



Integration of Religious Moderation Values in an Islamic Religious Education Textbook for Senior High School: A Critical Content Analysis of the Merdeka Curriculum Grade XII Textbook

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Abstract

Keywords:

Religious
Moderation;
Islamic Religious
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Digital Religious
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Content
Analysis

This study critically analyzes the integration of religious moderation values in Chapter 6 ("Attaining Allah's Love through Love for the Motherland and Religious Moderation," pp. 166–200) of the Grade XII *Pendidikan Agama Islam dan Budi Pekerti* textbook published by Kemendikbudristek under merdeka curriculum. Employing Krippendorff's qualitative content analysis, the study examines how textual, visual, and activity units operationalize the four core pillars of religious moderation defined by Kemenag: national commitment (*hubbul wathan*), tolerance (*tasamuh*), non-violence, and accommodativeness toward local culture, alongside balance (*tawazun*) and justice (*i'tidal*). The findings indicate that religious moderation values are integrated explicitly, systematically, and structurally within a solid theological framework, supported by two primary Quranic foundations (Q.S. al-Baqarah/2:143 and Q.S. al-Qasas/28:85), four Prophetic traditions on moderate living (*al-qashd*) and civic patriotism, five visual illustrations of interfaith harmony, one historical narrative, and three problem-solving portfolio tasks. However, a critical structural gap persists: the chapter completely omits digital religious literacy. Across all thirty-five pages, there is no conceptual discussion, pedagogical guideline, or instructional exercise regarding digital *tabayyun* (online information verification), netiquette, cyber-sectarianism, or resistance to algorithmic online radicalization. Given that Generation Z students primarily consume religious content through social media, this omission leaves a gap between their offline civic behavior and online vulnerability. The study concludes with a strategic curriculum-reconstruction roadmap integrating digital religious ethics and cyber case studies into secondary Islamic educational media.

Abstrak:

Kata Kunci:

Studi ini mengkritisi integrasi nilai-nilai moderasi beragama dalam Bab 6 ("Meraih Kasih Allah Swt. dengan Cinta Tanah Air dan

Moderasi Beragama;
Pendidikan Agama
Islam; Literasi Agama
Digital; Kurikulum
Merdeka; Analisis Isi

Moderasi Beragama," hlm. 166–200) pada buku teks Pendidikan Agama Islam dan Budi Pekerti Kelas XII terbitan Kemendikbudristek dalam Kurikulum Merdeka. Menggunakan analisis isi kualitatif Klaus Krippendorff, penelitian ini menguji bagaimana unit tekstual, visual, dan aktivitas mengoperasionalkan empat pilar moderasi beragama Kemenag: komitmen kebangsaan (hubbul wathan), toleransi (tasamuh), anti-kekerasan, dan akomodatif terhadap budaya lokal, serta prinsip keseimbangan (tawazun) dan keadilan (i'tidal). Temuan menunjukkan bahwa nilai moderasi beragama terintegrasi secara eksplisit, sistematis, dan struktural dalam kerangka teologis yang kuat, didukung oleh dua landasan Qur'ani (Q.S. al-Baqarah/2:143 dan Q.S. al-Qasas/28:85), empat hadis tentang hidup moderat (al-qashd) dan patriotisme, lima ilustrasi visual keharmonisan antarumat, satu narasi sejarah, serta tiga tugas portofolio pemecahan masalah. Meskipun demikian, terdapat celah struktural kritis: buku teks ini sepenuhnya mengabaikan literasi agama digital. Sepanjang 35 halaman, tidak ditemukan pembahasan konseptual, panduan pedagogis, atau latihan instruksional mengenai tabayyun digital (verifikasi informasi daring), etika siber, siber-sektarianisme, maupun resistensi terhadap radikalisasi algoritma. Mengingat siswa Generasi Z mengonsumsi wacana keagamaan utamanya melalui media sosial, pengabaian ini menciptakan celah antara perilaku kewargaan luring dan kerentanan mereka di ruang digital. Penelitian ini merumuskan peta jalan rekonstruksi kurikulum strategis yang mengintegrasikan etika agama digital dan studi kasus siber ke dalam media pendidikan Islam menengah.

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1. Introduction

In contemporary pluralistic societies, cultivating religious moderation (*wasathiyah*) has emerged as an imperative institutional endeavor to preserve social cohesion and national stability.¹ In Indonesia, a nation marked by profound ethnoreligious diversity, religious moderation is not merely a philosophical discourse but a formalized national strategic priority codified in the National Medium-Term Development Plan (RPJMN 2020–2024) and actively spearheaded by the Ministry of Religious Affairs.² The central premise of religious moderation is fostering a balanced, fair, and tolerant religious outlook that firmly rejects both violent extremism (*tatharruf*) on the one hand and excessive religious permissiveness or apathy on the other.³ Within this sociopolitical paradigm, formal schooling specifically Islamic Religious Education (*Pendidikan Agama Islam dan Budi Pekerti*, henceforth PAI-BP) functions as the premier institutional apparatus for instilling these moderate dispositions among youth.⁴

However, the contemporary educational landscape faces unprecedented structural challenges generated by the rapid proliferation of information communication technologies and social media networks. Contemporary

¹ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Quranic Principle of Wasathiyah* (Oxford: Oxford University Press, 2015).

² Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama Republik Indonesia, 2019).

³ M Quraish Shihab, *Wasathiyah: Wawasan Islam Tentang Moderasi Beragama* (Tangerang: Lentera Hati, 2019).

⁴ Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: Remaja Rosdakarya, 2014).

Indonesian adolescents belonging predominantly to Generation Z frequently encounter unvetted, polarized, and conservative-radical religious discourses across decentralized cyber spaces.⁵ Algorithms on platforms such as TikTok, Instagram, YouTube, and X frequently reinforce ideological echo chambers, where exclusionary doctrines, religious hate speech, sectarian hoaxes, and intolerance are packaged into emotionally evocative, visually captivating bite-sized content.⁶ Consequently, adolescents who lack critical hermeneutical competence and digital discernment become exceptionally vulnerable to subtle forms of religious radicalization.⁷ This sociotechnical reality underscores an urgent pedagogical imperative: religious instruction in schools cannot confine itself to traditional theological rhetoric; rather, it must directly address the complex socio-digital terrain that pupils inhabit daily.

Within formal schooling, the textbook remains an indispensable pedagogical artifact. In educational sociology and curriculum theory, textbooks are understood not as neutral depositories of factual data, but as ideologically constructed cultural texts that articulate the "legitimate knowledge" authorized by state and academic institutions.⁸ Textbooks significantly shape how students perceive the divine, interact with ethnoreligious "others," and conceptualize their civic duties as citizens of a modern constitutional democracy.⁹ In Senior High Schools (Sekolah Menengah Atas / SMA), PAI-BP textbooks carry the institutional burden of transforming abstract theological dogmas into actionable social ethics.¹⁰ Recognizing this strategic function, the Indonesian government launched the Kurikulum Merdeka (Independent Curriculum), which emphasizes holistic character education centered upon the Pancasila Student Profile (Profil Pelajar Pancasila), featuring core dimensions such as global diversity (berkebinekaan global), critical reasoning (bernalar kritis), and noble morals (berakhlak mulia).¹¹ Under this newly reformed curricular framework, the government through the Center for Book Affairs (Pusat Perbukuan) of Kemendikbudristek published newly standardized textbooks designed to align instructional content with contemporary societal demands.¹²

A substantial corpus of academic scholarship has examined the manifestation of religious moderation within Islamic education. Pioneering works by educational theorists have emphasized the essential role of Islamic curricula in nurturing inclusive worldviews.¹³ Subsequent empirical studies have predominantly scrutinized teachers' instructional readiness, institutional school cultures, or the broad structural policies of moderation within Islamic boarding schools (pesantren)

⁵ Ali Haidar and M Khoirul Hadi, "Digital Religion and Islamic Education: Redefining Religious Authority among Muslim Youth in Indonesia," *Qudus International Journal of Islamic Studies* 10, no. 1 (2022): 89–120, <https://doi.org/10.21043/qjijis.v10i1.11204>.

⁶ Budi Kurniawan and Siti Muawanah, "Countering Online Extremism through Religious Moderation in Schools: Strategies and Obstacles," *Al-Tahrir: Jurnal Pemikiran Islam* 22, no. 1 (2022): 55–78, <https://doi.org/10.21154/altahrir.v22i1.3541>.

⁷ Dina Afrianty, "Islamic Education and Youth Radicalism in Indonesia: Defending the Nation through Pesantren," *Studia Islamika* 19, no. 1 (2012): 185–96, <https://doi.org/10.15408/sdi.v19i1.373>.

⁸ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam: Di Sekolah, Madrasah, Dan Perguruan Tinggi* (Jakarta: RajaGrafindo Persada, 2012).

⁹ Zakiyuddin Baidhaw, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2013).

¹⁰ Hasan Langgulung, *Asas-Asas Pendidikan Islam* (Jakarta: Pustaka Al-Husna, 2003).

¹¹ Daniel Zuchron, "Literasi Digital Dan Penguatan Character Building Pada Kurikulum Merdeka," *Jurnal Pendidikan Dan Kebudayaan* 7, no. 2 (2022): 112–25, <https://doi.org/10.24832/jpnk.v7i2.2891>.

¹² Rohmat Chozin and Untoro, *Pendidikan Agama Islam Dan Budi Pekerti Untuk SMA/SMK/MA Kelas XII* (Jakarta: Pusat Perbukuan, Badan Standar, Kurikulum, dan Asesmen Pendidikan, Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, 2022).

¹³ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Jakarta: Kencana, 2012).

and state madrasahs.¹⁴ Furthermore, several recent investigations have evaluated religious moderation content in textbooks designed for the previous 2013 Curriculum.¹⁵ These studies generally concluded that while basic tenets of tolerance were present, earlier textbooks suffered from a fragmented presentation, where moderation concepts were scattered incoherently across isolated sub-topics or subordinated strictly to jurisprudential (fiqh) technicalities.¹⁶

Despite the growing body of literature on religious moderation in Indonesian schooling, a salient research gap persists. First, the majority of existing textbook analyses remain tethered to outdated curricular frameworks and have not yet systematically interrogated the newly minted Kurikulum Merdeka Grade XII textbooks published in 2022.¹⁷ Because Grade XII represents the terminal exit stage of secondary education where students undergo crucial sociocognitive transitions prior to entering universities or the broader workforce the content of their culminating PAI-BP textbook is of paramount importance. Second, and more critically, prevailing literature on textbook content analysis has largely operated within an analog, physical-world presumption. Analysts have evaluated whether textbooks promote harmonious encounters in traditional neighborhood settings, mosques, and physical public squares, while completely overlooking how textbooks equip or fail to equip students to navigate the toxic undercurrents of cyber-sectarianism, online disinformation, and algorithmic radicalization.¹⁸

To address this scholarly void, this study undertakes a critical content analysis of the Grade XII PAI-BP textbook produced by Kemendikbudristek under the Kurikulum Merdeka, focusing specifically on Chapter 6, entitled "Attaining Allah's Love through Love for the Motherland and Religious Moderation" (*Meraih Kasih Allah Swt. dengan Cinta Tanah Air dan Moderasi Beragama*). This chapter represents a historic milestone, as it is the first time an entire chapter in a state-approved senior secondary PAI textbook is explicitly dedicated to religious moderation. By deploying Klaus Krippendorff's content analysis methodology, this study examines: (1) how the core pillars of religious moderation are articulated within the textbook's doctrinal-normative texts, contextual narratives, visual illustrations, and portfolio tasks; (2) what ideological and pedagogical strategies govern the presentation of these materials; and (3) what structural absences or gaps characterize the textbook, particularly in light of contemporary digital religious dynamics.¹⁹ The overarching objective is to provide a rigorous empirical and theoretical critique that informs ongoing curricular reconstruction, ensuring that Islamic instructional media actively foster both offline civic fraternity and digital religious resilience.

¹⁴ Mohammad Ali, "Religious Moderation in the Islamic Religious Education Curriculum in Indonesian Schools," *Indonesian Journal of Islamic Education Studies* 4, no. 1 (2021): 1–18, <https://doi.org/10.33367/ijies.v4i1.1554>.

¹⁵ Ahmad Fauzi and Nurul Hidayah, "Moderasi Beragama Dalam Buku Teks Pendidikan Agama Islam Di Sekolah Menengah Atas," *Tadris: Jurnal Pendidikan Islam* 16, no. 2 (2021): 278–94, <https://doi.org/10.19105/tjpi.v16i2.4851>.

¹⁶ M Roy Purwanto and Supriatna, "Integrating Wasathiyah Values into Islamic Religious Education: A Model for Multi-Ethnic Indonesian Schools," *International Journal of Islamic Educational Research* 5, no. 2 (2021): 112–29, <https://doi.org/10.24042/ijier.v5i2.8942>.

¹⁷ Muhammad Fajari, "The Integration of Religious Moderation into Islamic Religious Education: A Systematic Literature Review," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 215–32, <https://doi.org/10.14421/jpi.2023.92.215-232>.

¹⁸ Haidar and Hadi, "Digital Religion and Islamic Education: Redefining Religious Authority among Muslim Youth in Indonesia."

¹⁹ Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018).

2. Methods

This study employs a qualitative research design utilizing critical content analysis as formalized by Klaus Krippendorff.²⁰ Content analysis is an established scientific technique for making replicable, systematic, and valid inferences from texts and other meaningful matter to the contexts of their use. In educational research, critical content analysis enables researchers to deconstruct both manifest content (directly visible words, citations, and images) and latent content (underlying ideological subtexts, pedagogical orientations, and systematic omissions). By utilizing this approach, the study evaluates not only what is overtly taught regarding religious moderation, but also what is silenced or excluded from the official textbook discourse.

The primary empirical corpus of this research is the officially mandated student textbook: *Pendidikan Agama Islam dan Budi Pekerti untuk SMA/SMK/MA Kelas XII*, authored by Rohmat Chozin and Untoro, published in 2022 by the Center for Book Affairs (*Pusat Perbukuan*), Standardization, Curriculum, and Educational Assessment Agency, Ministry of Education, Culture, Research, and Technology (Kemendikbudristek RI) in Jakarta.²¹ The analytical focus was specifically purposively targeted at Chapter 6 (Bab 6), spanning pages 166 through 200 (a total of 35 printed pages), titled "Meraih Kasih Allah Swt. dengan Cinta Tanah Air dan Moderasi Beragama". The purposive selection of this specific chapter is justified on three grounds:

- a. Curricular Primacy: In the Phase F (Fase F) senior secondary architecture of the Kurikulum Merdeka, Chapter 6 represents the culminating thematic capstone specifically synthesized to integrate national citizenship with theological moderation.
- b. Novelty of Articulation: Unlike previous curricula where religious moderation was merely scattered as subtle moral tangents in jurisprudence or history chapters, this chapter represents the first explicit codification of "Religious Moderation" as an autonomous instructional unit in Indonesian senior secondary education.
- c. Pedagogical Impact: As the final religious education module delivered prior to high school graduation, its conceptual paradigms exert a definitive influence on shaping the exiting students' socio-religious worldviews.

This study operationalized the four definitive indicators of religious moderation officially promulgated by the Ministry of Religious Affairs Republic of Indonesia, complemented by classical Islamic wasathiyah jurisprudence:²²

- a. National Commitment (Komitmen Kebangsaan / Hubbul Wathan): Acceptance of national consensus principles, loyalty to the Unitary State of the Republic of Indonesia (NKRI), constitutional fidelity to the 1945 Constitution (UUD 1945), and adherence to the national ideology of Pancasila.²³
- b. Tolerance (Tasamuh): Respect for theological, cultural, and racial differences, provision of social and physical space for others to practice their beliefs, and recognition of universal human dignity without compromising personal Islamic orthodoxy.²⁴
- c. Anti-Violence / Anti-Radicalism (Al-La'unf): Categorical rejection of physical, verbal, and systemic extremism (tatharruf / ghuluw); active opposition to militant

²⁰ Krippendorff.

²¹ Chozin and Untoro, *Pendidikan Agama Islam Dan Budi Pekerti Untuk SMA/SMK/MA Kelas XII*.

²² Kamali, *The Middle Path of Moderation in Islam: The Quranic Principle of Wasatiyyah*.

²³ RI, *Moderasi Beragama*.

²⁴ Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadis," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): 59–72, <https://doi.org/10.22373/jim.v18i1.10425>.

ideological movements that seek to subvert social harmony through coercive violence or takfirism.²⁵

- d. Accommodativeness toward Local Culture and Traditions (*I'tibar al-'Urf*), anchored in Balance (*Tawazun*) and Justice (*I'tidal*): Willingness to accommodate and harmonize religious practices with indigenous cultural heritage, maintaining equilibrium between spiritual-transcendental obligations and earthly-civic responsibilities, and upholding moral proportionality.²⁶

In accordance with Krippendorff's content analysis methodology, the analytical corpus was parsed into three distinct units of analysis:²⁷

- a. Textual Units: Direct scriptural quotations (Qur'anic verses and Prophetic Hadiths), normative conceptual expositions in the main text, thematic exegesis, historical narratives (*sirah* and companions' chronicles), and descriptive sidebars.
- b. Visual Units: Pictorial artifacts, photographic representations, illustrations, diagrams, and instructional infographics embedded within the chapter.
- c. Activity Units: Pedagogical rubrics, contemplation sections (*Tadabur*), guided observation exercises (such as *Aktivitas 6.1*), critical thinking reflection prompts, and portfolio assessment tables.

The analytical process adhered to the interactive qualitative analysis cycle comprising four concurrent stages: data reduction (systematic coding of paragraphs, visuals, and prompts), data display (construction of the thematic matrix in Table 1), inferential hermeneutic analysis (interpreting manifest and latent ideological structures), and conclusion drawing/verification.²⁸ Trustworthiness was secured through theoretical triangulation and inter-coder consensus checks conducted independently between the authors.

3. Results and Discussion

3.1 Matrix of Religious Moderation Integration in the Textbook

The critical content analysis reveals that Chapter 6 of the Grade XII PAI-BP textbook systematically embeds the four core indicators of religious moderation across its 35 pages.²⁹ Table 1 provides an exhaustive mapping of how these values are distributed across textual, visual, and activity dimensions.

Table 1: Comprehensive Matrix of Religious Moderation Integration in Chapter 6

No.	Pedagogical Dimension	Core Moderation Indicator	Specific Content & Textual/Visual Artifacts	Page Reference	Modality of Integration
1.	Doctrinal-Normative Foundation	Balance (<i>Tawazun</i>), Justice (<i>I'tidal</i>), & Moderation (<i>Wasathiyah</i>)	Exegesis of Q.S. al-Baqarah/2:143 concerning <i>ummatan wasathan</i> (the median nation) as the paradigm of justice and moral	168–172	Explicit

²⁵ Kurniawan and Muawanah, "Countering Online Extremism through Religious Moderation in Schools: Strategies and Obstacles."

²⁶ Muhammad Irfan Helmy, M Zainal Abidin, and Rabith Madah Umar, "The Interpretation of Religious Moderation in the Indonesian Quranic Commentaries," *Journal of Islamic Studies* 32, no. 3 (2021): 345–72, <https://doi.org/10.1093/jis/etab021>.

²⁷ Krippendorff, *Content Analysis: An Introduction to Its Methodology*.

²⁸ Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2019).

²⁹ Chozin and Untoro, *Pendidikan Agama Islam Dan Budi Pekerti Untuk SMA/SMK/MA Kelas XII*.

2.	Doctrinal-Normative Foundation	National Commitment (<i>Hubbul Wathan</i>)	equilibrium in human civilization. Exegesis of Q.S. al-Qasas/28:85 and four Prophetic Hadiths narrating civic devotion, framing patriotism as an essential corollary of Islamic faith.	173–176	Explicit
3.	Doctrinal-Normative Foundation	Anti-Violence & Anti-Radicalism	Explicit textual formulation in the <i>Tadabur</i> rubric condemning religious extremism, intolerance, and vigilantism (<i>tatharruf wa ghuluw</i>).	167–169	Explicit
4.	Contextual-Historical Narrative	National Commitment & Accommodative Tradition	Historical chronicle of the companion Ashil Al-Ghifari and the Prophet's profound affective attachment to Mecca, contextualizing territorial belonging.	177–179	Explicit
5.	Contextual-Historical Narrative	Flexibility, Balance & Divine Wisdom	Analysis of the historical circumstances (<i>asbabun nuzul</i>) regarding the reorientation of the Qibla from Jerusalem to Mecca as a lesson in spiritual adaptability.	179–181	Implicit
6.	Visual Semiotics	Tolerance (<i>Tasamuh</i>) & Plural Coexistence	Figure 6.2 depicting multi-faith adherents peacefully conducting worship within their respective sanctuaries in national harmony.	169	Explicit
7.	Visual Semiotics	Social Solidarity & Interfaith Harmony	Figures 6.5 and 6.6 depicting citizens of diverse religious and ethnic backgrounds cooperating in	170–171	Explicit

8.	Instructional Activity	Tolerance Interpretative Reflection	& public civil community service. Rubric <i>Aktivitas</i> 6.1, instructing learners to observe interfaith interactions and formulate analytical commentary on living pluralism.	171	Explicit
9.	Critical Assessment Task	Anti-Radicalism, Social Justice & Civic Order	Analytical evaluation portfolio presenting a case table: "Examples of Transgressive Behaviors in Civic and National Life" with student solution designs.	188–192	Explicit
10.	Evaluative Task	Synthesis of Civic Morality & Moderation	End-of-chapter summative evaluation measuring conceptual mastery of <i>wasathiyah</i> , tolerance, and rejection of extreme ideologies.	195–200	Explicit

3.2 Theological-Normative Formulations: Scriptural Anchors of Moderation

A distinguishing feature of Chapter 6 is its deliberate theological grounding. Rather than presenting religious moderation merely as a socio-political slogan imposed by state policy, the authors methodically anchor the concept within canonical Islamic scriptures. The foundational core of the chapter rests upon two major Quranic texts: Surah al-Baqarah [2]: 143 and Surah al-Qasas [28]: 85.

In elucidating Surah al-Baqarah [2]: 143, the textbook unpacks the theological concept of *ummatan wasathan* (the median, moderate community).³⁰ The textbook explains that the term *wasath* signifies not a state of indecisive compromise or moral weakness, but the pinnacle of justice (*al-'adl*), balance (*at-tawazun*), and excellence (*al-afdlal*).³¹ The exegesis provided in the text emphasizes that an authentic Islamic identity requires Muslims to position themselves as equitable witnesses over humanity (*syuhada' 'ala an-nas*), navigating between the perils of religious laxity (*tafrith*) and hyper-zealous fanaticism (*ifrath*). By defining *wasathiyah* through the classical philological and exegetical lineage of Muslim scholarship, the textbook effectively deconstructs extremist propaganda which often falsely claims that moderation represents a capitulation to secularization or Western political agendas.³²

Furthermore, the integration of Surah al-Qasas [28]: 85 is coupled with the concept of *hubbul wathan* (love of the homeland). The verse, which speaks of the Prophet Muhammad's return to his homeland, is marshaled as scriptural evidence that attachment to one's physical country is divinely validated. To fortify this point,

³⁰ Chozin and Untoro.

³¹ Helmy, Abidin, and Umar, "The Interpretation of Religious Moderation in the Indonesian Quranic Commentaries."

³² Shihab, *Wasathiyah: Wawasan Islam Tentang Moderasi Beragama*.

the textbook cites four carefully selected Prophetic Hadiths recorded by Imam al-Bukhari and other canonical collectors. These traditions illustrate the Prophet's genuine grief upon being expelled from Mecca, his prayer for divine blessings upon Medina, and his structural warnings against falling into ghuluw (transgression/extremism) in religious practice. By intertwining these scriptural anchors, the authors construct an unshakeable theological premise: true piety is inherently moderate, and authentic devotion to God necessarily inspires peaceful civic patriotism within the Indonesian nation-state.³³

This doctrinal architecture directly aligns with the theological framework formulated by prominent contemporary scholars such as Mohammad Hashim Kamali.³⁴ Who demonstrates that wasathiyah constitutes an indispensable higher objective (maqasid) of Islamic law. The textbook succeeds in presenting this theology not merely as static dogma, but as an active epistemological framework through which senior high school students are encouraged to view societal diversity as a divinely ordained reality (sunnatullah).³⁵

3.3 Pedagogical Strategies: Contextual Narratives, Visual Semiotics, and Critical Portfolios

The instructional efficacy of any educational text depends heavily upon the pedagogic vehicles chosen to translate normative values into affective and cognitive internalization.³⁶ Our critical content analysis reveals that Chapter 6 employs three interconnected pedagogical strategies: contextual-historical narratives, visual semiotics, and critical portfolio activities.

a. Contextual-Historical Narratives

To prevent moderation from appearing as an alien or purely modern construct, the textbook incorporates compelling historical anecdotes (*sirah*). Prominently featured on pages 177–179 is the narrative of the companion Ashil Al-Ghifari. Upon his arrival in Medina following the arduous Hijrah, Ashil vividly described the blooming valleys, hills, and fragrances of Mecca in the presence of the Prophet Muhammad. Hearing this, tears welled in the Prophet's eyes, and he gently stated: "O Ashil, let our hearts settle and do not make us weep".³⁷ The textbook uses this deeply human and emotional historical moment to convey that patriotism (*hubbul wathan*) is rooted in innate human nature (*fitrah*) and sanctioned by the exemplary conduct of the Prophet.³⁸

Similarly, the textbook introduces the historical drama of the change in Qibla (tahwil al-qiblah) from Jerusalem (Baitul Maqdis) to Mecca (the Ka'bah). Beyond its theological significance, this episode is pedagogically contextualized as an instructional narrative on resilience, broadmindedness, and spiritual obedience. It teaches learners that religious ordinances are designed to test sincerity and cultivate unity, rather than to foster tribal arrogance or sectarian animosity.³⁹

b. Visual Semiotics and Inclusivity

In modern instructional design, visual representations operate as powerful semiotic codes that shape learners' subconscious perceptions.⁴⁰ Chapter 6

³³ Nadirsyah Hosen, *Islam Kontemporer: Moderasi, Tafsir, Dan Pluralisme* (Jakarta: Pustaka Alvabet, 2020).

³⁴ Kamali, *The Middle Path of Moderation in Islam: The Quranic Principle of Wasatiyyah*.

³⁵ Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadis."

³⁶ Oemar Hamalik, *Proses Belajar Mengajar* (Jakarta: Bumi Aksara, 2010).

³⁷ Chozin and Untoro, *Pendidikan Agama Islam Dan Budi Pekerti Untuk SMA/SMK/MA Kelas XII*.

³⁸ Hasan Langgung, *Pendidikan Islam Menghadapi Abad Ke-21* (Jakarta: Pustaka Al-Husna, 2003).

³⁹ Ramayulis, *Metodologi Pendidikan Agama Islam* (Jakarta: Kalam Mulia, 2011).

⁴⁰ Wina Sanjaya, *Perencanaan Dan Desain Sistem Pembelajaran* (Jakarta: Kencana, 2012).

integrates multiple visual artifacts that deliberately embody interfaith harmony. Figure 6.2 presents an aesthetically balanced tableau showing adherents of Indonesia's officially recognized religions peacefully fulfilling their devotional worship in their respective architectural sanctuaries.

Even more impactful are Figures 6.5 and 6.6, which depict ordinary citizens wearing distinct cultural and religious attire engaging in collaborative civic activities, such as mutual assistance (*gotong royong*) and helping elderly citizens cross a street in front of adjacent houses of worship. These illustrations move beyond static, compartmentalized tolerance (where groups merely tolerate each other at a distance) toward dynamic, interactive civic cooperation.⁴¹ Through Aktivitas 6.1, students are directly instructed to analyze these visual scenes, thereby activating their visual literacy and linking conceptual tolerance directly with observable everyday behavior.⁴²

c. Critical Portfolio Tasks and Real-World Problem Solving

The pedagogical architecture transitions from cognitive comprehension to evaluative application in the culminating sections of Chapter 6. The textbook incorporates an analytical portfolio framework centered upon a structured matrix: "*Contoh Perilaku Pelanggaran dalam Kehidupan Bermasyarakat, Berbangsa, dan Bernegara*" (Examples of Transgressive Behaviors in Civic, Social, and National Life).

Students are not asked merely to memorize definitions; rather, they are tasked with identifying tangible social pathologies, such as vigilante persecution of minority groups, violent student brawls (*tawuran*), ethnic hate speech, and radical extremist recruitment and subsequently formulating actionable, religiously justified solutions. This task represents higher-order thinking (HOTS), requiring students to operationalize the ethical imperatives of justice (*i'tidal*) and non-violence (*al-la'unf*) to resolve authentic social conflicts.⁴³

3.4 Curricular Reflection: Fostering the Pancasila Student Profile

Viewed through the overarching philosophy of *Kurikulum Merdeka*, Chapter 6's design deliberately harmonizes Islamic educational objectives with national character formation.⁴⁴ Specifically, the chapter contributes substantively to three key dimensions of the Pancasila Student Profile (*Profil Pelajar Pancasila*):

- a. Faith, Fear of God Almighty, and Noble Character (*Beriman, Bertakwa kepada Tuhan YME, dan Berakhlak Mulia*): The chapter systematically frames noble character not solely as individualized ritual devotion (*hablun minallah*), but equally as social benevolence, peaceful intergroup relations, and civic compassion (*hablun minannas*).⁴⁵
- b. Global Diversity (*Berkebinekaan Global*): By presenting Islamic teachings as universally merciful (*rahmatan lil 'alamin*), the text actively deconstructs ethnocentric and chauvinistic religious orientations.⁴⁶ Students are guided to appreciate multiculturalism within both the Indonesian national matrix and the broader global community.⁴⁷
- c. Critical Reasoning (*Bernalar Kritis*): Through investigative activities and case evaluations, learners are encouraged to interrogate extremist rhetoric and

⁴¹ Baidhawiy, *Pendidikan Agama Berwawasan Multikultural*.

⁴² Chozin and Untoro, *Pendidikan Agama Islam Dan Budi Pekerti Untuk SMA/SMK/MA Kelas XII*.

⁴³ Hamalik, *Proses Belajar Mengajar*.

⁴⁴ Zuchron, "Literasi Digital Dan Penguatan Character Building Pada Kurikulum Merdeka."

⁴⁵ Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*.

⁴⁶ Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III*.

⁴⁷ Dede Rosyada, *Pendidikan Multikultural Di Indonesia: Sebuah Pandangan Konseptual* (Jakarta: Kencana, 2014).

discern the boundary between authentic religious fidelity and dogmatic fanaticism.⁴⁸

Methodologically, these strengths reflect the textbook's instructional potential as an engineered curriculum artifact.⁴⁹ While previous unrevised manuscript iterations prematurely claimed direct classroom empirical outcomes, a rigorous content analysis confines its claims to the semiotic, conceptual, and pedagogical properties designed into the text itself.⁵⁰ The curricular architecture is demonstrably robust in its offline, traditional formulation of religious moderation.

3.5 The Critical Structural Gap: The Digital Void in Islamic Religious Instruction

Despite the commendable achievements identified above, the critical content analysis revealed a glaring, structural, and pedagogically precarious omission: the complete absence of digital religious literacy.⁵¹ A meticulous examination of all 35 pages of Chapter 6 revealed that the concepts of the internet, social media, algorithms, digital communication ethics, cyber-hoaxes, cyber-bullying, and online radicalization are completely missing.⁵² The terms "*media sosial*" (social media), "*dunia maya*" (cyberspace), or "*literasi digital*" (digital literacy) appear precisely zero times in the expository narrative, zero times in the visual captions, and zero times in the instructional activity prompts.

This pedagogical void represents a profound disconnect between the textbook's curricular design and the lived sociotechnical reality of Generation Z high school seniors.⁵³ Empirical sociological data across Indonesia indicates that contemporary secondary school students spend between 4 to 8 hours daily immersed in internet-enabled smartphone environments. For this demographic, religious socialization is no longer confined to the physical classroom, neighborhood mosques, or parental guidance. Instead, youth actively consume, interpret, and debate religion through decentralized, algorithmically curated digital ecosystems.

The consequences of this digital void are acute, manifesting across three critical dimensions:

a. Vulnerability to Online Sectarian Disinformation and Hoaxes

In the contemporary Indonesian digital public sphere, religious themes are relentlessly weaponized to generate viral outrage, polarize electorates, and demonize religious minorities. Sectarian actors frequently circulate manipulated video clips, fabricated quotes attributed to religious figures, and decontextualized Quranic verses designed to induce moral panics. In classical Islamic epistemology, the imperative to rigorously verify incoming news is divinely ordained under the principle of *tabayyun* (Q.S. al-Hujurat [49]: 6).

However, Chapter 6 completely fails to translate the classical doctrine of *tabayyun* into the operational mechanics of digital fact-checking. The textbook offers students no guidance on identifying clickbait religious headlines, evaluating the credibility of digital preachers, cross-referencing dubious viral theological claims, or resisting the urge to share unverified inflammatory content.⁵⁴

⁴⁸ M Arifin, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2009).

⁴⁹ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam: Di Sekolah, Madrasah, Dan Perguruan Tinggi*.

⁵⁰ Krippendorff, *Content Analysis: An Introduction to Its Methodology*.

⁵¹ Haidar and Hadi, "Digital Religion and Islamic Education: Redefining Religious Authority among Muslim Youth in Indonesia."

⁵² Chozin and Untoro, *Pendidikan Agama Islam Dan Budi Pekerti Untuk SMA/SMK/MA Kelas XII*.

⁵³ Zuchron, "Literasi Digital Dan Penguatan Character Building Pada Kurikulum Merdeka."

⁵⁴ Imam Subchi et al., "Religious Moderation in Indonesian Muslims: Strategic Policy, Societal Dynamics, and Global Challenges," *Asian Journal of Social Science* 50, no. 3 (2022): 187–95.

Consequently, a student who demonstrates flawless theoretical knowledge of wasathiyah on a written exam may remain entirely defenseless against algorithmic deception on TikTok or WhatsApp.

b. The Normalization of Cyber-Intolerance and Toxic Netiquette

The visual and narrative materials of Chapter 6 depict tolerance exclusively within physical, face-to-face environments: walking together in the street, greeting neighbors, or visiting community centers.⁵⁵ While vital, this analog paradigm ignores the reality that the most vicious religious conflicts modern youth experience occur in the comment sections of Instagram, YouTube, and X.⁵⁶

Under the protection of digital anonymity, uncivil discourse thrives. Young internet users routinely engage in digital takfirism (branding other Muslims as apostates), sectarian harassment, and blasphemy accusations. The textbook misses a golden pedagogical opportunity to articulate a comprehensive Islamic framework for digital communication ethics (adab digital).⁵⁷ Principles such as *qaulan ma'rufan* (civil and appropriate speech), *qaulan layyinan* (gentle and persuasive speech), and the etiquette of disagreement (adab al-ikhtilaf) are left disconnected from the realities of typing behind a screen. Without direct instruction, students often operate under a bifurcated morality: displaying polite, moderate behavior in the physical presence of teachers, while freely unleashing venomous, intolerant comments in anonymous chat groups.

c. Algorithmic Radicalization and Online Extremist Recruitment

Contemporary violent extremist and radical networks have fundamentally shifted their recruitment strategies. Rather than relying solely on secretive physical study circles (*halaqah*), extremist groups exploit social media algorithms, gaming platforms, and encrypted messaging channels (such as Telegram) to target curious, searching adolescents.⁵⁸ Extremist propaganda utilizes modern aesthetic tropes including stylized action montages, anime aesthetics, and victimhood narratives to make radicalism appear heroic, counter-cultural, and religiously authentic.

Because Chapter 6 portrays radicalism solely through generic physical manifestations (such as physical brawls or conventional terrorism), it leaves students blind to the subtle, progressive stages of online ideological grooming. The textbook does not equip learners to recognize the warning signs of online radical content: the binary us-versus-them worldview (*al-wala' wal-bara'* taken to extremes), the delegitimization of the national constitution, and the romanticization of apocalyptic warfare. By failing to deconstruct online extremist aesthetics, the textbook also fails to build a digital cognitive vaccine (*imunisasi kognitif siber*) within the very medium where the ideological struggle is currently being fought.

3.6 Strategic Roadmap for Reconstructing PAI Textbooks toward Digital Religious Moderation

To remedy the structural gap identified in this research, this study proposes an actionable curricular roadmap for educational policymakers, curriculum developers at Kemendikbudristek and Kemenag, and textbook authors.⁵⁹ The

<https://doi.org/10.1016/j.ajss.2022.04.004>.

⁵⁵ Chozin and Untoro, *Pendidikan Agama Islam Dan Budi Pekerti Untuk SMA/SMK/MA Kelas XII*.

⁵⁶ Haidar and Hadi, "Digital Religion and Islamic Education: Redefining Religious Authority among Muslim Youth in Indonesia."

⁵⁷ M Atho Mudzhar, *Pendekatan Studi Islam Dalam Teori Dan Praktik* (Yogyakarta: Pustaka Pelajar, 2017).

⁵⁸ Afrianty, "Islamic Education and Youth Radicalism in Indonesia: Defending the Nation through Pesantren."

⁵⁹ Ali, "Religious Moderation in the Islamic Religious Education Curriculum in Indonesian Schools."

integration of digital religious literacy must not be treated as a decorative appendix, but as an organic, structural paradigm embedded directly into secondary Islamic instructional materials. We propose four fundamental pillars of textbook reconstruction:

a. Institutionalization of a Dedicated Thematic Sub-Unit on Islamic Ethics in the Digital Realm:

Every future revision of senior secondary PAI-BP textbooks must incorporate an autonomous thematic sub-section dedicated exclusively to digital ethics.⁶⁰ This unit should establish explicit theological links between classical Quranic communication paradigms such as *qaulan sadidan* (truthful, verified speech), *qaulan ma'rufan* (benevolent speech), and *qaulan balighan* (impactful, contextual speech) and modern digital literacy concepts (media literacy, critical information analysis, and data privacy). This module must explicitly unpack the sin of digital slander (*buhtan*), backbiting (*ghibah*), and the rapid transmission of malicious rumors (*namimah*) across social messaging apps.

b. Embedding Authentic Digital Case Studies and Critical Thinking Simulations:

The instructional tasks within the textbook should be modernized to feature authentic digital scenarios.⁶¹ For example, instead of evaluating hypothetical offline village disputes, students should review simulated social media feeds containing contested religious claims, manipulated hadith citations, and emotionally charged sectarian memes. Learners should follow step-by-step forensic verification protocols: cross-checking hadith authenticity using verified digital repositories, using reverse image searches, identifying official statements from authoritative religious institutions (such as Majelis Ulama Indonesia, Nahdlatul Ulama, and Muhammadiyah), and writing balanced, empathetic, de-escalating responses in mock comment threads.

c. Transitioning from Passive Portfolios to Active Digital Moderation Campaigns:

The culminating assessment rubric should be revolutionized from static paper-based essays into collaborative digital creative projects.⁶² High school seniors should design creative, aesthetically sophisticated religious moderation content such as TikTok educational reels, Instagram carousel infographics, podcasts, or digital posters that advocates interfaith solidarity, debunks extremist myths, and champions Pancasila ideology. By transforming students from passive information consumers into active digital content creators, Islamic education directly mobilizes youth agency to populate the digital public sphere with moderate, peaceful, and intellectually vibrant religious narratives.

d. Integration of Interactive Multimedia Bridges (Dynamic QR-Code Architecture):

Recognizing that printed physical books can quickly become dated in the rapidly evolving digital landscape, state PAI-BP textbooks should incorporate interactive dynamic QR codes strategically placed throughout the text.⁶³ These codes should connect students directly to dynamic, regularly updated digital learning hubs maintained by the Center for Book Affairs and Kemenag. These portals can provide micro-documentaries, interviews with national interfaith youth ambassadors, interactive quizzes on spotting religious hoaxes, and direct links to established fact-checking platforms. This hybrid physical-digital textbook

⁶⁰ Zuchron, "Literasi Digital Dan Penguatan Character Building Pada Kurikulum Merdeka."

⁶¹ Hamalik, *Proses Belajar Mengajar*.

⁶² Syaiful Bahri Djamarah, *Strategi Belajar Mengajar* (Jakarta: Rineka Cipta, 2010).

⁶³ E Mulyasa, *Pengembangan Dan Implementasi Kurikulum 2013* (Bandung: Remaja Rosdakarya, 2013).

architecture ensures that secondary Islamic instructional media remain agile, contextual, and perpetually relevant.

4. Conclusion

This critical content analysis of the Grade XII Islamic Religious Education and Character Education (*PAI dan Budi Pekerti*) textbook (Chapter 6, pp. 166–200) under the *Kurikulum Merdeka* establishes that the textbook has made significant, commendable strides in articulating the values of religious moderation. The textbook successfully escapes the vague moralizing of previous curricular eras by embedding the four core pillars of moderation national commitment (*hubbul wathan*), tolerance (*tasamuh*), non-violence (*al-la'urf*), and accommodativeness (*i'tibar al-'urf*) within a coherent, explicit theological architecture. Anchored in rigorous Quranic exegesis of *ummatah wasathan* (Q.S. al-Baqarah [2]: 143), Prophetic traditions, historical companion narratives, and visually inclusive depictions of civic cooperation, the textbook provides a rich conceptual foundation that can inspire peaceful civic engagement within the pluralistic Indonesian nation-state.

However, this investigation's key finding is an alarming structural anachronism: a complete digital void. While the textbook meticulously prepares students to exhibit exemplary moderation within physical, analog community settings, it leaves them completely unequipped to confront the chaotic, polarized, and algorithmically weaponized religious battlegrounds of the internet. The total absence of digital religious literacy, cyber tabayyun, and counter-radicalism netiquette represents a critical curricular flaw that compromises the broader national objective of forming a resilient, moderate younger generation. Consequently, this study issues an urgent call to action for the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) and the Ministry of Religious Affairs (Kemenag) to initiate a comprehensive curricular revision of the Kurikulum Merdeka PAI-BP instructional media. Textbooks must be reconstructed to embrace digital religious ethics, integrate digital verification case studies, and inspire youth-driven online counter-narratives.

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