

The Integration Of Pancasila Values Into Islamic Education As A Strategy For Religious Moderation: A Systematic Literature Review At The Madrasah Aliyah Level

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Abstract

The weakening of the internalisation of Pancasila values among the younger generation poses a serious challenge amidst the tide of globalisation and the development of digital media. Whilst some students still demonstrate a strong sense of national spirit, others are beginning to experience a shift in values, characterised by an increase in individualistic and pragmatic attitudes and a decline in social concern. This study aims to analyse the integration of Pancasila values into Islamic Religious Education (PAI) as a strategy for strengthening religious moderation in Madrasah Aliyah. The study employs a qualitative approach using a systematic literature review of 34 relevant academic articles on Pancasila, religious moderation, and Islamic Religious Education. Data were analysed using thematic content analysis to identify patterns of the integration of Pancasila values in PAI teaching. The results indicate that the integration of Pancasila values in PAI is achieved through four main elements: curriculum integration, teacher role modelling, school culture, and ethical digital literacy. Curriculum integration is achieved by linking PAI content to the values of tolerance, unity, social justice, and deliberation. Teachers' exemplary behaviour plays a role in strengthening the internalisation of the value of religious moderation through everyday social practices, whilst school culture and socio-religious activities serve to foster an inclusive and tolerant educational environment. This study also found that the development of digital media poses a major challenge to the internalisation of Pancasila values due to increased exposure to intolerance, hate speech and radical ideologies in the digital sphere. Based on a synthesis of these findings, this study formulates the "Integrative Model of Islamic Education–Pancasila in Strengthening Religious Moderation" as a conceptual contribution to strengthening character education and religious moderation within the Madrasah Aliyah environment.

Keywords: Islamic Education; Pancasila; Religious Moderation; Character Education; Digital Literacy.

Diserahkan: 02-01-2026 **Disetujui:** 03-05-2026. **Dipublikasikan:** 22-05-2026

Kutipan: Humaeroh, Eneng Syariffuddin, S., Syaefulloh, S., Muslim, M., Arifin, M., & Saepudin, S. (2026). The Integration Of Pancasila Values Into Islamic Education As A Strategy For Religious Moderation: A Systematic Literature Review At The Madrasah Aliyah Level. *Ta'dibuna Jurnal Pendidikan Islam*, 15(2), 345–367. <https://doi.org/10.32832/tadibuna.v15i2.23704>

Abstrak

Melemahnya internalisasi nilai-nilai Pancasila pada generasi muda menjadi tantangan serius di tengah arus globalisasi dan perkembangan media digital. Sebagian siswa masih menunjukkan semangat kebangsaan yang kuat, namun sebagian lainnya mulai mengalami pergeseran nilai yang ditandai dengan meningkatnya sikap individualistik, pragmatis, dan menurunnya kepedulian sosial. Penelitian ini bertujuan menganalisis integrasi nilai-nilai Pancasila dalam pembelajaran Pendidikan Agama Islam (PAI) sebagai strategi penguatan moderasi beragama di Madrasah Aliyah. Penelitian menggunakan pendekatan kualitatif dengan metode *systematic literature review* terhadap 34 artikel ilmiah yang relevan mengenai Pancasila, moderasi beragama, dan Pendidikan Agama Islam. Data dianalisis menggunakan teknik analisis isi tematik untuk mengidentifikasi pola integrasi nilai Pancasila dalam pembelajaran PAI. Hasil penelitian menunjukkan bahwa integrasi nilai Pancasila dalam PAI dilakukan melalui empat elemen utama, yaitu integrasi kurikulum, keteladanan guru, budaya sekolah, dan literasi digital etis. Integrasi kurikulum dilakukan dengan menghubungkan materi PAI dengan nilai toleransi, persatuan, keadilan sosial, dan musyawarah. Keteladanan guru berperan dalam memperkuat internalisasi nilai moderasi beragama melalui praktik sosial sehari-hari, sedangkan budaya sekolah dan kegiatan sosial-keagamaan berfungsi membangun lingkungan pendidikan yang inklusif dan toleran. Penelitian ini juga menemukan bahwa perkembangan media digital menjadi tantangan utama dalam internalisasi nilai Pancasila karena meningkatnya paparan intoleransi, ujaran kebencian, dan ideologi radikal di ruang digital. Berdasarkan sintesis temuan tersebut, penelitian ini merumuskan “Model Integratif PAI–Pancasila dalam Penguatan Moderasi Beragama” sebagai kontribusi konseptual untuk memperkuat pendidikan karakter dan moderasi beragama di lingkungan Madrasah Aliyah.

Kata kunci : Pendidikan Agama Islam; Pancasila; Moderasi Beragama; Pendidikan Karakter; Literasi Digital.

I. Introduction

Advances in science and information technology have had a significant impact on how the younger generation understands national values, including Pancasila (Yani, 2025). The rapid pace of globalisation, digitalisation and the free flow of information means that students face serious challenges in understanding and practising the values of Pancasila in their daily lives. Today’s younger generation tends to interpret national values differently from previous generations, leading to shifts in attitudes towards democracy, social interaction, and even national identity itself. This situation risks weakening students’ commitment to the nation’s noble values unless counterbalanced by the systematic strengthening of character education and religious moderation.

The phenomenon of a waning understanding of the values of Pancasila among the younger generation is supported by a range of empirical data. The results of a 2018 study by the Indonesian Survey Institute (LSI) show that only around 6.2% of students were able to answer questions relating to national awareness correctly. Meanwhile, a 2022 survey by Kompas Research and Development and the Indonesian Centre for National Studies (PSKI) showed that only 28.6% of students understood Pancasila through the classroom, whilst 21.7% understood it through social media. These figures indicate that the digital space has become the primary arena for shaping the younger generation’s

understanding of national identity. On the other hand, the high intensity of social media use also poses a serious challenge to students' character development. Data from the 2023 We Are Social Report shows that Indonesians spend an average of 7 hours and 42 minutes per day online and 3 hours and 18 minutes on social media. This situation is exacerbated by findings from the Indonesian Ministry of Communication and Information Technology (Kominfo) in 2023, which recorded 11,147 hoaxes on the internet during the period 2018–2023, including 1,332 political hoaxes, as well as more than 20,453 pieces of content related to terrorism and radicalism that were blocked on social media. In fact, the 2021 Microsoft Indonesia News Centre ranked Indonesia's Digital Civility Index 29th out of 32 countries worldwide, making it the lowest in Southeast Asia (Coordinator for Human Development and Culture, 2023). These facts demonstrate that the challenge of internalising the values of Pancasila among the younger generation cannot be separated from the influence of digital media and the infiltration of transnational ideologies.

Pancasila, as the foundation of the state and the nation's ideology, plays a vital role as a guiding principle in building a just society, upholding unity, and prioritising the common good (Agustari et al., 2022). In reality, however, students interact more with global culture through digital media than through the actual practice of internalising the values of Pancasila at school or within their social environment (Harianja & Sinaga, 2025). Consequently, the values of mutual cooperation, social solidarity and concern for others are often supplanted by pragmatic, individualistic and egocentric attitudes. This phenomenon demonstrates that education plays a vital role in reinforcing the values of Pancasila among the younger generation.

In the context of education, Islamic Religious Education (PAI) holds a strategic position, not only as a means of imparting religious knowledge, but also as a vehicle for the internalisation of the values of Pancasila and religious moderation. The integration of the value of religious moderation into PAI lessons is essential to ensure that pupils grow into tolerant individuals who love their country and possess a strong sense of national character. By integrating the Islamic teaching of 'rahmatan lil 'alamin' with the principles of Pancasila, pupils not only gain a cognitive understanding of religion but also become accustomed to developing moderate, cooperative, tolerant, and responsible attitudes in social life (Meiran, 2024).

Religious Education teachers play a central role in this process, not only as educators but also as role models in fostering an attitude of tolerance, balance, and respect for the diversity of traditions and worldviews within society (Wasehudin & Yudin, 2024). One of the key functions of PAI teachers is to instil an attitude of religious moderation by fostering an appreciation for differences, upholding mutual respect, and nurturing a love for the homeland (Mala & Hunaida, 2023). Thus, pupils not only learn the values of

Pancasila theoretically in the classroom but also gain concrete examples through the teachers' exemplary conduct in daily life.

At the school level, the weak internalisation of Pancasila among some pupils is evident in reduced social awareness, declining participation in community work, an increase in hate speech on social media, and resistance to working across differences (Muhaemin et al., 2023). Therefore, efforts to strengthen religious moderation through Islamic Education (PAI) should be directed towards enhancing ethical digital literacy, fostering an attitude of mutual respect, and social exercises that emphasise shared responsibility within the school environment (Imamah, 2023). Such reinforcement should also be carried out through guided dialogue, deliberation, and thematic learning that links Islamic teachings with the values of Pancasila, such as belief in God, humanity, unity, democracy, and social justice. Through setting an example of a humble, fair, non-arrogant, and helpful attitude, teachers help students transform cognitive knowledge into affective and psychomotor habits in the form of tolerant, empathetic, and responsible attitudes (Akhyar et al., 2023).

Various previous studies have examined the integration of Pancasila values and religious moderation in Islamic education. Faaza's research shows that Pancasila values have been integrated into the subjects of Islamic Cultural History and Islamic Religious Education to strengthen students' nationalism (Faaza, 2022). Subaidi's research confirms that the implementation of Pancasila values through school activities is capable of strengthening students' attitudes of patriotism and tolerance (Subaidi, 2020). Furthermore, Fatah highlights that the reinforcement of Pancasila values in Islamic education serves as an effective deradicalisation strategy to counter anti-Pancasila ideologies (Fatah, 2021). In the context of religious moderation, Zulfatmi and Basri explain that learning religious moderation through the subjects of Aqidah Akhlak and Al-Qur'an Hadith helps students develop tolerant, balanced attitudes and an appreciation for diversity (Basri et al., 2022; Zulfatmi, 2023). Research by Wardi and Rusmana also indicates that cross-cultural dialogue and social collaboration within the madrasah environment can strengthen social harmony among students (Rusmana et al., 2025; Wardi et al., 2023).

Nevertheless, most previous research has focused on the implementation of religious moderation or the partial internalisation of Pancasila values. Research specifically analysing the integration of Pancasila values into Islamic Education (PAI) as a strategy for strengthening religious moderation at the Madrasah Aliyah level remains limited. Furthermore, there has been little research conducting a systematic synthesis of the patterns of integration of Pancasila values and religious moderation in PAI teaching, as well as the challenges of its implementation in the digital age. Therefore, this article seeks to fill this gap by analysing the integration of Pancasila values in PAI teaching as a strategy

for strengthening religious moderation in Madrasah Aliyah through a systematic literature review approach.

Against this background, this study formulates several research questions, namely: (1) how are the values of Pancasila integrated into Islamic Religious Education (IRE) lessons in Madrasah Aliyah; (2) what factors influence the internalisation of Pancasila values and religious moderation among students; and (3) how does IRE contribute to strengthening attitudes of religious moderation within the school environment. This study aims to analyse the patterns of integration of Pancasila values in Islamic Religious Education, identify the factors influencing the internalisation of Pancasila values among Madrasah Aliyah students, and explain the contribution of Islamic Religious Education in strengthening religious moderation within the educational environment. Thus, this study is expected to provide a conceptual contribution to the development of Islamic Religious Education based on religious moderation and the strengthening of Pancasila values in the digital age.

II. Research Method

This study employs a qualitative approach using the Systematic Literature Review (SLR) method to analyse the integration of Pancasila values into Islamic Religious Education (IRE) as a strategy for strengthening religious moderation at the Madrasah Aliyah level. This approach was chosen as it enables the researcher to systematically synthesise various previous research findings relevant to the themes of religious moderation, the internalisation of Pancasila values, and PAI teaching.

Data collection was carried out through a literature search of several academic databases, namely Google Scholar, Garuda, DOAJ, and Scopus. The search was conducted using several keywords, including: "Pancasila and Islamic Religious Education", "religious moderation in Islamic education", "religious moderation in schools", "internalisation of Pancasila values", "Islamic Religious Education and nationalism", and "religious moderation in Madrasah Aliyah". This study focuses on literature published between 2020 and 2025 to ensure that the analysed data remains relevant to the context of educational developments and contemporary digital challenges.

The literature selection process involved several stages. In the initial stage, 126 articles and academic documents relevant to the research theme were identified. This was followed by a screening process based on titles, abstracts, and the relevance of the research content. Articles not directly related to the integration of Pancasila values, religious moderation, and Islamic Education were eliminated. Following the selection process, 34 articles meeting the criteria were identified and formed the main corpus for this study.

The inclusion criteria for this study comprised: (1) scientific articles discussing Islamic Religious Education, religious moderation, or the values of Pancasila; (2) research focusing on the context of secondary education or Madrasah Aliyah; (3) articles published in indexed national or international journals; and (4) articles having direct relevance to character building, tolerance, and nationalism. Meanwhile, the exclusion criteria include: (1) non-academic articles; (2) theses and popular opinion pieces; (3) articles lacking a substantive connection to the research theme; and (4) duplicate articles from different databases.

Table 1. Inclusion and Exclusion Criteria for the Study

Criteria	Inclusion	Exclusion
Source type	Scientific journal article	Opinions, news, blogs
Focus of the study	Islamic Education, religious moderation, Pancasila	Irrelevant to the topic
Time period	2020-2025	Outside the research period
Research context	Secondary education/Madrasah Aliyah	Not related to education
Index of sources	National/international journal	Document not verified

The data were analysed using content analysis techniques with a thematic approach. The analysis was conducted through three main stages, namely: (1) data reduction by grouping articles based on main themes; (2) thematic categorisation of patterns of the integration of Pancasila values and religious moderation in PAI learning; and (3) data interpretation to identify patterns, challenges, and the contribution of PAI learning to the strengthening of religious moderation. The analysis focused on several main themes, namely: the integration of Pancasila values into the PAI curriculum, the role of PAI teachers, religious moderation, the strengthening of students' character, and the challenges of digitalisation in the internalisation of national values.

Table 2. Matrix of Thematic Research Findings

Theme Findings	Study Focus	Main Source
Integration of the values of Pancasila	The implementation of national values in Islamic Education	Faaza (2022); Ihsan (2021)
Religious moderation	Promoting tolerance and combating radicalism	Zulfatmi (2023); Basri (2022)
The role of Islamic Education teachers	Role modelling and character building	Wasehudin & Yudin (2024)
Strengthening nationalism	Secondary Character education and love of one's country	Subaidi (2020)

Through this systematic literature review and thematic analysis, this study aims to provide a more systematic understanding of the integration of Pancasila values into Islamic Education (PAI) as a strategy for strengthening religious moderation within the Madrasah Aliyah environment.

III. Result and Discussion

A. Research Findings

Based on the analysis of the 34 articles comprising the research corpus, it was found that the integration of Pancasila values into Islamic Religious Education (PAI) teaching at Madrasah Aliyah is achieved through curricular integration within the teaching materials. Values such as tolerance, social justice, unity, deliberation, and love for the homeland are linked to Islamic teachings through the subjects of Aqidah Akhlak, the Qur'an and Hadith, Fiqh, and Islamic History and Culture. This pattern indicates that PAI serves not only as a medium for conveying religious knowledge but also as a means of strengthening national character and religious moderation among students.

The research findings also indicate that the internalisation of Pancasila values cannot be achieved through cognitive learning alone but requires exemplary behaviour from teachers and a supportive school culture. PAI teachers act as role models in fostering moderate, tolerant attitudes and respect for diversity through their daily behaviour. Furthermore, socio-religious activities such as discussions, community service, ROHIS activities, the Scouts, and fostering a culture of mutual cooperation serve as important means of instilling national values and strengthening religious moderation within the school environment.

On the other hand, this study found that the internalisation of Pancasila values among the younger generation faces various challenges, particularly due to the influence of digital media, a lack of positive social role models, and a learning approach that is overly focused on rote memorisation. Social media has become a new space for the formation of students' opinions and identities, which do not always align with Pancasila values. Consequently, there is a growing tendency towards individualism and pragmatism, as well as a decline in social awareness among students. This situation indicates that strengthening religious moderation and the values of Pancasila requires an educational approach that is more contextual, dialogical, and adaptable to developments in the digital age.

1. Integration of the Values of Pancasila into the Islamic Education Curriculum

Research findings indicate that the majority of the literature identifies Islamic Religious Education (PAI) as a strategic instrument in strengthening national values and

religious moderation within the Madrasah Aliyah environment. The integration of Pancasila values into PAI teaching is achieved by linking the curriculum to national values such as tolerance, social justice, unity, democracy, deliberation, and respect for diversity. In this context, PAI is no longer understood merely as a means of conveying religious doctrine, but also as a medium for shaping a moderate and inclusive national character. This integration is important because students live amidst the tide of globalisation and the development of digital media, which exert various influences on the social, cultural, and religious perspectives of the younger generation. Faaza's research shows that integrating the values of Pancasila into the subject of Islamic Cultural History can strengthen students' nationalism whilst countering the infiltration of anti-Pancasila ideologies (Faaza, 2022). Through the study of Islamic history, pupils are guided to understand the relationship between Islamic values and the spirit of unity and Indonesian nationalism. These findings are reinforced by Rahmadani, who explains that a thematic approach in Islamic Education (PAI) provides space for students to understand the relationship between Islamic teachings and national values in a more contextual manner (Rahmadani et al., 2023). This approach enables students not only to understand religious concepts textually but also to connect them with social realities and national life.

Other literature indicates that the integration of Pancasila values into PAI teaching does not stop at the cognitive dimension, but is also directed towards the formation of students' character and social behaviour. In teaching practice, teachers link the concepts of *ukhuwah Islamiyah*, *ukhuwah wathaniyah*, and *ukhuwah insaniyah* with the principle of Indonesian Unity as a means of strengthening a sense of brotherhood, solidarity, and love for the homeland. Meanwhile, the value of social justice is integrated through lessons on *zakat*, *infaq*, *sadaqah* and social care as an implementation of the fifth principle of Pancasila. This pattern of integration demonstrates that Islamic values and the principles of Pancasila have a mutually supportive relationship in shaping students' character to be both religious and nationalistic.

In addition to classroom teaching materials, the integration of Pancasila values in Islamic Education is also realised through school culture and socio-religious activities. Activities such as class discussions, social cooperation, community service, scouting, and ROHIS activities provide a space for the actualisation of the values of tolerance, mutual cooperation, and respect for diversity. Thus, the integration of Pancasila values into the PAI curriculum not only yields theoretical understanding but also shapes social experiences and character-building habits that support the strengthening of religious moderation among students.

2. Promoting Religious Moderation through Islamic Education

Findings regarding the integration of Pancasila values into the Islamic Religious Education (PAI) curriculum indicate that the process of internalising national values

cannot be separated from the promotion of religious moderation. The integration of values such as tolerance, unity, social justice, and deliberation in PAI learning essentially has objectives that align with the concept of religious moderation, namely to shape students who are capable of maintaining a balanced attitude, respecting differences, and living harmoniously within a pluralistic society. Consequently, the majority of research identifies religious moderation as a key strategy for strengthening the implementation of Pancasila values within the Madrasah Aliyah environment. Within the context of Indonesia's multicultural education system, religious moderation is viewed as a preventative approach to curbing the rise of intolerance, radicalism, and exclusivist attitudes amongst the younger generation.

Zulfatmi explains that religious moderation is integrated into the teaching of Aqidah Akhlak and Al-Qur'an Hadith through an emphasis on the principles of *tawazun* (balance), *tasamuh* (tolerance) and *i'tidal* (justice) (Zulfatmi, 2023). These values are directly linked to the principles of Pancasila, particularly the values of humanity, unity, and social justice. Through this approach, students are guided to understand Islamic teachings in a more inclusive manner and to avoid extremism when addressing social and religious differences. These findings demonstrate that the integration of Pancasila values into Islamic Education (PAI) does not stop at the cognitive level, but extends to the formation of a moderate and open approach to religion. Basri also found that learning religious moderation helps students develop critical thinking skills when encountering various religious information in the digital space, so that learners are not easily influenced by intolerant narratives or radical propaganda circulating on social media (Basri et al., 2022).

In addition to classroom teaching materials, the promotion of religious moderation is also fostered through school culture and socio-religious activities. Wardi's research indicates that cross-cultural dialogue, joint social activities, the practice of deliberation, and cooperation among students within the madrasah environment contribute to building an inclusive and harmonious school atmosphere (Wardi et al., 2023). These findings have a strong correlation with the integration of Pancasila values into the PAI curriculum, which emphasises the importance of mutual cooperation, social solidarity, and respect for diversity. Thus, religious moderation is not merely understood as a theological concept but is also practised as a social culture that shapes students' patterns of interaction in daily life. This situation indicates that strengthening religious moderation through PAI education is an integral part of efforts to build the character of students who are religious, nationalistic, tolerant, and capable of maintaining national unity amidst the challenges of the digital age.

3. The Role of Islamic Education Teachers in the Internalisation of Pancasila Values

The promotion of religious moderation and the integration of Pancasila values into Islamic Religious Education (PAI) cannot be separated from the role of teachers as key actors in the educational process. A review of the literature indicates that PAI teachers occupy a central position in the internalisation of Pancasila values, as they serve not only as conveyors of learning materials but also as role models in moral, social and religious matters for their students. In the context of character education, the exemplary conduct of teachers is a crucial element determining the success of fostering moderate, tolerant, and nationalistic attitudes in pupils. Therefore, the success of integrating Pancasila values and religious moderation into PAI depends heavily on the personal and professional qualities of teachers in their daily lives.

Wasehudin and Yudin explain that PAI teachers play a strategic role in fostering attitudes of tolerance, respect for diversity, and love for the homeland through a dialogical and participatory approach to learning (Wasehudin & Yudin, 2024). In teaching practice, teachers do not merely convey religious concepts in a normative manner, but also encourage pupils to discuss, deliberate and understand the reality of social diversity in a more open-minded way. This approach helps pupils understand that Islamic teachings and the values of Pancasila have a mutually reinforcing relationship in building a harmonious society. Thus, PAI teachers act as mediators who bridge religious understanding with national values within the school environment.

Research findings also indicate that teachers' exemplary behaviour has a significant influence on the formation of students' social behaviour. Murti and Munasir emphasise that students tend to internalise the values of religious moderation more readily through concrete examples demonstrated by teachers than through the mere presentation of theory (Munasir et al., 2024; Murti, 2022). An attitude characterised by modesty, fairness, respect for diversity, non-discrimination and openness to dialogue serves as a model that can shape pupils' character more effectively. In this context, Islamic Education teachers play a role not only in the cognitive dimension, but also in shaping the affective and psychomotor dimensions of learners through everyday social practices within the school environment.

Furthermore, several studies indicate that PAI teachers also play a vital role in fostering an inclusive and moderate school culture. Through activities such as fostering a culture of consultation, social cooperation, joint religious activities, and student organisation mentoring, teachers help create an educational environment that values tolerance and diversity. This role becomes increasingly important amidst the growing influence of digital media, which often presents intolerant and radical narratives amongst the younger generation. In such a situation, PAI teachers are required not only to be

educators but also moral guides capable of helping students filter information and understand religious teachings in a more balanced manner.

However, some studies also point to problems regarding role modelling within the educational environment. Risdayanti and Nurbayani found that some educators still exhibit individualistic behaviour, lack sensitivity to social issues, and are not yet fully capable of embodying the values of Pancasila in their daily lives (Nurbayani & Amiruddin, 2024; Risdayanti, 2024). This situation creates a dissonance between the values taught in the classroom and the social reality witnessed by pupils. Consequently, the internalisation of Pancasila values and religious moderation becomes less than optimal. These findings indicate that strengthening teachers' character is a crucial component in the successful integration of Pancasila values into PAI (Islamic Education) lessons. Consequently, teachers are not only required to possess academic competence but also moral integrity and social exemplarity capable of serving as a tangible example for students in their daily lives.

4. The Challenge of Internalising the Values of Pancasila in the Digital Age

The role of Islamic Religious Education (IRE) teachers in instilling the values of Pancasila and religious moderation has become increasingly important amid the growing challenges of the digital age. While the previous subsection noted that teachers serve as moral and social role models in shaping students' character, this role faces far more complex challenges in the context of digitalization. Today's youth live in an environment of highly open information, where social media and digital platforms serve as the primary spaces for shaping their opinions, identities, and patterns of social interaction. As a result, students learn not only from teachers and the school environment but also from various narratives circulating online, both positive and negative. This situation means that the internalization of Pancasila values and religious moderation faces new challenges that cannot be fully addressed through formal classroom instruction.

Research findings indicate that the advent of the digital age has become one of the greatest challenges to the internalisation of Pancasila values among the younger generation, particularly students at Madrasah Aliyah. The high intensity of internet and social media use means that students are gaining their understanding of social and national issues primarily through digital spaces rather than through formal education at school or within the family environment. This situation indicates a shift in the sources shaping the character of the younger generation, from educational institutions towards digital media. Consequently, the values of Pancasila, which should be acquired through a structured educational process, are often overshadowed by the narratives circulating on social media.

Afsi, Prihatin and Yunas explain that globalisation and the development of digital media are driving the younger generation closer to global culture rather than local culture and national values (Afsi et al., 2025; Prihatin et al., 2024; Yunas, 2024). This phenomenon has led to a rise in individualism, pragmatism and a tendency towards excessive self-expression among students. In the digital space, young people are more frequently exposed to global popular culture that emphasises individual freedom over the values of togetherness, mutual cooperation, and social solidarity, which are the core characteristics of Pancasila. Consequently, some students are beginning to experience a shift in social orientation and a weakening sense of attachment to their national identity. In addition to influencing ways of thinking and social behaviour, digital media has also become a space vulnerable to the spread of intolerance, hate speech, and radicalism. Research findings indicate that various provocative content, transnational ideological propaganda, and extremist religious information can be accessed very easily by the younger generation via digital platforms. This situation is exacerbated by the increasing spread of hoaxes and disinformation on social media, which often exploit issues of religion and identity as tools for mobilising public opinion. In such circumstances, students with low digital literacy skills are the group most vulnerable to being influenced by narratives of intolerance and anti-nationalism.

These findings indicate that the challenge of internalising the values of Pancasila in the digital age is not only related to technological issues, but also concerns changes in patterns of social interaction and the formation of identity among the younger generation. Consequently, the role of Islamic Education teachers, as discussed previously, becomes increasingly strategic—not only as educators and moral role models, but also as mentors to students in navigating the dynamics of the digital space. Islamic Religious Education bears a significant responsibility to strengthen ethical digital literacy, foster national consciousness, and instil religious moderation so that students can adopt a critical, tolerant, and responsible approach to using social media. Thus, the integration of Pancasila values and religious moderation into Islamic Religious Education (PAI) lessons is a crucial step in shaping the character of the younger generation to be religious, nationalistic, and adaptable to the challenges of the digital age.

5. Matrix for the Integration of Pancasila Values into Islamic Education

Table 3. Integrating the Values of Pancasila into Islamic Education

The Principles of Pancasila	Integration in Islamic Education	Implementation of Learning
Belief in the One and Only God	Strengthening religious devotion and moral values	The practice of worship, gratitude and good character
A Just and Civilised Humanity	Fostering empathy and social awareness	Zakat, charitable giving, community service

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Indonesian Utility	Strengthening brotherhood and tolerance	Cross-cultural dialogue and consultation
Sovereignty of the people	Democratic learning	Discussions, class meetings
Social Justice	Strengthening social responsibility	Cooperation and mutual assistance

The matrix for integrating the values of Pancasila into Islamic Religious Education (PAI) demonstrates that each principle of Pancasila is closely linked to the values of Islamic teachings. This integration is not limited to the theoretical aspects of the curriculum but is also realised through educational practices and social habits within the school environment. The first principle, Belief in One Supreme God, is integrated through the strengthening of religiosity, the cultivation of worship, a sense of gratitude, and the development of noble character in students. In this context, PAI serves to build students' spiritual awareness so that they do not merely view religion as a formal ritual, but also as the foundation for moral development and social responsibility in daily life.

Meanwhile, the second and third principles of Pancasila are integrated through the reinforcement of humanistic values, tolerance, and brotherhood. Islamic Education instils empathy, social awareness and respect for others through the practice of zakat, infaq and sadaqah, as well as community service activities within the school environment. The value of Indonesian unity is realised through the strengthening of ukhuwah Islamiyah (Islamic brotherhood), ukhuwah wathaniyah (national brotherhood) and ukhuwah insaniyah (human brotherhood), which encourage students to appreciate diversity in culture, language and belief. The implementation of these values is evident in cross-cultural dialogue, deliberation, and cooperation among students, aimed at fostering a harmonious and inclusive school environment.

Furthermore, the fourth and fifth principles of Pancasila are integrated through democratic learning and the reinforcement of students' social responsibility. In Islamic Education lessons, students are encouraged to engage in discussion, express their opinions politely, and respect the outcomes of deliberation as part of their democratic education. Meanwhile, the value of social justice is realised through cooperation, mutual assistance, and fostering a sense of concern for the common good. These findings indicate that the integration of Pancasila values into Islamic Education (PAI) lessons is not only focused on the acquisition of knowledge, but is also aimed at the holistic development of students' social, religious and national character.

6. Conceptual Integration of Islamic Education and Pancasila

Based on a synthesis of the analysed literature, this study formulates a conceptual model referred to as the "Integrative Model of Islamic Religious Education (PAI) and Pancasila in Strengthening Religious Moderation". This model represents the study's conceptual contribution in explaining how the values of Pancasila can be systematically

integrated into Islamic Religious Education (PAI) to shape the character of students who are religious, nationalistic, tolerant, and moderate. The model stems from findings of previous research indicating that the strengthening of religious moderation cannot be achieved solely through a cognitive approach or the mere delivery of religious content, but requires the integration of national values, social role modelling, school culture, and the ability to navigate the challenges of the digital age.

This integrative model consists of four interrelated main elements, namely: (1) curriculum integration; (2) teacher role modelling; (3) school culture; and (4) ethical digital literacy. These four elements form a unified whole that serves to strengthen the internalisation of Pancasila values and religious moderation in the lives of students. This model demonstrates that PAI education should not be understood merely as a process of transferring religious knowledge, but must be directed towards the formation of social and national character that is adaptable to the changing times. Thus, the integration of Pancasila values into PAI does not merely yield theoretical understanding, but also shapes the students' mindset, attitudes, and behaviour in their daily lives.

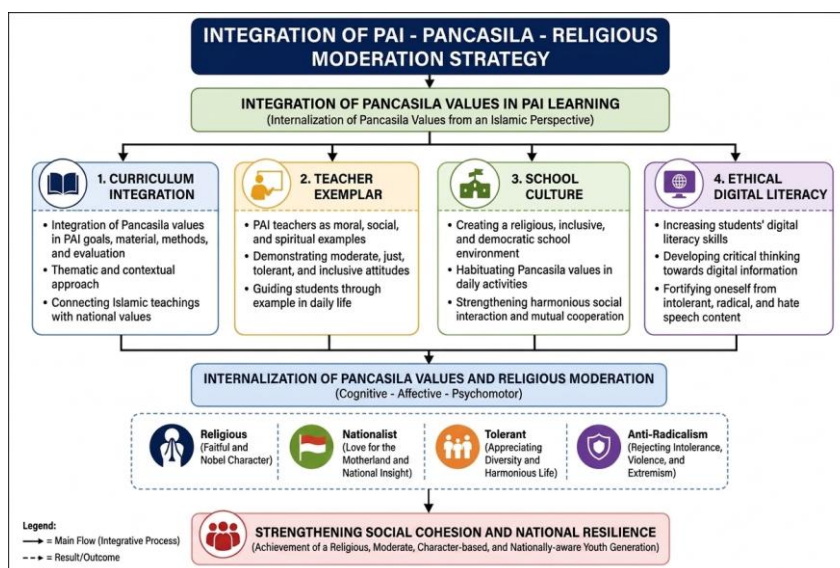


Figure 1. An Integrated Approach to Islamic Education, Pancasila and Religious Moderation

The first element in this model is curriculum integration. Based on the research findings, curriculum integration serves as the primary foundation for linking Islamic teachings with the values of Pancasila. In practice, teachers link the subjects of Aqidah Akhlak, the Qur'an and Hadith, Fiqh, and Islamic History and Culture with the values of tolerance, unity, social justice, consultation, and respect for diversity. This integration helps students understand that Islamic values and Pancasila are not contradictory, but rather mutually supportive in building a harmonious society. Through this approach, pupils not only understand Pancasila as the state ideology, but also as a set of values relevant to Islamic teachings and their social lives.

The second element is the exemplary role of teachers. Research findings indicate that PAI teachers hold a strategic position as moral and social figures who serve as real-life examples for pupils. Teachers' exemplary behaviour serves as a highly effective means of internalising values, as pupils tend to imitate the behaviour they observe in their daily lives. Attitudes such as tolerance, fairness, openness to dialogue, respect for diversity, and a sense of social responsibility represent concrete examples of the implementation of Pancasila values and religious moderation that pupils can emulate. In this model, teachers' exemplary behaviour serves to strengthen the affective dimension of learners, so that the values learnt in the classroom do not remain merely at the cognitive level, but develop into tangible social behaviour.

The third element is school culture. Research findings indicate that the internalisation of Pancasila values and religious moderation will be more effective if supported by an inclusive and participatory school environment. School culture is fostered through social practices such as consultation, cooperation, community service, the Scouts, student organisations, and religious activities that cultivate tolerance and social solidarity. In this context, the school serves as a social space that enables pupils to put the values of Pancasila into practice in real life. An inclusive school culture helps students learn to respect differences, work together with others, and build a collective awareness as part of a diverse society.

The fourth element is ethical digital literacy. Research findings show that the digital age presents serious challenges to the internalisation of Pancasila values and religious moderation. Today's young generation is highly vulnerable to exposure to hoaxes, hate speech, intolerance, and radical propaganda via social media. Therefore, strengthening digital literacy is a crucial component of this integrative model. Ethical digital literacy is not merely about the ability to use technology, but also the ability to be critical, wise, and responsible in both receiving and disseminating information. In the context of Islamic Education (PAI) learning, ethical digital literacy serves as a bulwark against the infiltration of intolerant ideologies whilst strengthening students' moral and national consciousness in the digital space.

The four elements in this integrative model are interrelated and inseparable from one another. Curriculum integration builds the foundation of students' knowledge and understanding of the relationship between Islam and Pancasila. Teachers' exemplary conduct reinforces the internalisation of values through concrete behavioural examples. School culture fosters inclusive and tolerant social habits, whilst ethical digital literacy helps learners address the challenges of globalisation and the development of digital media in a critical and responsible manner. Thus, the PAI-Pancasila integrative model for strengthening religious moderation demonstrates that the development of religious and

nationalist character in the younger generation requires a comprehensive, contextual, and sustainable educational approach.

This conceptual model also constitutes an original contribution of this research to the development of studies on Islamic Religious Education and religious moderation in Indonesia. Until now, the majority of research has only addressed religious moderation or the internalisation of Pancasila values in a piecemeal manner. This study demonstrates that the strengthening of religious moderation will be more effective if carried out through the systematic integration of Pancasila values, Islamic Education (PAI) learning, school culture, teacher role modelling, and digital literacy. Therefore, this model can serve as a conceptual framework for the development of character education and religious moderation in Madrasah Aliyah and other Islamic educational institutions.

B. Discussion

A Model for Integrating Islamic Religious Education (PAI) and Pancasila into a Strategy for Religious Moderation

Research findings indicate that the integration of Pancasila values into Islamic Religious Education (PAI) holds significant relevance in the context of contemporary Indonesian education. Amidst the growing influence of globalisation, the development of information technology, and the penetration of digital media into the lives of the younger generation, the shift in the orientation of PAI from merely the transmission of religious knowledge towards the formation of national character indicates a paradigm shift in Islamic education from a normative-doctrinal approach towards a transformational and contextual approach. In the context of Indonesia's multicultural society, PAI is no longer sufficient merely as a medium for the transfer of theological understanding; rather, it must be capable of fostering social awareness, tolerant attitudes, and the ability of students to navigate the dynamics of diversity and the challenges of the digital age. These findings indicate that the effectiveness of PAI in strengthening religious moderation is largely determined by its ability to integrate religious values with national values in a practical manner within the social lives of students.

PAI plays a vital role in shaping students' personalities through the instilling of moral values, ethical conduct, and the cultivation of behaviours consistent with the national identity of Indonesia. In this context, religious education must not merely emphasise the cognitive dimension, but must also address the affective and psychomotor aspects so that the values learnt truly shape pupils' character in their daily lives (Komariah & Nihayah, 2023; Lili Sholehuddin Badri & Ahmed Abdul Malik, 2024; Masturin, 2022).

Conceptually, the integration of Pancasila values into PAI demonstrates a convergence between Islamic values and Indonesia's national ideology. Islam, as a religion of mercy for all creation, embodies universal principles such as justice, brotherhood, tolerance, balance, and respect for humanity, which are in harmony with the principles of Pancasila. The integration of PAI and Pancasila is a strategic step in

strengthening the religious character of students; integration is not merely about knowledge of ideology, but rather ideology serves as the foundation of students' religiosity, thereby fostering a strong character. This finding reinforces the views of Bouchier and Syafi'ah, who assert that the integration of spiritual values and national ideology is a strategic step in building the character of the Indonesian nation (Bouchier, 2019; Syafi'ah, 2024). Thus, Pancasila is not merely understood as the foundation of the state, but also as a living value implemented through the practice of PAI education.

A learning approach focused solely on cognitive aspects results in students understanding the context of Pancasila only in theory, whilst they struggle to apply the values of Pancasila in their daily lives. Students understand Pancasila merely as a normative concept without being able to implement it in social life. This situation indicates a gap between students' knowledge and social practice. Therefore, PAI learning needs to be directed towards a holistic approach that emphasises the integration of students' understanding, habit formation, and social experience. This finding aligns with the views of Hakim and Rahmadani, who emphasise the importance of thematic and interdisciplinary approaches in PAI education so that students can see the connection between religious teachings and national values in the context of real life (Hakim et al., 2025; Rahmadani et al., 2023). Through this approach, students not only understand values theoretically but also undergo a process of internalisation that shapes their social behaviour.

In this context, religious moderation becomes a key element in the integration of Pancasila values and PAI. Research findings indicate that religious moderation is positioned as a preventive strategy in addressing intolerance, radicalism and the rise of exclusionary attitudes within educational settings. Islamic Religious Education serves as a vehicle for internalising the values of moderation through teaching that encourages students to think critically, value diversity and foster tolerance in social life. Fasyiransyah's study highlights the importance of Islamic Religious Education (IRE) teachers' strategies in instilling the concept of religious moderation through inclusive learning, whilst Huda emphasises the need for the integration of moderate Islamic education with an inclusive approach in schools. Gustina even states that the internalisation of religious moderation in Islamic Religious Education is a crucial component in strengthening national awareness in the era of the Fourth Industrial Revolution (Fasyiransyah et al., 2025; Gustina & M, 2025; Huda, 2024).

The strengthening of religious moderation is also achieved through the integration of the values of balance, tolerance, and respect for diversity into the learning process. Arifinsyah explains that the integration of religious moderation into PAI is a preventive measure to ensure that students do not become entangled in extremist behaviour that has the potential to undermine social harmony (Arifinsyah et al., 2020). Mazyra echoed

this sentiment, emphasising that religious moderation aims to foster an adaptive attitude towards the social and cultural pluralism of Indonesian society (Mazyra & Irfani, 2024). In this context, religious moderation is understood not only as a theological concept, but also as a pattern of social interaction that encourages students to live peacefully and harmoniously amidst diversity.

Research findings also show that the internalisation of Pancasila values in Islamic Education is realised through the integration of the principles of Pancasila into learning materials and social practices at school. The dimension of religiosity in the first principle is internalised through the cultivation of worship, gratitude, and the moral responsibility of students. The second principle is realised through the cultivation of empathy, respect for human rights, and social activities such as zakat, infak, and community service. Meanwhile, the third principle is implemented through the strengthening of *ukhuwah Islamiyah*, *ukhuwah wathaniyah*, and *ukhuwah insaniyah*, which foster a sense of unity amidst diversity. The values of democracy and deliberation in the fourth principle are realised through discussions, class deliberations and participatory learning, whilst the fifth principle is internalised through the promotion of social justice, mutual cooperation and concern for the common good. These findings indicate that PAI serves as a strategic space for ensuring that the values of Pancasila are not merely understood as the state ideology, but are also practised in students' daily lives.

In addition to curricular aspects, teachers' exemplary conduct is also a key factor in the successful internalisation of Pancasila values and religious moderation. PAI teachers do not merely act as conveyors of learning material, but also as moral figures who serve as role models for their students. Akhyar explains that PAI learning must be realised through the teachers' genuine exemplary behaviour in their daily conduct, such as being modest, not arrogant, respecting differences, being fair, and being helpful (Akhyar et al., 2023). These findings demonstrate that students find it easier to internalise values through social experiences and concrete examples rather than through the mere presentation of theory. Thus, teachers function as role models who represent the integration of religious and national values in the practical realities of social life. However, the challenge of internalising the values of Pancasila has become increasingly complex due to the development of digital media. Today's young generation is more likely to construct their social identity through social media than through formal education. Consequently, students are more vulnerable to the infiltration of intolerant ideologies, hate speech, and radical propaganda circulating on digital platforms. This situation indicates that strengthening religious moderation cannot be achieved through conventional teaching alone, but must also be accompanied by the development of ethical digital literacy. In this context, PAI teachers bear a significant responsibility to guide students so that they are able to think critically, use social media wisely, and are not easily influenced by extreme religious narratives. Thus, the integration of Pancasila values and

religious moderation within PAI constitutes a strategic step in fostering a younger generation that is religious, tolerant, nationalistic, and adaptable to the challenges of the digital age.

From a broader perspective, this study demonstrates that the integration of Pancasila values and religious moderation within Islamic Education (PAI) has strategic implications for the development of social cohesion and national resilience. Education serves not only to produce academically excellent students but also to shape a generation imbued with national consciousness, social responsibility, and the ability to live harmoniously amidst the diversity of Indonesian society. Therefore, the main contribution of this study lies in the formulation of an integrative PAI–Pancasila model as a conceptual framework for strengthening religious moderation in Madrasah Aliyah. This model emphasises that the strengthening of religious moderation cannot be carried out in a piecemeal manner, but must be built through the simultaneous and continuous integration of the curriculum, teacher role modelling, school culture, and ethical digital literacy.

IV. Conclusion

This study demonstrates that the integration of Pancasila values into Islamic Religious Education (PAI) plays a strategic role in strengthening religious moderation in Madrasah Aliyah. Amidst the rapid pace of globalisation, the development of digital media, and increasing exposure to transnational ideologies, the internalisation of national values among the younger generation faces increasingly complex challenges. The research findings indicate that the process of reinforcing Pancasila values cannot be achieved solely through a cognitive approach and the rote memorisation of norms, but must be realised through learning that engages the affective and psychomotor dimensions of the students. In this context, Islamic Education (PAI) serves not only as a means of transmitting religious knowledge but also as an instrument for shaping religious, nationalistic, tolerant, and moderate character.

The main findings of this study indicate that the reinforcement of religious moderation through PAI education occurs through four key elements: curriculum integration, teacher role modelling, school culture, and ethical digital literacy. Curriculum integration is achieved by linking PAI content to the values of Pancasila, such as tolerance, unity, social justice, and deliberation. Teacher role modelling is a crucial factor in shaping students' moderate behaviour through concrete examples in daily life. An inclusive school culture reinforces social norms based on tolerance and mutual cooperation, whilst ethical digital literacy acts as a bulwark against the spread of intolerance, hate speech and radicalism in the digital sphere. Based on this synthesis, this study formulates the "Integrative Model of PAI–Pancasila in Strengthening Religious Moderation" as the study's main conceptual contribution.

This study also demonstrates that the integration of Pancasila values and religious moderation into PAI teaching has significant practical implications for the world of education. Schools and madrasahs need to strengthen character education policies based on religious moderation through the development of an integrative curriculum, the fostering of an inclusive school culture, and the enhancement of students' digital literacy. Furthermore, PAI teachers need to receive ongoing training on strategies for teaching religious moderation, dialogical approaches, and the development of ethical digital literacy so that they can address educational challenges in the digital age in a more adaptive and contextual manner. Nevertheless, this study has several limitations. The research was conducted using a systematic literature review approach; consequently, all the data analysed were derived from literature sources and did not involve direct field research in Madrasah Aliyah. Furthermore, this study focused primarily on conceptual analysis and theoretical synthesis; therefore, it did not empirically measure the effectiveness of implementing the integrative PAI–Pancasila model in teaching practice within schools.

Therefore, further research is recommended to conduct empirical studies using qualitative or mixed-methods approaches to test the implementation of the PAI–Pancasila integrative model in Islamic Religious Education across various educational contexts. Further research is also important to analyse the influence of digital media on the formation of religious moderation among students, including the development of a digital literacy model based on Pancasila values and Islamic education. Thus, the synergy between Pancasila, religious moderation, and PAI learning is expected to become a comprehensive strategy in building a young generation that is religious, nationalistic, moderate, tolerant, and capable of maintaining social cohesion amidst Indonesia's pluralistic society.

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