious moderation-based Islamic Religious Education (PAI) paradigm. Azra (2021) emphasizes the importance of Indonesian Islamic moderation, with wasathiyah as the strategic identity of the community (Saeed, 2006). This study highlights the theoretical aspects of moderation as a principle of balance and tolerance in Islam, but it has not yet been linked to an operational pedagogical design. Therefore, this article aims to integrate the value of moderation into the curricular model, so that religious education is not only normative but also strategic and applicable in shaping the national consciousness of the younger generation. Hidayat (2022) reveals the influence of digital radicalism on the religiosity of the younger generation, especially thru the dissemination of extreme content on social media. This research shows that digital platforms play a significant role in reinforcing claims of singular truth and the polarization of religious identities. However, Hidayat does not offer a systemic educational model to respond to these challenges. This article attempts to fill that gap by formulating the Integrative-Transformative Model of Moderate Resilience (MITKM), which combines critical digital literacy and religious moderation as instruments for preventing radicalism.

Additionally, the PPIM UIN (Center for Islamic Studies and Society of the State Islamic University) Jakarta (2021) studied the religious trends of the younger generation and found an increase in identity polarization and intolerance among teenagers. This report is descriptive and provides an overview of social conditions, but does not offer a pedagogical solution framework. The findings of PPIM are used as the basis in this article to build a reflective and dialogical educational approach, which not only teaches religious texts but also fosters empathy, inclusivity, and a commitment to nationalism that strengthens social cohesion. Wahid Foundation (2022) highlights the increasing social intolerance and threats to national cohesion, emphasizing that social fragmentation and exclusive identity claims can weaken societal solidarity. This study does not directly discuss the role of Religious Education (PAI), so this article attempts to fill that gap by positioning PAI as a strategic instrument for national resilience. Religious education is designed not only as a medium for teaching religious doctrines but also as a means to strengthen ideological immunity, digital literacy skills, and the formation of pluralistic awareness, so that students can become moderate, critical, and resilient citizens. Thus, previous literature indicates the need to integrate the study of religious moderation, digital literacy, and national resilience within the framework of Islamic education (Rahman. 1982). This article aims to present a new contribution in the form of the MITKM conceptual model, which unites the epistemological, affective-identity, and transformational-social dimensions into a single systemic construct, while also addressing the limitations of previous research that tends to be descriptive or normative (Muzadi,2007). Based on this mapping, it is evident that earlier studies tend to be descriptive or normative. There is currently no systemic pedagogical model that integrates religious moderation and national resilience within the framework of Islamic Education (PAI). This article presents a new contribution to the study of Islamic Religious Education (PAI) by introducing the Integrative-Transformative Model of Moderate Resilience (MITKM), which has not been systematically found in the previous literature. The main novelty

lies in the simultaneous integration of three strategic dimensions: the epistemological, affective-identity, and transformational-social dimensions. In the epistemological dimension, MITKM encourages the integration of textual interpretation, historical context, contemporary social analysis, and critical digital literacy to form reflective and analytical religious critical literacy. The affective-identity dimension emphasizes the internalization of the values of religious moderation, love for the homeland, interfaith empathy, and awareness of pluralism as the foundation for forming a harmonious religious-national identity. Meanwhile, the transformational-social dimension shifts the focus of learning from the normative question "What is the ruling?" to the consequential question "What is its impact on the welfare of the nation?", thereby directing students to understand maqāṣid al-sharīʿah in social and public contexts. Another novelty lies in the systemic integration of MITKM into the PAI curriculum and pedagogy. This model offers a curriculum design that emphasizes the integration of national values, a dialogical-critical approach, social case studies, digital content analysis, and evaluation based on social reflection. Thus, religious education not only transmits normative doctrines but also equips the younger generation with the ability to filter digital information, resilience against hate speech, and awareness of social responsibility. Conceptually, MITKM bridges the limitations of previous research. Azra's study (2021) emphasizes Islamic moderation as an identity, but it is not yet related to pedagogy; Hidayat (2022) highlights digital radicalism without offering an educational model; PPIM (2021) is descriptive regarding the polarization of the younger generation; and the Wahid Foundation (2022) focuses on social intolerance without linking it to Islamic Religious Education (PAI). This article fills that gap by formulating a systemic model capable of integrating religious moderation, digital literacy, and national resilience within a single framework of Islamic education.

2. METHODS

This research is a qualitative study using three complementary analysis techniques to produce a comprehensive understanding of the paradigm of Islamic Religious Education (PAI) from the perspective of religious moderation and national resilience. First, content analysis is applied to examine policy documents, institutional reports, PAI curricula, and relevant academic literature. This analysis allows researchers to identify dominant themes, patterns of argumentation, the concept of religious moderation, as well as issues related to radicalism, intolerance, and digital literacy. This process does not only stop at recording information, but is also carried out systematically thru coding and categorizing content so that qualitative data can be interpreted in depth to find relationships between religious moderation, ideological resilience, and the practice of Islamic education in the field. Second, a philosophical-critical approach is used to review and evaluate the conceptual framework, theoretical assumptions, and values underlying religious education. This approach emphasizes critical reflection on the epistemology of Islamic education, the principle of wasathiyah, and maqāṣid al-syarīʿah as both normative and strategic foundations. Thru this approach, researchers not only describe existing phenomena but also evaluate their relevance, authenticity, and applicability in the context of nationalism and the formation of critical awareness among students. Thus, the philosophical-critical approach helps place PAI within a broader framework, namely as an instrument for forming a moderate and resilient religious-national identity. Third, a comparative analysis of previous research is conducted to assess the strengths, weaknesses, and gaps in the existing studies, so that the contribution of this article can be clearly positioned within the academic landscape. This comparative analysis includes a literature review of research by Azra (2021), Hidayat (2022), PPIM UIN Jakarta (2021), Wahid Foundation (2022), as well as government policy sources and international reports. By comparing the focus,

findings, and limitations of previous research, the researcher can identify the need for a new conceptual model, namely the Integrative-Transformative Model of Moderate Resilience (ITMMR) (Hilmi,2012). This process allows for the synthesis of empirical and conceptual findings, so that ITMMR not only fills the gaps in previous research but also offers a systemic framework that integrates religious moderation, critical digital literacy, and national resilience into the PAI curriculum (Hasan,2018). The validity of the argumentation is strengthened thru source triangulation and intertextual reading. This research is conceptual-constructive in nature, aiming to formulate an integrative model as a theoretical contribution.

3. RESULTS AND DISCUSSION

1. Critique of the Conventional

PAI Paradigm The conventional paradigm of Islamic Religious Education (PAI) in Indonesia still shows several tendencies that limit its effectiveness in facing contemporary challenges. First, the indoctrinative-normative paradigm emphasizes memorization of texts and literal reproduction of religious teachings without providing space for critical dialog or contextual understanding. PAI teachers in this model tend to focus on delivering dogmatic material, where the truth of the teachings is considered final and not open to reflection or analytical questions from students. The impact of this approach is the formation of a passive and defensive pattern of religiosity, where learners emphasize adherence to texts rather than understanding the universal fundamental principles of religion, such as justice, tolerance, and the welfare of the community. In the digital context, this indoctrinative-normative approach becomes less effective because the younger generation is easily exposed to various interpretations and extreme narratives thru social media, making them need critical literacy that can distinguish authentic content from ideological propaganda. Second, the legalistic-formalistic paradigm emphasizes halal-haram rules and worship obligations textually, often neglecting the social ethics dimension and the maqāṣid al-syarī'ah that underlie Islamic law. Education in this model tends to teach legal formulations as the ultimate goal, without relating them to the broader social, political, or economic context. As a result, students tend to view religion as a set of normative rules separate from the realities of everyday life. This legalistic-formalistic paradigm also limits the ability of the younger generation to make ethical decisions that consider public welfare or social balance, so when faced with modern issues such as digital radicalism, identity conflicts, or social inequality, they are less capable of responding critically and adaptively. Third, the exclusive identity paradigm positions religion as a distinguishing symbol, rather than as a bridge of civilization or a bond of social solidarity. In practice, this paradigm encourages an understanding of religiosity that centers on group identity and separates "us" and "them," thereby fostering an exclusive or even intolerant attitude toward other groups. This pattern has the potential to strengthen social polarization, especially in the digital media era where identity claims can be easily visualized and spread virally. Young generations growing up in such educational environments are at risk of internalizing sectarian perspectives, which in turn weaken the social cohesion and ideological resilience of the nation.

Overall, the three tendencies of conventional indoctrinative-normative, legalistic-formalistic, and exclusive identity PAI show significant limitations in responding to contemporary social and digital complexities. This approach tends to produce a passive, less reflective, and non-adaptive defensive pluralism toward the dynamics of plurality and the rapid flow of digital information. As a consequence, conventional Religious Education (PAI) has not yet been able to serve as a strategic instrument in building critical religious literacy, cross-identity empathy, and ideological resilience among students. This gap emphasizes the need for a new, more integrative and transformative paradigm, which not only maintains theological authenticity but also equips learners with critical

thinking skills, an understanding of social contexts, and the ability to build moderate national commitments. By understanding these limitations, the development of models such as the Moderate Resilience Integrative-Transformative Model (MITKM) becomes relevant and strategic. The MITKM model emphasizes the integration of religious moderation values into the curriculum, dialogical-critical pedagogy, and social reflective evaluation, so that religious education not only transmits doctrine but also builds a harmonious religious-national identity, critical digital literacy, and robust ideological resilience. Such an approach has the potential to bridge the gaps that have arisen due to the conventional PAI paradigm, making religious education more responsive to the challenges of globalization, digital disruption, and social polarization affecting today's youth.

2. Religious Moderation as an Epistemological

Foundation Religious moderation is a concept that is increasingly gaining attention in religious studies, both academically and in social practice. This concept is not only relevant from a sociological or political perspective, but also has strong theological legitimacy within Islamic teachings. Theologically, religious moderation can be justified thru several fundamental principles, including ummatan wasathan, la ikraha fid-din, and rahmatan lil 'alamin. First, ummatan wasathan or the moderate community serves as the main foundation in understanding the theological legitimacy of moderation. In the Qur'an, this term appears in Surah Al-Baqarah verse 143, which states that Muslims are positioned as a balanced community, not extreme in their religion, and capable of being a model for other communities. This concept emphasizes the balance between spiritual beliefs and social life, between individual obedience and societal interests. In other words, being an ummatan wasathan is not just about being moderate in numbers, but being moderate in practice: not too lenient to lose principles, and not too rigid to foster intolerance. Moderation in this context becomes a manifestation of mature faith, where diversity, dialog, and social justice are valued as integral parts of religious practice.

Second, the principle of la ikraha fid-din or "there is no compulsion in religion" provides clear theological legitimacy for moderation. This principle appears in Surah Al-Baqarah verse 256, which emphasizes that religion should not be forced upon anyone. This concept serves as the foundation for tolerance and religious freedom, which are essential pillars in a pluralistic society. Moderation here demands the awareness that true belief cannot be imposed thru pressure or violence, but rather thru understanding, rational argumentation, and good moral example. In other words, moderation emphasizes interactions that are persuasive and dialogical, not confrontational or exclusive. Third, the principle of rahmatan lil 'alamin emphasizes the social and humanitarian dimensions of religious moderation. Islam is viewed as a blessing for the entire universe, not just for Muslims. This principle encourages Muslims to be inclusive, care for the welfare of others, and prioritize justice and compassion in every aspect of life. Moderation here becomes a concrete practice of Islamic moral teachings that value diversity and reject discriminatory attitudes. This value aligns with the idea that religion is not just about rituals and dogma, but also about social ethics that bring benefits to the wider community. From an epistemological perspective, religious moderation demands the integration of text (nash), context (waqi'), and the objectives of Sharia (maqāṣid). This approach is known as a contextual and holistic approach to understanding religious teachings. First, texts or nash serve as the primary basis for establishing laws and moral principles, but a literal understanding alone is often insufficient. Second, context (waqi') becomes an important factor in adjusting the interpretation of texts to the existing social, cultural, and political realities. Third, the objectives of Sharia or maqāṣid, such as the protection of religion, life, intellect, lineage, and property, serve as guidelines to ensure that religious practices are not only formalistic

but also bring real benefits to individuals and society. The integration of these three elements demands analytical skills, social sensitivity, and moral commitment from religious adherents.
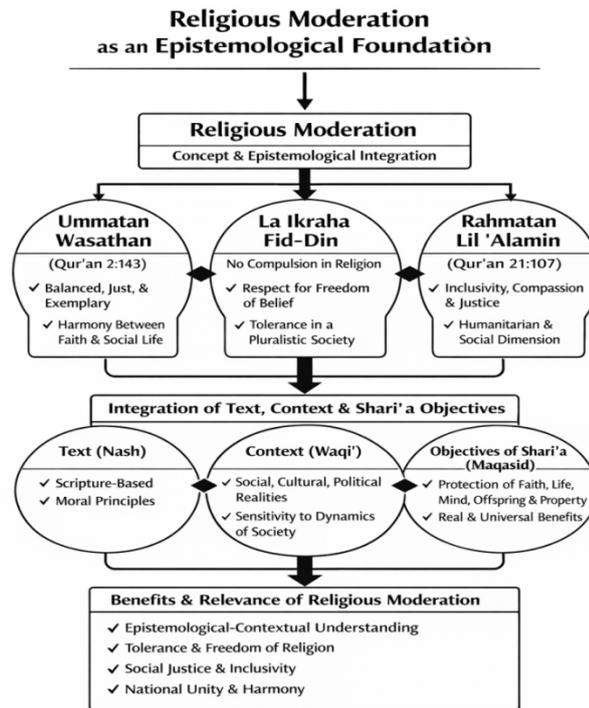

Figure 1. Religious moderation

In the context of Indonesia, religious moderation has a strong relevance to the values of Pancasila and the constitution. Pancasila emphasizes unity, social justice, just and civilized humanity, and the belief in one God. These values demand a tolerant, inclusive, and dialogical attitude in religious life. Moderation serves as a means to harmonize religious practices with national principles, thereby minimizing conflicts arising from fanaticism or intolerance. The Indonesian Constitution also guaranties freedom of religion, which is in line with the principle of la ikraha fid-din and encourages moderate religious practices. Moreover, religious moderation in Indonesia plays a crucial role in building social cohesion amidst a pluralistic society. This country has a rich diversity of religions, ethnicities, and cultures, making a moderate attitude a strategy for managing differences constructively. Moderation not only teaches passive tolerance but also actively encourages dialog, cross-community cooperation, and respect for the rights of all citizens. Thus, religious moderation becomes a bridge between theological principles, social practices, and national values. Overall, religious moderation is not merely a normative concept or a political slogan. It has a strong theological foundation, clear epistemological principles, and high practical relevance, especially in the Indonesian context. Thru the application of the principles of ummatan wasathan, la ikraha fid-din, and rahmatan lil 'alamin, religious moderation is able to integrate spiritual beliefs with social responsibilities, bridge text and context, and harmonize religious values with national principles. Thus, religious moderation becomes an important foundation for the creation of a just, peaceful, and harmonious society.

3. Integrative-Transformative Model of Moderate Resilience (MITKM)

The Integrative and Transformative Model of Moderation Curriculum (MITKM) in Islamic Religious Education. Islamic Religious Education (PAI) in Indonesia now faces increasingly

complex challenges, particularly related to the need to instill the values of religious moderation in the context of a pluralistic society. One of the approaches that has emerged in response to these challenges is the Integrative and Transformational Model of Moderation Curriculum (MITKM). This model is designed not merely as a series of learning materials, but as a value-based social engineering that integrates epistemological, affective-identity, and transformational-social dimensions. MITKM emphasizes that religious education is not just about the transfer of knowledge regarding laws or rituals, but also about character formation, national identity, and critical social awareness. 1) Epistemological Dimension: Integration of Text, Context, and Contemporary Analysis. The first dimension of MITKM is the epistemological dimension, which emphasizes the importance of integrating religious texts, historical context, contemporary social analysis, and critical digital literacy. This approach aims to develop students' critical thinking skills in understanding and internalizing religious teachings. First, the integration of textual interpretation becomes the main foundation in the epistemological dimension. Religious texts such as the Qur'an, Hadith, and the works of classical scholars provide a normative foundation for the practices and beliefs of Muslims. However, a narrow textual understanding often leads to literalistic or dogmatic interpretations. MITKM encourages students to read texts critically, understand their contextual derivations (asbab al-nuzul, historical background of Hadith), and examine the relevance of these teachings to contemporary situations. Second, historical context and contemporary social analysis are important components for aligning the understanding of texts with the realities of the times. For example, the principles of Islamic law codified in classical literature should be understood not as static documents, but as guidelines that can be adapted to the needs of society. Thus, the epistemological dimension of MITKM demands the integration of religious norms with socio-economic, political, and cultural realities. Third, critical digital literacy is becoming an increasingly important aspect in the information era. Students are encouraged to assess the quality of religious information online, distinguish between valid interpretations and extremist narratives, and use technology to positively expand their religious horizons. The output of this epistemological dimension is the ability of religious critical literacy, which is the capacity to read, understand, and evaluate religious texts and practices critically, contextually, and relevantly to the challenges of the times.

2) Affective-Identity Dimension: Formation of Religious-National Identity. The second dimension of MITKM is the affective-identity dimension, which emphasizes the internalization of values of patriotism, interfaith empathy, and awareness of pluralism. This dimension emphasizes the formation of character and identity that harmoniously integrates religiosity and nationalism. First, the internalization of love for the homeland means instilling the awareness that faith and patriotism are not contradictory but rather complementary. Students learn to understand that contributing to the progress of the nation is part of practicing religious values. This concept emphasizes that being a good and faithful citizen must go hand in hand. Second, interfaith empathy becomes a central competency in a pluralistic society. Students are trained to appreciate differences in beliefs, interact tolerantly, and promote constructive dialog. This empathy is not just about attitude, but also understanding the experiences and aspirations of other groups. In the long term, moderation-based education that emphasizes empathy can reduce religion-based social conflicts and strengthen community cohesion. Third, awareness of pluralism includes the recognition of cultural, ethnic, and religious diversity as part of legitimate and valuable social realities. The affective-identity dimension emphasizes that a Muslim's identity in Indonesia must align with an inclusive national identity, appreciate diversity, and reject exclusive or discriminatory attitudes. The output of this dimension is a robust religious-national identity, where students possess self-awareness as individuals of faith and simultaneously as citizens concerned with the welfare of the

entire society. 3) Transformational-Social Dimension: Maqāṣid Orientation and Public Ethics. The third dimension of MITKM is the transformational-social dimension, which emphasizes the shift in orientation from "what is the law" to "what is its impact on the welfare of the nation." This dimension highlights the role of PAI as a means of social transformation based on ethics and values, rather than merely normative teaching. First, the shift in orientation from formalistic adherence to religious law toward thinking that considers social consequences is the core of the transformational dimension. Students are encouraged to assess the impact of religious practices on society, the environment, and the nation at large. This approach aligns with the principles of maqāṣid al-shariah, which emphasize the protection of religion, life, intellect, lineage, and property. Second, the orientation toward public ethics becomes an important component. Religious education not only emphasizes rituals or individual worship but also teaches social responsibility, justice, and concern for the common good. Students learn that true religious practice must bring benefits to others, support socio-economic development, and strengthen national integration. Third, the transformational-social dimension of MITKM emphasizes the students' ability to become agents of change in society. The output of this dimension is the orientation of maqāṣid and public ethics, where religious actions are measured by their contribution to national welfare and social sustainability. Thus, this dimension bridges religious theory with social practice, making religious education relevant, contextual, and transformative. 4) MITKM as Value-Based Social Engineering Overall, MITKM positions. PAI as value-based social engineering within the context of a pluralistic nation-state. Religious education is not only a tool for transferring knowledge of rituals or laws but also a means to shape critical, empathetic, and responsible citizens. With the integration of three dimensions—epistemological, affective-identity, and transformational-social—MITKM is able to produce graduates who not only understand religion deeply but also apply those values for the benefit of society. This approach is in line with the principles of religious moderation, such as ummatan wasathan, la ikraha fid-din, and rahmatan lil 'alamin, which emphasize balance, freedom, and social benefit. In the context of Indonesia, this model supports the integration of religious values with Pancasila and the constitution, strengthens social cohesion, and minimizes the potential for belief-based conflicts.
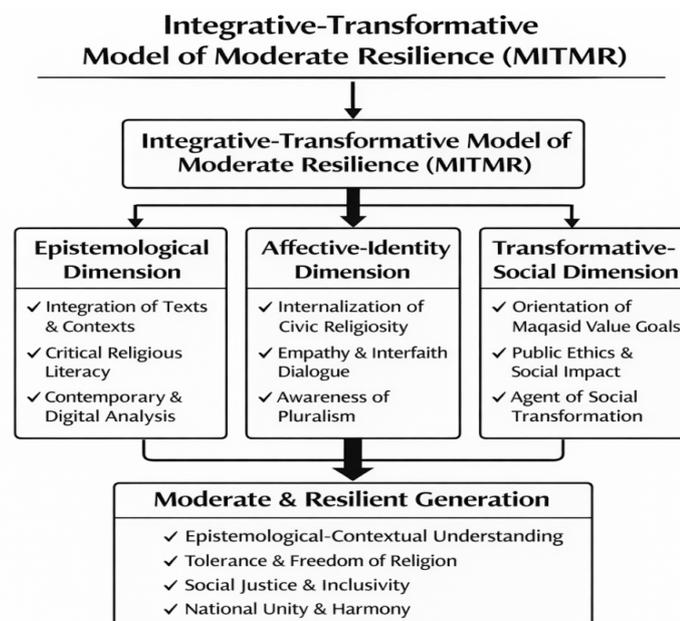

Figure 2. Integrative-Transformative

MITKM also provides a methodological foundation for PAI teachers to design comprehensive curricula, learning strategies, and evaluations. For example, teachers can use a project-based approach to foster interfaith empathy, conduct contemporary case analyzes to build religious critical literacy, and facilitate discussions on the social impact of religious practices to internalize the maqāṣid orientation. Thus, this model not only emphasizes cognitive learning but also affective and conative aspects, making religious education a comprehensive learning experience. With the integration of these three dimensions, MITKM demonstrates that PAI can serve as a strategic instrument for building a moderate, inclusive, and productive society. This model addresses the challenges of the times by emphasizing the relevance of religious texts, social context, and broader ethical goals. Religious education is no longer just doctrine, but a medium for social transformation oriented toward the common good. In summary, MITKM provides a comprehensive framework for religious education in Indonesia. The epistemological dimension emphasizes critical literacy, the affective-identity dimension builds the integration of religiosity and nationalism, and the transformational-social dimension directs religious practices toward social welfare. Thus, MITKM becomes an innovative model that combines theological, pedagogical, and social principles in the context of a pluralistic nation-state, making religious education a force to shape a generation that is moderate, broad-minded, and socially responsible.

4. Religious Education as Ideological

Immunity In the digital and globalized era, religious education faces new and complex challenges. One of them is the penetration of information thru social media, which often brings content that is propagandistic, hateful, or manipulative. To address this condition, the concept of ideological immunity becomes very important. Ideological immunity refers to the ability of learners to shield themselves from the negative influences of ideology and unconstructive information, thereby reinforcing a moderate and ethical understanding of religion. Specifically, ideological immunity encompasses three main abilities as follows: First, the ability to distinguish between religious teachings and political propaganda. Students need to be trained to understand which teachings are authentic religious teachings and which are interpretations or manipulations aimed at swaying certain political opinions. This is important because in many cases, religious issues are used as political tools to mobilize the masses, create polarization, or reinforce the dominance of certain groups. With this ability, students will not easily get caught up in extreme rhetoric, stereotypes, or narratives that divide society. Second, the ability to filter hate speech. Social media, although providing a space for dialog, has also become a breeding ground for the spread of hate speech based on religion, ethnicity, race, or other social groups. Students need to be equipped with critical awareness to identify content that is provocative, discriminatory, or incites conflict. In addition, they also need to understand the negative impact of hate speech on social harmony and community well-being. PAI learning that emphasizes the values of moderation, tolerance, and empathy becomes the main strategy in building this capacity. Third, the ability to develop value-based digital literacy. Digital literacy is not just about the technical ability to operate social media or the internet, but also the ability to assess the quality of information, understand context, and integrate knowledge with moral and ethical values. Value-based digital literacy means that learners are able to assess information from an ethical perspective, reject extremist content, and use digital media to spread positive content that supports social harmony. In this context, digital literacy becomes part of character education that promotes social responsibility and ethical awareness in the digital world.

The role of PAI teachers in building ideological immunity is very central. Teachers no longer function merely as traditional instructors who transfer knowledge, but as facilitators of dialog and curators of values. As facilitators of dialog, teachers help students critically understand religious and social issues thru discussions, case studies, and joint reflections. Teachers encourage students to express opinions, question information, and build conclusions based on rational and ethical arguments. In this way, teachers cultivate critical thinking skills and moral awareness that form the foundation of ideological immunity. As value curators, PAI teachers are tasked with selecting, filtering, and presenting content that aligns with the principles of moderation, tolerance, and nationalism. Teachers help students navigate the flood of information on social media, distinguish constructive content from harmful content, and instill the awareness that every piece of information has social implications. With this role, teachers become a bridge between religious knowledge, social context, and the digital reality, ensuring that religious education is not isolated from students' real lives. In practice, the development of ideological immunity requires the integration of curriculum, teaching methods, and the use of technology. For example, teachers can use digital platforms to discuss circulating news, analyze viral content, or compare religious narratives and political propaganda. This approach not only enhances digital literacy competence but also equips students with critical awareness, reflective ability, and social responsibility. Overall, ideological immunity is an important competence for learners in facing information challenges in the digital era. The ability to distinguish between religious teachings and political propaganda, filter out hate speech, and develop value-based digital literacy becomes the foundation for students to navigate the digital world critically, ethically, and moderately. With the support of teachers as facilitators of dialog and curators of values, Islamic religious education not only transfers knowledge but also shapes character, social awareness, and value-based digital intelligence (Azra, 2006). Ideological immunity, therefore, becomes an integral part of relevant, contextual, and transformative religious education in the era of social media (Effendy, 2003).

Theoretical, Practical Implications, and Policy Recommendations in Moderate Islamic Religious Education. Islamic Religious Education (IRE) plays a strategic role in building character, national insight, and critical thinking skills among students. In the context of pluralistic Indonesia, Islamic Religious Education (PAI) is not only an academic discipline but also a strategic instrument for promoting religious moderation, tolerance, and national integration. The concept of the Integrative and Transformational Model of the Moderation Curriculum (MITKM) emphasizes this, highlighting the integration of epistemological, affective-identity, and transformational-social dimensions. From the perspective of implications, this can be divided into three: theoretical, practical, and policy.

Theoretical Implications Theoretically, PAI serves as a national strategic discipline. This emphasizes that religious education does not merely teach rituals and dogmas, but also shapes citizens who are moderate, critical, and have a national perspective. PAI becomes a means to instill values of tolerance, interfaith empathy, and awareness of pluralism, which are the foundation for social cohesion in Indonesia. This concept positions religious education as an integral part of the national character development strategy, in line with the values of Pancasila and the constitution. Moreover, religious moderation becomes the main epistemological paradigm in Islamic education. This paradigm emphasizes the importance of integrating religious texts (nash), socio-historical context (waqi'), and the objectives of Sharia (maqāṣid). With this approach, students not only understand religious teachings literally but also assess their relevance and impact on social life. This fosters religious critical literacy, ethical awareness, and an orientation toward the common

good. Theoretically, religious moderation as an epistemological paradigm emphasizes that Islamic education should be contextual, critical, and transformative, not just normative.

Practical Implications In the practical realm, the implementation of PAI based on MITKM and religious moderation requires a number of concrete strategies. First, teacher training based on digital literacy and conflict resolution becomes an important step. Islamic Education teachers no longer merely transfer knowledge, but also serve as dialog facilitators, value curators, and social mediators. This training aims to equip teachers with the ability to assess digital content, filter out hate speech, distinguish religious teachings from political propaganda, and facilitate constructive discussions that foster empathy and tolerance. Digital literacy becomes key in facing the era of social media algorithms, where information spreads quickly and is often biased. Second, the integration of MITKM into the PAI curriculum becomes an important strategy to ensure that religious education is not only normative but also transformative. This integration includes strengthening the epistemological, affective-identity, and transformational-social dimensions. For example, the epistemological dimension emphasizes critical literacy and contemporary social analysis; the affective-identity dimension emphasizes the internalization of national values, interfaith empathy, and awareness of plurality; the transformational-social dimension emphasizes maqāṣid orientation and public ethics. With this integration, PAI becomes a means to shape students who are capable of critical thinking, ethical action, and contributing to the welfare of society. Third, interfaith collaboration based on social projects becomes a relevant practical strategy. Thru collaborative projects, students can learn to apply the principles of religious moderation in real contexts, such as social, environmental, or community service activities involving various religious communities. This strategy emphasizes the application of tolerance and interfaith cooperation values, while also fostering direct experiences in appreciating differences and building social cohesion (Qodir, 2014).

Policy Recommendations To ensure the effective implementation of MITKM and religious moderation, structured policy support is needed. First, the integration of MITKM into the Ministry of Religious Affairs' religious moderation strengthening program is a strategic step. This ensures that the religious moderation curriculum is systematically implemented at all levels of education, from primary to higher education. This integration also supports the consistency of strengthening the values of tolerance, empathy, and maqāṣid orientation in all Islamic educational institutions. Second, the development of a national religious digital literacy module is an important recommendation. This module is designed to equip students with critical skills in dealing with digital content, including the ability to assess the validity of religious information, recognize extremist propaganda, and filter out hate speech. This value-based digital literacy module can be used as a consistent national teaching material that is adaptive to the dynamics of social media.

Third, cross-ministerial collaboration to strengthen the Pancasila student profile becomes a long-term strategic step. Religious education cannot stand alone in shaping students' character; collaboration between the Ministry of Religious Affairs, the Ministry of Education, and the Ministry of Communication and Information can ensure the holistic integration of national values, digital literacy, and religious moderation. This strategy supports the strengthening of an inclusive, tolerant, critical, and ethical Pancasila student profile. Overall, the theoretical, practical, and policy implications indicate that PAI plays a strategic role in shaping students who are moderate, critical, and nationally aware. Theoretically, PAI becomes a strategic national discipline and religious moderation as the main epistemological paradigm. Practically, the implementation includes teacher training based on digital literacy and conflict resolution, the integration of MITKM into the

curriculum, and interfaith collaboration based on social projects. In terms of policy, the integration of MITKM into the religious moderation program, the development of national digital literacy modules, and inter-ministerial collaboration are strategic recommendations to shape an inclusive, tolerant, and critical Pancasila student profile. With this approach, religious education not only transfers knowledge of rituals or dogma but also shapes the character, social awareness, and digital literacy of students. This emphasizes that religious education can serve as an instrument of social transformation and national strengthening in the context of pluralistic Indonesia. The implementation of integrated theoretical, practical, and policy strategies is key to the success of moderate, inclusive, and relevant religious education in the face of contemporary challenges.

5. CONCLUSION

The reconstruction of the paradigm of Islamic Religious Education (PAI) based on religious moderation and national resilience has become a strategic necessity in the era of digital disruption. The rapid development of information technology, especially social media and digital platforms, presents complex challenges for religious education. Unfiltered information, ideological propaganda, and hate speech spread easily, necessitating an education system that not only emphasizes normative religious understanding but also equips students with critical, ethical, and resilient abilities. In this context, the Integrative-Transformative Model of Moderate Resilience (MITKM) emerges as a framework that offers a systemic and holistic design. MITKM integrates three main dimensions: the epistemological dimension, which emphasizes critical literacy of religious texts, social-historical context, and contemporary realities; the affective-identity dimension, which emphasizes the internalization of values of tolerance, interfaith empathy, and national awareness; and the transformational-social dimension, which shifts the orientation from "what is the law" to "what is its impact on the welfare of society and the nation." By integrating these three dimensions, PAI not only teaches rituals or religious laws but also fosters the capacity for critical thinking, ethical behavior, and contributions to social welfare.

Thru MITKM, PAI has the potential to become a source of public ethics, where moral principles and values of religious moderation are applied in social life and public decision-making. Furthermore, PAI can function as a pillar of social cohesion, strengthening unity amidst a pluralistic society thru education that emphasizes dialog, collaboration, and appreciation of differences. PAI also serves as the ideological bastion of the nation, equipping students with ideological immunity to distinguish authentic religious teachings from extremist or political propaganda, while simultaneously fostering critical awareness of digital content. Furthermore, PAI based on MITKM serves as an instrument for strengthening national resilience, as graduates of moderate, critical, and resilient religious education are capable of facing global challenges, social conflicts, and digital misinformation without losing national values and moral integrity. Thus, PAI not only shapes ritualistically obedient Muslims but also moderate, critical-thinking, and resilient citizens in facing socio-political and technological dynamics.

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