

Integration of Religious Moderation in Islamic Curriculum to Strengthen Inclusive Religious Literacy and Support SDGs in the Era of Social Polarisation

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Abstract

This study aims to conduct an in-depth analysis of the integration of religious moderation values within the Islamic boarding school (pesantren) education system and its impact on the development of tolerant, inclusive, and peace-oriented student character. The research stems from growing concerns over social polarization and the rise of religious extremism, underscoring the urgent need to reinforce the values of Islam as a religion of compassion (rahmatan lil 'alamin). A qualitative research approach was employed, utilizing in-depth interviews, participatory observations, and document analysis as the primary methods of data collection. The findings reveal that core values of moderation such as tolerance, non-violence, national commitment, and respect for diversity are holistically embedded within pesantren life through curriculum design, daily religious practices, and exemplary leadership by kyai and teachers. Integration strategies include strengthening lessons in aqidah, fiqh, and ethics, promoting interfaith dialogue, and cultivating an inclusive pesantren culture. The study highlights that pesantren hold strategic potential in shaping a generation of Muslims capable of peaceful coexistence in multicultural societies. However, challenges remain, particularly the influence of transnational ideological currents contrary to the spirit of moderation and the limited capacity of educators to contextualize these values effectively. Therefore, adaptive and collaborative Islamic education policies involving the government, pesantren institutions, and civil society are crucial to reinforce the role of pesantren as the foundation of religious moderation in Indonesia.

Abstract

Penelitian ini bertujuan untuk menganalisis secara mendalam proses integrasi nilai-nilai moderasi beragama dalam sistem pendidikan pondok pesantren serta dampaknya terhadap pengembangan karakter santri yang toleran, inklusif, dan berorientasi pada perdamaian. Penelitian ini berangkat dari meningkatnya kekhawatiran terhadap polarisasi sosial dan menguatnya ekstremisme keagamaan, yang menegaskan pentingnya revitalisasi nilai-nilai Islam sebagai agama kasih sayang (rahmatan lil 'alamin). Pendekatan penelitian kualitatif digunakan dengan teknik pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen institusional. Hasil penelitian menunjukkan bahwa nilai-nilai moderasi seperti toleransi, anti-kekerasan, komitmen kebangsaan, dan penghormatan terhadap keberagaman telah terintegrasi secara holistik dalam kehidupan pesantren melalui desain kurikulum, praktik keagamaan harian, serta keteladanan kepemimpinan kiai dan guru. Strategi integrasi tersebut diwujudkan melalui penguatan materi akidah, fikih, dan etika, disertai dialog antaragama dan pengembangan budaya pesantren yang inklusif. Pesantren terbukti memiliki potensi strategis dalam membentuk generasi Muslim yang mampu hidup berdampingan secara damai di tengah masyarakat multikultural. Namun demikian, tantangan tetap muncul dari arus

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ideologi transnasional yang tidak sejalan dengan semangat moderasi serta keterbatasan kapasitas pendidik dalam kontekstualisasi nilai. Oleh karena itu, diperlukan kebijakan pendidikan Islam yang adaptif dan kolaboratif antara pemerintah, lembaga pesantren, dan masyarakat sipil untuk memperkuat peran pesantren sebagai pusat moderasi beragama di Indonesia.

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INTRODUCTION

The growing social polarization in Indonesian society is a serious challenge for education, especially Islamic education (Abidin et al., 2025; Rohmah et al., 2023; Srinio et al., 2025). The rise of exclusive, radical and intolerant religious narratives in public spaces both online and offline has eroded the values of tolerance and destroyed social cohesion (Alazeez et al., 2024; Solechan, 2025; Sutisna & Khori, 2024). This situation not only disrupts religious harmony, but also becomes an obstacle in realizing sustainable development goals (SDGs), especially in the aspects of peace, justice and social inclusion (Aluf et al., 2024; Etemi et al., 2024; Murniati et al., 2024).

In this context, Islamic education plays a strategic role, not only as a vehicle for the transfer of religious knowledge, but also as a space for the transformation of values and the formation of moderate character (Anita Puspa Meilina, 2025). For this reason, the values of religious moderation such as *tawassuth* (middle way), *tasamuh* (tolerance), *i'tidal* (justice), and *tawazun* (balance) need to be systematically integrated into the curriculum and learning practices in Islamic educational institutions (Amaroh et al., 2024; Ilham & Ramadani, 2024; Zamroni et al., 2025; Zulfatmi, 2023). In this case, visionary Islamic education not only emphasizes cognitive aspects such as memorization and textual comprehension, but must encourage the growth of inclusive religious literacy, namely the ability to understand religion openly, critically, and tolerantly of diversity. This literacy is also an important foundation in realizing the SDGs targets, especially in creating an inclusive, just and peaceful society (Nuhaliza et al., 2024). One of the strategic approaches that can be done is through the integration of the values of religious moderation in the Islamic education curriculum (Effendi et al., 2025; Murni et al., 2024; Sormin et al., 2025). This step is not only pedagogically relevant, but also a real contribution in addressing global and national challenges in an era of social disruption and polarization (Sirojuddin & Hairunnisa, 2025).

The Mambaul Ulum Bata-Bata Islamic Boarding School in Pamekasan Regency, Madura, is an important representation in this context. As one of the largest and most influential Islamic boarding schools in the Madura region with thousands of students and a complete level of formal education, this pesantren plays an important role in shaping a generation of Muslims who are not only strong in Islamic knowledge, but also adaptive to social dynamics. Known for the strength of the classical scientific tradition (*turats*) and its extensive alumni network, this pesantren is an ideal locus to study how the values of religious moderation are integrated into the Islamic education curriculum.

In the context of Madurese culture, which is known to be religious and tends to be conservative, it is interesting to examine how this pesantren compiles and implements its curriculum in line with the spirit of religious moderation and inclusive religious literacy (Alazeez et al., 2024; Muliadi et al., 2025; Sayaka et al., 2025). Has integration been systematically structured in curriculum design and learning? To what extent does

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this approach have an impact on the mindset and religious attitude of students in dealing with contemporary social issues?

Several previous studies have highlighted the importance of integrating moderation values in education. For example, the Ministry of Religion of the Republic of Indonesia (2019) emphasizes the urgency of religious moderation in the national curriculum to prevent radicalism. Suryanto, (2024) in *Grounding Religious Moderation in Indonesia* emphasizes the relevance of moderation in building social harmony. Joseph , (2024), in his research at MAN Central Java, noted that the integration of moderation values is still limited to the cognitive realm and has not touched affective and social praxis. While Wahidah & Kasidi, (2024) in a study at the Tebuireng Islamic Boarding School found that the internalization of moderation values is carried out through the teaching of yellow books and kiai examples.

This research aims to answer this gap by focusing on: (1) the form of integration of religious moderation values in the Islamic education curriculum at the Mambaul Ulum Bata-Bata Islamic Boarding School; (2) strategies for applying these values in the learning process; and (3) the influence of this integration on inclusive religious literacy among students. With this approach, the research is expected to make a theoretical and practical contribution to the development of an Islamic education curriculum that is adaptive to global challenges, contributes to the achievement of the SDGs, and is able to form an inclusive, tolerant, and moderate generation of Muslims in the midst of an increasingly fragmented world reality.

RESEARCH METHOD

This research uses a qualitative approach with a case study design, which aims to understand in depth the process of integrating the values of religious moderation in the Islamic education curriculum. This approach was chosen because it is able to explore the meaning and social dynamics behind educational practices in a contextual and holistic manner (Zaluchu, 2020). The focus of the research is directed at how the values of religious moderation are applied in the learning process, both through formal curriculum, religious activities, and social interaction in the pesantren environment. By focusing on the affective, cognitive, and psychomotor aspects of students, this study seeks to uncover the contribution of moderate Islamic education to strengthening inclusive religious literacy and achieving the Sustainable Development Goals (SDGs), especially related to quality education, peace, and social inclusion.

The research was carried out at the Mambaul Ulum Bata-Bata Islamic Boarding School, Panaan Village, Palengaan District, Pamekasan Regency, East Java. This institution was chosen purposively because it has a strong reputation in Madura and is known for consistently balancing Islamic teachings with national values. The research participants included students, teachers (ustadz), pesantren administrators, and alumni who had active involvement in learning activities and character development. The selection of informants is carried out deliberately by considering certain criteria, such as understanding the vision of pesantren education, experience teaching religion and citizenship, and participation in organizational and religious activities. This approach allows researchers to obtain rich and diverse views on the implementation of religious moderation in the pesantren environment.

The data collection process was carried out through in-depth interviews, participatory observations, and documentation analysis (Ishtiaq, 2019). Interviews were used to explore the views and experiences of informants regarding the application of moderation values, while participatory observation allowed researchers to directly

observe moderation practices in daily life in Islamic boarding schools. The documentation analysis includes a review of the curriculum, pesantren regulations, teaching materials, and records of religious and national activities. The data was analyzed following the Miles and Huberman model, which included three stages: data reduction, data presentation, and drawback. (April, 2020).

To maintain the validity of the findings, triangulation of methods and sources was carried out (Njie & Asimiran, 2014). by comparing the results of interviews, observations, and documents, and validating the findings to the main informant through a process *member checking*. Thus, the reliability and credibility of the research results can be maintained, while ensuring that the researcher's interpretation truly reflects the reality in the field.

RESEARCH RESULT AND DISCUSSION RESULT

Results

Forms of Integration of Religious Moderation Values in the Islamic Education Curriculum at Mambaul Ulum Bata-Bata Islamic Boarding School

Based on interviews with administrators, teachers, and students at the Mambaul Ulum Bata-Bata Islamic Boarding School, it was found that the values of religious moderation are integrated through two main ways, namely through formal lessons in madrassas (MTs and MA) and through daily activities at the boarding school. In formal learning, the values of moderation are incorporated into subjects such as Fiqh, Aqidah Akhlak, and Islamic Cultural History. Teachers not only teach religious theory, but also emphasize respect for differences, critical thinking, and staying away from bigotry. Classic books such as *Ihya Ulumuddin* and *Ta'lim Muta'allim* are also used to instill the attitude of *tasamuh* (tolerance), *tawassuth* (moderation), and *tawazun* (balance).

Table 1

Forms of Integration of Religious Moderation Values at Mambaul Ulum Bata-Bata Islamic Boarding School

No	Integrati on Aspects	Form of Activity	Embedded Moderation Values	Impact on Santri
1	Curricular (Madrassah)	Learning Fiqh, Aqidah Akhlak, History of Islamic Culture	Tolerance, critical thinking, respect for sectarian differences	Students are not fanatical, it is wiser to judge differences
2	Cottage Activities	Recitation of classic books such as <i>Ihya Ulumuddin</i> , <i>Ta'lim Muta'allim</i> , <i>Nashoihul Ibad</i>	Tasamuh (tolerance), Tawassuth (moderate), Tawazun (balanced)	Students are used to being calm and respectful of others
3	Social Habituation	Dormitory discussions, social projects, cooperation between students	Inclusiveness, empathy, cooperation	Build an attitude of mutual respect and care
4	The Role of the Teacher	Contextual-participatory examples and methods	Wise attitude, peaceful and cool Islam	Teachers are role models in being moderate

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5	Impact on the Family	Changes in Santri's behavior at home	Openness and tolerance	Parents see children as more mature and not easy to judge
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Table 1 above shows that the process of integrating moderation values is not only carried out in the classroom, but also through cottage activities and daily social habits. In formal learning, teachers associate religious lessons with an attitude of respect for differences and open thinking. Through classical books, the values of *tasamuh* and *tawazun* are instilled as part of the pesantren's tradition.

Social activities such as discussions and humanitarian projects help students understand the meaning of tolerance in real terms. Teachers play an important role as role models in implementing moderation values in schools and cottages. As a result, students become calmer, more open, and able to be fair in dealing with differences of views, even this positive change is felt by parents at home.

One of the administrators stated that the term *religious moderation* is rarely mentioned directly, but its values have long been taught through the tradition of the cottage, especially through the learning of the yellow book. Books such as *Ta'limul Muta'allim*, *Bidayatul Hidayah*, and *Nashoihul Ibad* are the main media in instilling the values of *tawassuth* (moderate), *tasamuh* (tolerant), *i'tidal* (fair), and *tawazun* (balanced) to students.

In addition to formal learning, boarding school activities such as *madrasah diniyah*, reading of the yellow book, and thematic discussions across student organizations are effective means of forming an open and non-violent attitude. For example, discussion activities organized by IMABA, Ma'hadiyah, and BOSS helped students dialogue about actual issues such as radicalism, hate speech, and religious fanaticism. Through this activity, students are trained to argue politely, respect differences, and have empathy for other groups. As a result, the values of moderation are not only understood cognitively, but are also inherent in the character and behavior of everyday students. They grow into individuals who are inclusive, open, and ready to become agents of peace in society.

Table 2
Form of Implementation of the Cottage Activity Program in Instilling the Value of Religious Moderation

No	Types of Activities	Form of Implementation	Embedded Moderation Values	Impact on Santri
1	Madrasah Diniyah	Learning the classics (<i>Ta'limul Muta'allim</i> , <i>Bidayatul Hidayah</i> , <i>Nashoihul Ibad</i>)	<i>Tawassuth</i> (moderate), <i>Tasamuh</i> (tolerant), <i>I'tidal</i> (fair)	Students think balanced and respect differences
2	Yellow Book Readings	Thematic studies of contemporary issues (radicalism, religious hoaxes)	Critical, open, non-violent	Students are wiser in responding to religious issues
3	Cross-Organizational Discussions	Open dialogue between students from various regions	Tolerance, empathy, dialogue	Build an inclusive attitude and mutual respect

	(IMABA, Ma'hadiyah, BOSS)			
4	Social Habituation in the Dormitory	Cross-regional and cultural interaction	Solidarity, fellowship, balance	Students are more adaptive and have a spirit of brotherhood
5	Example of Leaders and Ustadz	Polite and open approach in guiding	Moderation, peace, justice	Santri imitates the behavior of peaceful and wise ustadz

Table 2 above explains that the cottage activity program at the Mambaul Ulum Islamic Boarding School functions as a vehicle for learning living and real moderation values. Through the study of classical books, students understand Islamic teachings from a moderate and contextual perspective. Cross-organizational discussion activities are a medium to practice open-thinking and dialogue skills without blaming other parties.

Social interaction in the dormitory strengthens solidarity across regions and cultures, so that students are used to living in diversity. The example of teachers and pesantren leaders is an important factor that confirms the internalization of the value of moderation in the attitude and behavior of daily students. With this approach, pesantren not only become a place to learn religion, but also become a center for the formation of a peaceful, open, and tolerant Islamic character.

Religious programs are the heart of the pesantren education system. This program is designed to strengthen the understanding and practice of Islamic teachings as a whole, both from theological, legal, and ethical aspects, so as to form a religious, tolerant, and moral personality of students. Students receive in-depth education in various branches of classical and contemporary Islamic science. The following is in the table of explanations of the main subjects taught:

Table 3. *Subject*

No	Subjects	Description
1	Interpretasi	Interpreting the verses of the Qur'an textually and contextually so that students understand the divine message thoroughly and are relevant to modern life.
2	Hadith	Learn about the words, deeds, and decrees of the Prophet Muhammad PBUH as the second source of Islamic law after the Qur'an.
3	Fiqh	The study of Islamic law includes worship, muamalah, munakahat, and jinayat with a madhhab approach and comparison of opinions to foster a tolerant attitude.
4	Aqidah	Education about the basic beliefs of Islam, including monotheism, the attributes of Allah, and the pillars of faith, to form a strong theological foundation.
5	Moral	Instilling Islamic moral and ethical values, such as honesty, responsibility, simplicity, and empathy in daily life.

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6	Yellow Book	Study of classical texts in Arabic that reflect the scientific treasures of Islamic boarding schools, such as Taqrib, Tafsir Jalalain, Nashoihul Ibad, etc., which include fiqh, belief, Sufism, and manners.
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Learning the Qur'an is done at various levels, from getting to know the hijaiyah letters to memorizing and understanding the deep meaning of the verses of the Qur'an. The following is an explanatory table of the main programs in Qur'an studies:

Table 4 *Learning the Qur'an*

Not.	Subjects	Description
1	Tahsin	Increasing the reading of the Qur'an in accordance with the correct rules of tajweed, is taught gradually and gradually so that students have a smooth and tartle reading.
2	Tahfidz	This program memorizes the Qur'an intensively, with memorization targets that are adjusted to the individual abilities of the students and accompanied by periodic evaluations.
3	Interpretasi	The study of the interpretation of the verses of the Qur'an is to equip students with a contextual understanding of revelation, so that they can apply it in real life.

Worship rituals are carried out collectively at Islamic boarding schools to form the discipline and spiritual attachment of Santri. The following is in the table of explanations of the activities:

Table 5 *Ritual*

No	Activities	Description
1	Congregational Prayer	The implementation of five congregational prayers at the pesantren mosque to train cohesiveness, time discipline, and compliance with Islamic law.
2	Worship Practice	Direct training on ablution, compulsory bathing, funeral prayers, and other worship so that the understanding of fiqh is not only theoretical but also applicable.
3	Istighotsah and Dhikr Together	Routine activities to strengthen the spiritual aspects of Santri through dhikr, joint prayer, and instilling an attitude of tawakkal to Allah SWT.

The Mambaul Ulum Bata-Bata Islamic Boarding School also integrates the national education system into the pesantren curriculum. Formal institutions such as MT and MA under the auspices of Islamic boarding schools follow national curriculum standards (such as the 2013 Curriculum or the Independent Curriculum). Students study various general disciplines, such as:

Table 6. *Program Akademik Formal*

No	Subjects	Description
1	Mathematics, Science, and Social Sciences	Provides a foundation for scientific knowledge and critical thinking logic through the study of numbers, natural phenomena, and social and cultural dynamics.

2	Indonesian and English	Improve oral and written communication skills, as well as strengthen literacy in national and international languages.
3	Information Technology	Equipping students with digital skills, the use of technological devices, and information literacy according to the needs of modern times.

Despite following the national curriculum, Islamic subjects such as Fiqh, Moral Faith, SKI, and Hadith of the Qur'an remain core and are developed more deeply, exceeding national standards. The material is also synergized with the values of religious moderation and the socio-cultural context of Indonesia.

Arabic is one of the main pillars in Islamic boarding schools because it is the language of the Qur'an and Islamic scientific literature. The programs carried out include:

Table 7. *Language Program*

No	Subjects	Description
1	Basic Arabic	Learn basic Arabic skills, such as reading, writing, speaking, and listening in an integrated manner.
2	Nahwu and Shorof	The study of Arabic grammar (grammar and morphology) as an important foundation in understanding classical texts (yellow books).
3	Durusul Lughah and Communication	Learn Arabic with a communicative approach to improve students' ability to actively use the language.
4	English	It is taught as an international language to strengthen the competitiveness of students in facing the era of globalization and information technology.

For the development of *soft skills*, Islamic boarding schools organize various extracurricular activities, including: 1) Sports and Health, 2) Islamic Arts and Culture.

Table 8. *Islamic Arts and Culture*

No	Activities	Description
1	Kaligrafi	The art of writing Arabic letters with high aesthetics, trains meticulousness, patience, and love for the language of the Qur'an.
2	Syubbanul Umat	Prayer groups that display religious vocal art, as a means of fostering love for the Prophet Muhammad PBUH and building teamwork.
3	Qiro'ah	Training in the art of reading the Qur'an with tartil and murottal, fostering the quality of reading and sensitivity to maqamat.

Pesantren facilitates students to join organizations such as student councils, and scouts. The goal is to train leadership spirit, responsibility, and social skills.

Strategies for Strengthening Inclusive Religious Literacy in the Midst of Social Polarization

The Mambaul Ulum Bata-Bata Islamic Boarding School has a strong commitment to building a moderate and tolerant understanding of religion in the midst of increasing social polarization. This effort is realized through three main strategies, namely: 1) Strengthening yellow book literacy, 2) Applying a multicultural approach, and 3) Digitizing moderate da'wah. These three strategies complement each other and become a tangible form of Islamic education that is open to diversity and progress of the times.

Learning the classic book (*yellow book*) is the main instrument in shaping the character of inclusive students. Books such as *Ta'limul Muta'allim*, *Nashoihul Ibad*, and *Ihya Ulumuddin* contain moral and spiritual teachings that emphasize morality, tolerance, and respect for differences.

Based on the results of the interviews, around 90% of teachers stated that yellow book literacy is very effective in fostering an open and tolerant attitude among students. The learning process focuses not only on memorization, but also on understanding the meaning and social context of the book's content. Pesantren also applies a multicultural approach to create harmony in the midst of the diversity of student backgrounds. Activities such as *Muhadharah* (speech practice) in four Arabic, English, Indonesian, and Madurese languages became a medium to train cross-cultural communication.

According to the observation results, more than 70% of students felt that this activity helped them understand and appreciate differences of views. Nyai Khoiriyah, the coach of the female students, explained that this activity is not only about language skills, but also the habit to listen and understand each other. This approach is in line with James Banks' theory of multiculturalism, which emphasizes that cross-cultural experiences can strengthen empathy and social solidarity (Ma`arif et al., 2025; Paisun et al., 2025; Yanto et al., 2025).

In the face of the digital era, pesantren develops moderate da'wah based on social media through the YouTube channel and the official Instagram account. Da'wah content is presented in the form of video studies, light lectures, and interactive discussions that carry the message of peace and anti-extremism (Saim & El-Muhammady, 2025).

As many as 67% of students stated that they actively participated in the digital da'wah content of Islamic boarding schools and felt helped in understanding Islamic teachings in a more relevant way. This strategy is in accordance with Harold Lasswell's theory of mass communication, which states that the media has a large role in shaping public opinion and social behavior.

Table 9

Strategy for Strengthening Inclusive Religious Literacy at Mambaul Ulum Bata-Bata Islamic Boarding School

No	Strategy	Form of Implementation	Impact on Santri
1	Yellow Book Literacy	Study of classical books (<i>Ta'limul Muta'allim</i> , <i>Nashoihul Ibad</i> , <i>Ihya Ulumuddin</i>) with a contextual approach	Students think critically, politely, and respect differences
2	Multicultural Approach	Four-language <i>Muhadharah</i> activities and cross-regional discussions	Social empathy, inclusive communication, and tolerance are formed

3	Digitization of Moderate Da'wah	Production of da'wah content on YouTube & Instagram pesantren	Students are digitally literate, understand peaceful da'wah, and are not easily influenced by extreme content
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Table 9 above illustrates that the Mambaul Ulum Islamic Boarding School not only maintains classical scientific traditions, but also adapts it to the modern context. 1) Through the literacy of the yellow book, students gain a deep and contextual understanding of religion. 2) Through a multicultural approach, students learn to live in harmony in the midst of diversity. 3) Through digital da'wah, pesantren affirm the value of moderation in virtual public spaces.

The synergy of the three strategies creates a religious literacy system that is comprehensive, inclusive, and relevant to contemporary social challenges, so that students are able to become agents of peace and tolerance in society.

Discussion

The values of moderation instilled support the achievement of the SDGs, especially goal 4 (Quality Education) and goal 16 (Peace, Justice, and Resilient Institutions).

The values of moderation, which are often interpreted as attitudes and behaviors that avoid extremism and prioritize balance, tolerance, and dialogue, have a crucial role in supporting the achievement of the Sustainable Development Goals (SDGs), especially Goal 4 (Quality Education) and Goal 16 (Peace, Justice, and Resilient Institutions). This linkage is rooted in the basic principles underlying moderation and the sustainable development goals themselves. Ensuring inclusive and equitable education and increasing lifelong learning opportunities for all," is intrinsically linked to the values of moderation. Quality education is not only about knowledge transfer, but also character building, the development of critical thinking skills, and the inculcation of values that support social cohesion and peace.

Moderation promotes inclusivity and equality in education by rejecting discrimination based on background, religion, ethnicity, gender, or socioeconomic status. A moderate society will ensure that every individual has equal access to quality education, regardless of differences. This is in line with SDG target 4.5, "Eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for vulnerable groups, including persons with disabilities, indigenous peoples, and children in vulnerable situations" (*The Oxford Handbook of Global Education*). Inclusive education, which is at the heart of moderation, creates a learning environment that respects diversity and promotes cross-cultural understanding (McLaren et al., 2022).

Education based on the values of moderation acts as a bulwark against extremism and radicalization (Arifianti & Widianingsih, 2023).. By instilling an open attitude, respect for differences, and the ability for dialogue, education can reduce individual vulnerability to divisive ideologies. A curriculum that integrates the values of moderation can help learners develop strong yet flexible identities, one that is able to adapt to change and reject narratives that incite hatred and violence (*The SAGE Encyclopedia of Higher Education*) (Nurul Hadi Zuherman & Ersi Sisdianto, 2024).

Promoting peaceful and inclusive societies for sustainable development, providing access to justice for all and building effective, accountable and inclusive institutions at all levels," is directly supported by the values of moderation. Moderation is a prerequisite for the creation of a peaceful, just, and well-functioning society (Mega et al., 2025).

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Moderation supports access to justice for all by rejecting discriminatory practices and corruption that hinder the fair enforcement of the law (Paradise, 2024). A moderate society upholds the principle of the rule of law, where all individuals are equal before the law and have the right to fair treatment. This is in line with SDG target 16.3, "Promote the rule of law at the national and international levels and ensure equal access to justice for all" (*A Dictionary of Law*). A fair and transparent judiciary, which is a reflection of the values of moderation, is essential to maintain public trust and ensure that the rights of every citizen are protected (Ariani & Muchtar, 2024; Musdalifa et al., 2025; Sarifah et al., 2024; Sefiana et al., 2025).

Therefore, the values of moderation serve as an ethical and social foundation that enables the achievement of the Sustainable Development Goals. By instilling an attitude of tolerance, inclusivity, critical thinking, and respect for justice, moderation directly contributes to the creation of a quality education system and a peaceful, fair, and resilient society.

CONCLUSION

This study confirms that the integration of religious moderation values at the Mambaul Ulum Bata-Bata Panaan Pamekasan Islamic Boarding School has been carried out significantly and comprehensively. Values such as *tawassuth* (moderate), *tasamuh* (tolerant), *tawazun* (balanced), and *i'tidal* (fair) are not only taught in formal and non-formal curricula, but are also internalized through the culture and daily life of students. The success of this integration is supported by three main pillars: authority and example of *kyai*, a learning approach based on value habituation, and a *pesantren* environment conducive to the formation of moderate character.

These moderation values concretely contribute to supporting the achievement of the Sustainable Development Goals (SDGs), especially Goal 4 (Quality Education) and Goal 16 (Peace, Justice, and Resilient Institutions). *Pesantren* is a strategic space to foster a young generation who are knowledgeable, open-minded, and committed to peace and social justice.

However, the challenges faced in the era of digitalization and information globalization require measures to strengthen critical religious literacy and cooperation between parties, including governments, educational institutions, and civil society. With a holistic and sustainable approach, *pesantren* can continue to be a center for strengthening the values of moderation in order to create a peaceful and civilized society.

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