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INSERTION OF MODERATE ISLAMIC VALUES INTO THE MERDEKA CURRICULUM AND ITS IMPLICATIONS FOR EDUCATIONAL PRACTICE

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Abstract

Indonesia's sociocultural diversity requires an educational approach that can address intolerance and radicalism while strengthening social cohesion. This study analyzes the integration of moderate Islamic values (*wasathiyyah*) into the Independent Curriculum (*Kurikulum Merdeka*) and examines its implications for students' character development. Employing qualitative library research, the study drew primary data from official policy documents, particularly Regulation of the Minister of Education, Culture, Research, and Technology Number 12 of 2024, and secondary data from relevant academic journal articles and books. The data were systematically examined through content analysis, with source triangulation used to enhance the validity of the findings. The analysis reveals that moderate Islamic values are integrated at three interconnected levels: philosophical, curricular, and pedagogical. At the philosophical level, the curriculum aligns a humanistic educational paradigm with the principle of *rahmatan lil 'alamin*. At the curricular level, the values of *tawassuth*, *tasamuh*, and *i'tidal* are aligned with the dimensions of the Pancasila Student Profile and the Pancasila Student Profile Strengthening Project (P5). At the pedagogical level, differentiated instruction, pedagogical flexibility, and dialogical-contextual

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learning facilitate meaningful engagement with religious and national values. Collectively, these forms of integration have important implications for fostering inclusive character, reducing exclusivism, and preventing radicalism within educational institutions while reinforcing harmony between religious commitment and national belonging (*al-muwathanah*). The study concludes that integrating moderate Islamic values into the Independent Curriculum represents a paradigmatic shift from textual-doctrinal transmission toward contextual-axiological character formation. These findings contribute a conceptual and policy-based foundation for developing contemporary Islamic Religious Education curricula and advancing inclusive educational practices in Indonesia.

Keywords: Character Education; Independent Curriculum; Islamic Religious Education; Moderate Islamic Values; Religious Moderation

INTRODUCTION

Indonesia is a multicultural country with a high level of diversity, encompassing ethnicity, culture, language, race, and religion. This diversity constitutes a national treasure and serves as an essential foundation for national unity, as affirmed by the motto "Bhinneka Tunggal Ika." However, at the same time, plurality also carries the potential for conflict if not managed with an inclusive and equitable approach (Steven & Purba, 2024). In this context, education plays a strategic role as a means of shaping the perspectives, attitudes, and character of the younger generation, enabling them to live harmoniously amidst differences.

In recent decades, Indonesia has faced serious challenges in the form of rising intolerance, exclusivism, and radicalism, often in the name of religion. This phenomenon occurs not only in public spaces but has also begun to penetrate educational institutions. Various surveys indicate that some students have ideologically intolerant tendencies, and a small number have even demonstrated extreme attitudes in their behavior and religious views (Muhtarom & Ichsan, 2025). This situation indicates a fundamental problem in the process of internalizing religious values in educational environments, particularly in terms of understanding Islam as friendly, just, and balanced (Prayitno & Wathoni, 2022).

Islam, as a religion of mercy for all the worlds, teaches the principles of balance (*wasathiyyah*), justice (*i'tidal*), tolerance (*tasamuh*), deliberation (*shura*), and respect for humanity and local culture (Istiyani et al., 2021). However, these noble values are not always fully articulated in formal educational practices. Conversely, religious education sometimes falls into a textual, normative, and less contextual approach, thus opening up space for the

emergence of rigid and exclusive religious understandings. Therefore, mainstreaming moderate Islamic values in the education system is a necessity. The Indonesian government has responded to these challenges through various strategic education policies, one of which is curriculum reform. The Independent Curriculum (*Merdeka Belajar*), which has been gradually implemented since 2022, is an educational transformation effort that emphasizes character building, learning flexibility, and holistic student competency development (Ichsan, Samsudin, et al., 2023). This curriculum is designed to provide greater space for educational units and educators to develop contextual, relevant, and student-centered learning.

One of the main characteristics of the Independent Curriculum is its emphasis on the Pancasila Student Profile, which encompasses the dimensions of faith, devotion to God Almighty, and noble character; global diversity; mutual cooperation; independence; critical thinking; and creativity (Wahidah et al., 2024). These dimensions strongly overlap with moderate Islamic values, such as justice, tolerance, balance, non-violence, and respect for differences and local cultures. It means that the Independent Curriculum provides a strategic space for systematically and sustainably integrating moderate Islamic values (Sirojuddin & Hairunnisa, 2025). However, in practice, the integration of moderate Islamic values into the Independent Curriculum is not yet fully understood conceptually and operationally. Some educators still experience confusion in translating the values of religious moderation into learning outcomes, teaching materials, and concrete learning activities (Khusaini & Inayati, 2022). Furthermore, academic studies specifically addressing the process of inserting moderate Islamic values into the Independent Curriculum are still relatively limited, particularly those conducted through a comprehensive literature review approach.

The inclusion of moderate Islamic values in the Independent Curriculum is not intended to increase the burden of learning materials, but rather as an effort to strengthen value orientation throughout the educational process. This integration can be achieved through strengthening learning objectives, selecting essential content, adopting a dialogical pedagogical approach, and instilling attitudes and character through meaningful learning experiences. Values such as *tawassuth* (the middle path), *tasamuh* (tolerance), *i'tidal* (justice), deliberation, role modeling, nonviolence, patriotism, and respect for culture can be internalized contextually according to the characteristics of the students and the educational environment. This study is important because education plays a long-term role in shaping the religious orientation of the younger generation. Without a moderate and inclusive value framework, education has the potential to become fertile ground for the growth of exclusive

and extreme attitudes. Conversely, by strengthening moderate Islamic values, education can become a strategic tool for building a just, tolerant, and civilized society.

The insertion of moderate Islamic values (*wasathiyah*) into the Independent Curriculum is a major concern in contemporary Islamic education studies to counter radicalism and strengthen the inclusive character of students. A study by Nurhalisa (2025) confirmed that the Independent Curriculum provides flexibility through Differentiated Learning and the Pancasila Student Profile Strengthening Project (P5), which technically makes it easier for teachers to integrate the principles of tolerance, justice (*'adl*), and balance (tawazun) into Islamic Education (*Pendidikan Agama Islam*/PAI) materials. This aligns with the findings of Wibowo (2024) who highlighted the positive implications of such integration for the formation of an inclusive school climate, where students demonstrate an increased understanding of religious moderation and mutual respect for differences across ethnicities, religions, and races. Furthermore, Maghfiroh et al. (2025) found that the implementation of Islamic moderation through P5 effectively reduces the potential for identity-based bullying and fosters a harmonious sense of citizenship. However, research by Armayanti and Nasution (2026) reminds us that the success of internalizing these moderate values is highly dependent on teachers' pedagogical readiness in compiling contextual teaching materials and the support of a conducive school culture.

Some of the previous studies mentioned above focused on implementation aspects in the field using a case study approach. Research specifically examining the conceptual framework and moderate Islamic values embedded in the Independent Curriculum through literature reviews is still relatively limited. Therefore, this study is strategically positioned to fill this academic gap.

Based on this background, this article aims to examine in-depth the forms of insertion of moderate Islamic values in the Independent Curriculum and their implications for strengthening students' character. This study is expected to provide a theoretical contribution to the development of moderate Islamic education discourse, while also serving as a practical reference for educators and policymakers in implementing the Independent Curriculum, which is oriented towards the values of religious moderation. Thus, the insertion of moderate Islamic values in the Independent Curriculum is not only a pedagogical necessity but also a cultural and ideological strategy for maintaining the integrity of the diverse Indonesian nation. Education based on moderation is expected to produce a generation that

is not only academically intelligent but also morally mature, inclusive in its thinking, and responsible as citizens and religious communities.

METHODS

The researchers in this study employed a qualitative approach with library research. This approach was used to deeply understand and analyze the concept and forms of moderate Islamic values embedded in the Independent Curriculum. Library research was chosen because the research data was obtained from various written sources relevant to the study's focus and did not involve direct data collection in the field (Creswell, 2013; Moleong, 2018). This research is descriptive-analytical, describing the data found and then analyzing it based on the concepts of religious moderation and Islamic education.

The data sources in this study consist of primary and secondary data. Primary data consist of official documents related to the policy and implementation of the Independent Curriculum, specifically Regulation of the Minister of Education, Culture, Research, and Technology of the Republic of Indonesia Number 12 of 2024 concerning the Curriculum for Early Childhood Education, Elementary Education, and Secondary Education, as well as other official documents containing the framework, principles, learning outcomes, and implementation of the Independent Curriculum. Secondary data were obtained from books, scientific journal articles, previous research results, and other academic works relevant to the themes of moderate Islam, religious moderation, Islamic education, character education, and curriculum development. Source selection was based on relevance to the research focus, source credibility, and their relevance to the discussion regarding the integration of moderate Islamic values in education.

Data collection was conducted through documentation studies. The data collection phase included searching, selecting, reading, and recording various documents and literature relevant to the research topic. The obtained sources were then grouped by theme, namely the concept of moderate Islam, the principles of religious moderation, the characteristics of the Independent Curriculum, and the forms and spaces for inserting moderate Islamic values into learning. The collected data were then selected based on their suitability to the research problem formulation (H. Hasan et al., 2025; Rijali, 2019).

The data were analyzed using content analysis (Sulistiyo, 2023). This technique was used to identify, categorize, and interpret information contained in policy documents and

academic literature regarding moderate Islamic values and the Independent Curriculum. The analysis was conducted systematically through several stages: (1) determining the unit of analysis, in the form of concepts, values, principles, and policies related to moderate Islam and the Independent Curriculum; (2) selecting data, by selecting information relevant to the research focus; (3) categorizing data, based on the themes and values found; (4) interpreting data, by linking the findings to the concept of religious moderation and Islamic education; and (5) compiling the results of the analysis descriptively and analytically to answer the research problem formulation. Through these stages, the research was directed at finding forms of moderate Islamic values that can be inserted into the Independent Curriculum and explaining their relevance to the formation of students' character.

Data validity was ensured through source triangulation. Triangulation was performed by comparing information obtained from various sources, such as government policy documents, books, scientific journal articles, and previous research results. Comparisons between sources were conducted to ensure the consistency of information, strengthen interpretation, and reduce the possibility of bias in the analysis process. In this way, research results are expected to have an adequate academic basis and be scientifically accountable.

RESULTS

The Incorporation of Moderate Islamic Values into the Independent Curriculum

1. Insertion of Moderate Islamic Values at the Philosophical Level of the Curriculum

The study's findings demonstrate that the Independent Curriculum philosophically aligns deeply with the principles of moderate Islam (*wasathiyyah*). Ontologically and epistemologically, this curriculum shifts educational orientation from a rigid and mechanistic approach to a holistic and humanistic paradigm. This alignment is not born by chance, but rather is rooted in the fundamental view that education must foster the full potential of humanity. In this context, *wasathiyyah* values serve as a conceptual foundation that bridges the gap between individual self-actualisation needs, the demands of contemporary development, and inclusive religious norms (S. Hasan & Nurharirah, 2026).

The Independent Curriculum's emphasis on balancing cognitive, affective, and psychomotor aspects directly reflects the principles of *tawassuth* (moderation) and *i'tidal* (uprightness and justice). Learning is no longer dominated solely by academic achievement, but rather integrates the cultivation of feelings, thoughts, and intentions. The harmonisation

of these three dimensions prevents the emergence of extreme mindsets—both exclusive doctrinal extremism and secular reductionism that ignores spiritual moral values (Fadlullah et al., 2026). Thus, this curriculum philosophy actively curbs the seeds of radicalism and social alienation from the conceptual level of education.

Furthermore, the Independent Curriculum redefines the essence of education from merely the transmission of knowledge (*ta'lim*) to a process of character development and the formation of social awareness (*tarbiyah* and *ta'dib*). This orientation aligns with the essence of Islam as *rahmatan lil 'alamin*—teachings that bring benefit and compassion to all of nature (Nurhikma, 2026). Through an emphasis on character development, the learning process is directed toward producing students who are not only intellectually intelligent but also possess social sensitivity, cross-cultural empathy, and a moral responsibility to maintain harmony in a pluralistic society.

Ultimately, the insertion of moderate Islamic values at this philosophical level demonstrates that the integration of religion and the national education system is carried out substantively, not merely symbolically or formally. The Independent Curriculum does not overload students with superficial religious jargon, but rather instills universal Islamic values into the core of the curriculum—such as justice, humanity, and social sustainability. This approach ensures the emergence of a generation of educated individuals with an inclusive understanding of religion and prepared to contribute concretely to social and national life.

2. Insertion of Moderate Islamic Values into the Curriculum Structure

At the policy and structural level, the insertion of moderate Islamic values (wasathiyah) is organically realized through alignment with the Pancasila Student Profile in the Independent Curriculum. Key dimensions—such as faith, devotion to God Almighty, and noble character—have substantial overlap with the basic principles of religious moderation, including *tasamuh* (tolerance), *al-qudwah* (exemplary conduct), *tawazun* (balance), and *al-ishlah* (social improvement). This integration ensures that the national curriculum framework does not separate religious awareness from national awareness, but rather positions both as mutually reinforcing foundations of character within formal education (Amiruddin, 2025).

The methodological application of the curriculum through project-based learning (P5) facilitates a paradigm shift from doctrinal-textual education to a contextual and reflective approach. Through co-curricular projects, students not only rationally memorize religious dogma but also directly experience the dynamics of social interaction, cross-cultural

collaboration, and community problem-solving (Pratama & Dewi, 2023). This action-based learning experience allows the values of moderation to be internalized affectively and psychomotorically, transforming religious understanding from mere normative knowledge into daily habituation.

This integration strategy utilizes a cross-disciplinary approach, where moderate Islamic values are not isolated within a single Islamic Education (PAI) subject, but are instead infused into general subjects such as Civics, History, and Language. This non-dichotomous insertion model breaks down the barriers between religious studies and general studies, educating students to view science and social reality from an inclusive, humanistic, and culturally and religiously diverse perspective.

The long-term implication of this integrated curriculum structure is the creation of a school ecosystem that is resilient to potential exclusivism, bullying, and religious radicalism among adolescents. By equipping students with critical reasoning and a mature understanding of religion, this curriculum produces a young generation with a strong religious identity as well as high civic literacy skills, ready to actively contribute to maintaining harmony in a pluralistic society (Elan et al., 2026).

3. Insertion of Moderate Islamic Values in the Learning Process

The development of the national curriculum through the Independent Curriculum provides a highly adaptive structural foundation for responding to the needs of 21st-century character education. Analysis of curriculum documents shows that the flexibility offered by the Independent Curriculum opens up ample space for teachers to contextualize learning according to the social realities of students (Rahmasari et al., 2026). This pedagogical autonomy serves as a strategic medium for internalizing moderate Islamic values—such as deliberation (*shura*), non-violence (*la 'unf*), and recognition of local traditions and culture (*i'tiraf al-'urf*)—into the substance of the material and daily classroom dynamics.

The implementation of these values is reinforced through the application of a differentiated learning approach oriented towards individual student needs. This approach proactively encourages teachers to understand the diversity of students' backgrounds, both socially, culturally, and ideologically. This inclusive pedagogical practice indirectly fosters mutual respect, fosters empathy among students, and fosters a deep awareness of diversity, all of which are the core elements of religious moderation (*wasathiyyah*) (Syafi'i & Suriyani, 2025).

Furthermore, the integration of moderate values into the learning process serves as a dialectical space that harmoniously reconciles Islamic teachings with national realities. When religious values are no longer taught in a rigid, textual manner but instead are dialogued with the Indonesian context, transformative classrooms successfully stem the potential for radicalism from an early age. This type of learning formation effectively prevents the growth of exclusive attitudes, narrow-minded fanaticism, and extremist ideologies within the school environment.

This means that the internalization of moderate Islam within the Independent Curriculum not only shapes academic intelligence but also strengthens the foundation of students' character as inclusive citizens. This educational process, which respects diversity, produces a young generation with a strong religious commitment and a strong national commitment. Thus, the classroom becomes not merely a place for the transfer of knowledge, but also an ideological bastion that maintains the sustainability of pluralism and peace in a multicultural society (Anandari, 2026).

DISCUSSION

Implications of Inserting Moderate Islamic Values in the Independent Curriculum

1. Strengthening Student Character

The inclusion of moderate Islamic values (*wasathiyah*) in the Independent Curriculum has profound implications for the character development of students amidst the reality of pluralistic Indonesian society. Religious education is no longer presented doctrinally or rigidly, but rather integrated into project-based and contextual learning relevant to everyday life. This approach encourages the emergence of a religious yet inclusive generation, where values such as justice (*'adl*), balance (*tawazun*), and tolerance (*tasamuh*) are internalized as life values. Students' character is encouraged to develop holistically, so that individual piety aligns with social piety oriented towards the common good (Jufri, 2026).

Strategically, strengthening these values of moderation serves as a preventative bulwark against potential exposure to extreme understandings and religious exclusivism from an early age. In today's digital age, the fragmented flow of information and religious narratives can easily influence students' perspectives. By instilling a welcoming approach to religion, respecting differences, and prioritizing dialogue, the Independent Curriculum equips students with critical and mature religious literacy. This prevents polarization in the school

environment and fosters habits of peaceful interaction amidst diverse socio-religious backgrounds (Anandari, 2026).

This implication also strengthens the integration between religious values and national identity, as embodied in the Pancasila Student Profile, particularly in the dimensions of "Faith, Devotion to God Almighty, and Noble Morals" and "Global Diversity." Learning does not separate being a devout Muslim from being a nationalist citizen; the two are mutually supportive. Instilling moderate Islamic values provides an understanding that loving one's country and respecting the rights of fellow citizens are integral to practicing religious teachings, thus achieving harmony between local, national, and spiritual values (Ulfa & Farih, 2025).

However, the success of this positive implication depends heavily on the pedagogical readiness of teachers and the school ecosystem as a whole. Instilling moderate values requires teachers who not only have a substantial mastery of the material but also possess an open mindset and are skilled at facilitating critical discussions in the classroom. Without adequate training and an inclusive school environment, the implementation of these values risks becoming merely a curricular formality. Therefore, strengthening the capacity of educators and providing teaching materials with a moderate perspective is crucial so that the transformation of students' characters can be realized in a real and sustainable manner.

2. Prevention of Radicalism and Intolerance in Educational Institutions

The instillation of moderate Islamic values (*wasathiyah*) in the Independent Curriculum has strategic implications as a primary preventive instrument against the penetration of radicalism and intolerant attitudes within educational institutions. Schools are often vulnerable to the infiltration of extremist ideologies that exploit the minds of students still in the process of searching for their identities. Through the inculcation of core values such as balance (*tawazun*) and tolerance (*tasamuh*) integrated into the materials and activities of the Independent Curriculum—such as the Pancasila Student Profile Strengthening Project (P5)—students are trained to identify and reject exclusive and confrontational religious narratives from an early age (Safitri et al., 2025).

This implication substantially shifts the paradigm of religious education from a rigid doctrinal pattern to a dialogical, inclusive, and critical-thinking approach. Religious education no longer teaches a simplistic black-and-white perspective on assessing differences, but rather equips students with mature religious literacy to understand the reality of plurality as a divine law that must be managed wisely. Through open and contextual classroom

discussions, students are encouraged to appreciate the diversity of doctrines and social traditions, significantly mitigating the potential for prejudice, religious-based bullying, or claims of a single truth (Daulay & Sazali, 2024; Sholeh & Rahman, 2025).

At the institutional level, the integration of these values of moderation transforms schools from mere platforms for the transfer of academic knowledge into solid ideological and social fortresses. Schools serve as safe spaces that foster a culture of peace, respect for human rights, and strengthen civic engagement, regardless of religious background. However, the effectiveness of this preventive function depends heavily on the commitment of educators to serve as role models for the values of moderation, as well as the school's courage in filtering teaching materials and extracurricular activities from the influence of intolerant narratives.

3. The Relevance of the Independent Curriculum to the Indonesian Context

The integration of moderate Islamic values (*wasathiyah*) strengthens the relevance of the Independent Curriculum to Indonesia's socio-cultural reality, which is naturally pluralistic and religious. Education in Indonesia is inextricably linked to the close interweaving of religious values and national spirit. By internalizing these values of moderation—particularly the principle of citizenship (*al-muwathanah*)—the Independent Curriculum successfully bridges the need for national education that not only pursues academic and digital advancement but also nurtures local wisdom and the spiritual roots of the community (Ichsan, Ibad, et al., 2023). It makes the curriculum feel grounded, responsive, and contextual to the challenges of diversity in the country.

Conceptually and practically, the instillation of the principle of al-muwathanah breaks down the artificial dichotomy between Islamic and national identities. A frequently erroneous narrative often arises that contrasts being a devout Muslim with being a citizen loyal to Pancasila and the Unitary State of the Republic of Indonesia. Through the contextual approach of the Independent Curriculum—such as through the Pancasila Student Profile Strengthening Project (P5)—students are taught to understand that national commitment, respect for the constitution, and active participation in maintaining national unity are tangible manifestations of religious teachings. Religiousness and nationalism are no longer viewed as separate entities, but rather as two mutually reinforcing pillars (Hashas et al., 2025).

The long-term implication of this relevance is the emergence of a young generation with a comprehensive national consciousness rooted in inclusive spirituality. Students are being shaped into citizens who are both religious and nationalistic—figures capable of

bringing religious ethical-spiritual values to advance the nation and strengthen social bonds amidst the dynamics of globalization. Thus, the Independent Curriculum serves not merely as a framework for school learning but also as a national cultural strategy that maintains national integration through the harmony of moderate religious values and the spirit of Indonesian unity.

4. Contribution to the Development of Contemporary Islamic Education

The theoretical contribution of this research enriches contemporary Islamic education discourse by offering a substantive epistemology of integration between Islamic values and the national curriculum framework. This research emphasizes that Islamic education in the modern era no longer needs to be separate or exclusive from the general education system, but can instead be harmoniously intertwined. By presenting the concept of *wasathiyah* (moderation) as a methodological bridge, this integration directs religious learning beyond the confines of mere textual memorization, transforming it into an ethical-spiritual foundation responsive to contemporary issues of humanity, social justice, and diversity.

The proposed insertion model fundamentally shifts from a normative-dogmatic approach to an adaptive, transformative, and contextual pedagogical approach. In the Independent Curriculum, the values of moderation are not imposed as a single doctrine to be memorized, but rather internalized through problem-based learning methods, critical discussions, and the Pancasila Student Profile Strengthening Project (P5). This approach provides space for students to reason maturely about religious teachings, correlate them with their surrounding social realities, and foster an awareness that Islamic values can be operationalized inclusively to respond to the dynamics of the times without losing their spiritual authenticity (Maulydia et al., 2023).

Practically, these findings provide a strategic reference for policymakers and curriculum developers in formulating the direction of Islamic education in Indonesia. This integrated model offers a concrete formulation of how religious education can be an effective instrument of reform to address the challenges of globalization, such as the widespread fragmentation of religious authority in digital media, social polarization, the crisis of tolerance, and the threat of radicalism among youth. This moderation-based religious education policy ensures that schools and madrasahs remain relevant as moral strongholds, producing an intelligent generation with a global perspective and proven character (Syahriani & Jannah, 2025).

More broadly, these theoretical and practical contributions have the potential to serve as a prototype or international benchmark for other Muslim countries in restructuring their Islamic education systems. Indonesia, with its experience in managing diversity through the principle of religious moderation, has demonstrated to the world that modernity, nationalism, and Islamic values can coexist harmoniously. Thus, the reconceptualization of contemporary Islamic education proposed in this study not only strengthens the national education system but also provides a valuable contribution to global Islamic civilization, a blessing for all the worlds..

Based on the results and discussion above, it can be concluded that the insertion of moderate Islamic values into the Independent Curriculum is a relevant and contextual pedagogical strategy. The Independent Curriculum provides a structural and methodological space that allows moderate Islamic values to be effectively internalized into the formal education system (Ririn, 2025). The success of this insertion depends heavily on the role of educators as agents of moderation who are able to translate Islamic values into inclusive and dialogical learning practices. Therefore, strengthening teachers' competency in understanding religious moderation is a key factor in the sustainable implementation of moderate Islamic values in the Independent Curriculum.

CONCLUSION

This study concludes that the insertion of moderate Islamic values—such as *tawassuth, tasamuh*, and anti-violence—in the Independent Curriculum (*Kurikulum Merdeka*) constitutes a transformational reconstruction of the Islamic Education (*Pendidikan Agama Islam*/PAI) paradigm based on embedded values that are systematically integrated into the curriculum structure, pedagogical strategies, and assessments. These findings prove that religious moderation has a direct correspondence with the dimensions of the Pancasila Student Profile, thus functioning as an ethical-spiritual basis that strengthens national ideology and dispels the dichotomy between religious values and the national education system. Theoretically and practically, the study results urge a shift from a textual-doctrinal approach to a contextual-axiological one as a preventive instrument against extremism and intolerance, while also providing a conceptual contribution in designing PAI that is *rahmatan lil 'alamin*, inclusive, and globally civilized.

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