



# Deradicalization through Religious Moderation: Strategic Frameworks for Fostering Communal Harmony and Social Cohesion

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## Abstract

This study aims to propose a strategic framework for deradicalization through religious moderation to foster communal harmony and social cohesion. The growing threat of religious radicalism disrupts social stability and challenges inclusive community dynamics. This research employs a qualitative approach using a multi-site case study design to gain in-depth contextual insights. Data were gathered through semi-structured interviews, observational field notes, and institutional document analysis. The collected data were analyzed using thematic analysis alongside interactive data condensation and coding techniques. Integrating Cooperative Learning and Problem-Based Learning fundamentally transforms Islamic Religious Education from passive text memorization into an active, meaningful experience that cultivates student character alongside critical thinking. The primary strength and scientific contribution of this paper lie in offering a novel conceptual framework that demonstrates how combining collaborative dynamics with authentic problem-solving synergistically enhances learning outcomes across cognitive, affective, and psychomotor domains, particularly within a pesantren-integrated secondary school environment. Furthermore, this dual-pedagogical strategy nurtures deep empathy and mutual respect among diverse student cohorts. It enables learners to critically dissect radical narratives through guided problem-solving exercises. The collaborative framework encourages reflective dialogue on religious tolerance and moderate values. Future research should empirically evaluate the long-term impact of this integrated framework across diverse socio-religious educational settings.

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## Introduction

The persistence of religious radicalism and violence claiming Islamic justification represents a critical global issue that threatens communal stability and social cohesion (Jegalus, Atang, & Binsasi, 2024; Sapriati, Rahayu, Kismiati, Zakirman, & Darajat, 2024). Addressing this challenge is paramount for modern pluralistic societies because unchecked extremism undermines democratic institutions, fractures interfaith relations, and exposes vulnerable youth to systemic radical indoctrination (Chanifah, 2026; Rahman, Ilyas, Alwi, & Zailani, 2024). Based on the fact across multi-religious nations reveal that extremist ideologies exploit geopolitical grievances and socio-economic divides to justify acts of terror under the guise of religious duty, such as sacred struggle or moral enforcement (Hermawan, Kurniawan, Anggraeni, Kadir, & Syahid, 2025; Muhsin, Maimun, & Ma'mun, 2024). Consequently, innocent populations face heightened security risks, while mainstream religious communities suffer from widespread stigmatization and external prejudice. Safeguarding societal harmony requires robust academic and practical frameworks capable of dismantling extremist narratives at their foundational level. Therefore, analyzing structured preventive mechanisms is not merely an academic exercise, but an urgent necessity for preserving national unity and peaceful coexistence.

The societal challenge stems from a deep-seated crisis of religious interpretation, coupled with a reactive tendency to attribute internal vulnerabilities exclusively to external geopolitical biases (Dinata, Budiarti, Musalwa, Syafril, & Amelia, 2025). While global political asymmetries and foreign policy grievances frequently serve as ideological catalysts for radical groups, relying solely on external scapegoating blinds communities to severe internal structural deficiencies (Huang, Mustakim, & Ghazali, 2024). Chief among these issues is the historical dominance of exclusive pedagogical approaches within Islamic education systems. Traditional instructional paradigms have long prioritized rigid truth claims, dogmatic instruction, and strict salvation exclusivity, effectively marginalizing pluralistic interpretations and engendering cognitive intolerance toward ideological or religious differences (Hak, Mustaqim, Baidowi, Qudsy, & Salehudin, 2025). This insular educational environment creates fertile ground for radical recruiters, who exploit young learners' lack of critical analytical capacity to instill binary, us-versus-them worldviews. When educational institutions unintentionally act as conduits for exclusive dogmatism rather than centers for critical thinking and civic empathy, social cohesion dissolves rapidly. The broader community is consequently left vulnerable to ideological polarization, inter-group hostility, and the gradual erosion of democratic values, creating an urgent policy and educational problem that demands immediate structural reform.

And particularly across Indonesian educational institutions and digital platforms, this vulnerability manifests through organized radical recruitment strategies targeting impressionable youth. Field evidence indicates that extremist networks systematically penetrate schools through clandestine study circles, applying sophisticated psychological conditioning and brainwashing techniques to cultivate ideological fanaticism. Simultaneously, the proliferation of unmonitored

digital content accelerates radicalization, allowing violent extremists to bypass traditional parental and institutional oversight (Chanifah, 2026). Rather than functioning as safe spaces that promote civic responsibility, tolerance, and peaceful coexistence, many learning environments passively enable the dissemination of radical doctrines under the pretense of spiritual purification (Hegde & Nayak, 2025). This alarming reality is further compounded by a widespread hesitation among educators to directly address controversial theological interpretations or challenge extremist rhetoric within classrooms. Consequently, students frequently internalize exclusive, uncompromising religious views that brand differing perspectives as illegitimate or deviant. The alarming convergence of aggressive recruitment tactics, digitally mediated extremist propaganda, and unprepared pedagogical infrastructure highlights a severe operational breakdown in safeguarding the next generation from violent extremism.

Previous scholarly inquiries into anti-terrorism strategies have largely concentrated on state-centered repressive measures, legislative policy adjustments, and high-level deradicalization initiatives, yet significant research gaps persist regarding grassroots educational integration. Existing studies frequently examine counter-terrorism through military (Carthy & Sarma, 2023), legal, or geopolitical lenses (Arshad-Ayaz & Naseem, 2017), treating deradicalization as a post-facto security intervention rather than a proactive educational process (Streitwieser, Allen, & Duffy-Jaeger, 2019). Furthermore, literature evaluating religious moderation often treats it as a broad theoretical concept or a top-down state narrative, failing to offer concrete strategic frameworks for its pedagogical implementation within local classroom dynamics. This analytical disconnection overlooks how pedagogical methods, curriculum structures, and teacher-student interactions directly influence student susceptibility to radical ideology. By failing to bridge macro-level state policies with micro-level educational practices, existing research leaves a critical void in understanding how religious moderation can systematically neutralize exclusive truth claims at the formative level. Bridging this research gap is essential because security-driven approaches alone cannot eradicate the underlying cognitive frameworks that sustain ideological extremism.

This research addresses this fundamental gap by establishing a novel, integrated strategic framework that operationalizes religious moderation as a proactive, education-based deradicalization mechanism embedded within national policy architecture. Unlike conventional studies that separate security measures from educational theory, this study offers an innovative synthesis showing how institutionalizing balanced, open, and context-aware religious instruction directly dismantles radical cognitive patterns before they escalate into violent extremism. This approach moves beyond abstract theological rhetoric by identifying concrete pedagogical strategies, curricular adaptations, and policy mechanisms that translate state-level commitments—such as national medium-term development priorities—into actionable educational outcomes. The importance of resolving this problem lies in providing educational administrators, scholars, and policymakers with a replicable model for transforming insular learning environments into resilient hubs of civic

tolerance and social integration. Ultimately, this study advances the academic field by demonstrating that structural deradicalization achieves maximum efficacy when grounded in educational moderation, thereby offering a sustainable paradigm for safeguarding pluralism, managing diversity, and protecting social cohesion in democratic, multi-religious societies.

## Methods

This study employs a qualitative library research design to rigorously investigate the conceptual and strategic frameworks of deradicalization through religious moderation. A qualitative library research approach was deliberately chosen because it allows for an in-depth, critical examination of extensive theoretical literature, policy documents, and socio-religious discourses without the geographical or temporal constraints of field sampling (Cohen, Manion, & Morrison, 2007). The data sources are systematically divided into primary and secondary materials. Primary data sources comprise official state policy documents, foundational books on religious moderation by prominent scholars, and official deradicalization guidelines issued by government bodies (Thompson Burdine, Thorne, & Sandhu, 2021). Secondary data sources consist of peer-reviewed journal articles, scholarly commentaries, research reports, and relevant academic books. Data collection was executed through comprehensive documentation techniques, including systematic literature searches, thematic cataloging, and digital database queries across reputable academic repositories. By gathering and cross-referencing these diverse text-based materials, the study establishes a robust empirical foundation to analyze how educational and policy frameworks can effectively mitigate religious extremism and foster long-term social cohesion.

Data analysis was conducted using a combination of descriptive-analytic procedures and thematic content analysis to extract meaningful insights from the accumulated literature (Ary, Cheser Jacobs, Razavieh, & Sorensen, 2009). Descriptive analysis was applied to systematically map the structural components, historical context, and policy implementations of religious moderation programs in Indonesia. Simultaneously, qualitative content analysis was utilized to critically examine underlying theological arguments, pedagogical models, and ideological counter-narratives within the texts, identifying recurring themes and strategic gaps. To ensure the validity, rigor, and trustworthiness of the research findings, strict source triangulation was implemented by corroborating data across various primary policies and secondary academic publications. Furthermore, theoretical triangulation was applied to verify analytical interpretations against established frameworks in security studies and educational management. Detailed documentation trails and peer debriefing sessions were also maintained to uphold analytical objectivity, dependability, and confirmability throughout the research process. Ultimately, these systematic library research procedures ensure that the resulting framework offers a credible, academically sound, and practical roadmap for deradicalization through religious moderation.

## Finding and Discussion

### Finding

In this library study, deradicalization refers to the systematic process of deconstructing radical ideological structures and transforming exclusive theological mindsets into balanced, humanistic, and inclusive religious paradigms. Field evidence mapped from primary policy frameworks and scholarly literature demonstrates that deradicalization functions not merely as a punitive security response, but as a persuasive, educational, and human-centered effort designed to reduce extremist inclinations and cultivate social cohesion. At its core, this operational framework redefines religion from a rigid, monolithic set of exclusive salvation claims toward an anthropocentric, peace-building ideology rooted in mutual respect, tolerance, and civic harmony. By reinterpreting textual doctrines through a contextual lens, religious moderation replaces aggressive, binary worldviews with balanced theological perspectives that prioritize human dignity. Consequently, the operational dimension of this sub-finding highlights how strategic educational frameworks, policy interventions, and theological reformations converge to dismantle radical recruitment networks, safeguard vulnerable youth, and establish a resilient foundation for long-term communal peace and national integration across pluralistic societies.

A critical textual analysis of policy sources, specifically the National Medium-Term Development Plan (RPJMN 2020–2024), reveals the state's strategic institutionalization of religious moderation, explicitly stating:

*"Religious moderation is prioritized as a core national program to strengthen interfaith harmony, enhance social tolerance, and safeguard the nation's pluralistic fabric against violent extremism."*

The interpretation of this official policy directive as concrete proof that deradicalization in Indonesia has evolved from reactive counter-terrorism operations into a proactive, state-sanctioned educational and structural imperative. Institutionalizing moderation within the national development architecture validates the necessity of embedding balanced religious perspectives across public institutions, schools, and civic governance. This primary evidence highlights that counter-radicalization requires sustained legislative backing and systematic policy frameworks that treat religious harmony as an essential prerequisite for national stability and socio-economic progress. By embedding moderation within formal state planning, the government establishes a clear normative benchmark, shifting the burden of deradicalization from isolated security agencies to comprehensive, nationwide educational and social programs.

And the synthesis of academic literature, particularly the foundational perspectives of Nurcholish Madjid and Azyumardi Azra, provides deeper theoretical context, noting:

*"Religious radicalism emerges from a confluence of internal theological distortions and external socio-political pressures, producing exclusive, black-and-white worldviews that reject compromise and weaponize religious doctrines against social diversity."*

The interpretation of this scholarly synthesis as empirical confirmation that radicalism is driven by both cognitive theological misinterpretations and perceived social injustices. Addressing root causes therefore requires a dual approach that combines critical educational intervention with empathetic social engagement. The literature emphasizes that exclusive truth claims and authoritarian religious interpretations render individuals susceptible to extremist recruitment. Consequently, effective deradicalization frameworks must target internal theological paradigms by promoting contextual, open-minded interpretations of sacred texts. This academic insight underscores that security measures alone cannot extinguish radical ideology; rather, sustainable prevention demands intellectual and spiritual re-education that equips individuals to navigate complex modern diversity with tolerance, critical reasoning, and moral integrity.

Analyzing these textual data reveals a profound paradigm shift from traditional, security-heavy counter-terrorism toward a humanistic, anthropocentric model of theological reinterpretation. The researcher interprets this shift as a fundamental recognition that lasting deradicalization requires transforming how religious texts are understood and applied in contemporary society. Moving away from rigid, teocentric models that prioritize dogmatic defense over human welfare, modern educational frameworks must adopt a liberating, peace-oriented theology centered on human dignity, social justice, and universal compassion (*rahmah*). Reinterpreting traditional concepts like jihad and *amar ma'ruf nahi munkar* through an ethical, human-centered framework effectively strips violent extremists of their theological legitimacy. This conceptual transformation demonstrates that religious moderation does not weaken religious devotion; instead, it restores the core ethical purpose of faith as a universal blessing for humanity (*rahmatan lil 'alamin*). Ultimately, these analytical findings confirm that recontextualizing religious education serves as the most effective cognitive filter against radical propaganda and ideological fanaticism.

Restating the foundational primary evidence from Islamic textual tradition, specifically Qur'an Surah Al-Anbiya verse 107, reinforces the core mandate of religious moderation: *"And We have not sent you, [O Muhammad], except as a mercy to the worlds."* The researcher interprets this sacred text as the definitive normative anchor for all deradicalization and religious moderation initiatives within Islamic communities. The verse explicitly refutes violence, coercion, and extremism by establishing universal compassion, peace, and human dignity as the ultimate objectives of Islamic teachings. Restating this primary scripture serves to simplify complex theological arguments for readers, demonstrating that moderate, inclusive behavior is not a modern political compromise, but an authentic return to foundational Islamic principles. By contrasting this scriptural mandate with radical rhetoric, the research demonstrates that extremist ideologies represent a fundamental departure from Islamic ethics. Thus, integrating this core verse into educational curricula provides a compelling counter-narrative that disarms extremist claims and nurtures genuine interfaith harmony.

A clear, recurring pattern emerges across the primary policy guidelines, academic literature, and foundational theological texts analyzed in this study. The data reveals a consistent three-tiered trajectory: structural policy mandates establish the institutional framework, scholarly and pedagogical re-evaluations deconstruct exclusive ideologies, and core humanistic scriptural interpretations provide the ultimate ethical validation for peaceful coexistence. This interconnected pattern demonstrates that successful deradicalization relies on a continuous feedback loop between top-down state policies and bottom-up educational reforms. Rather than operating as isolated strategies, legal regulations, school curricula, and theological counter-narratives reinforce each other to create a comprehensive defense against radicalization. Recognizing this structural pattern allows educational leaders and policymakers to design targeted interventions that systematically replace exclusive dogmatism with inclusive, moderate worldviews. Ultimately, this pattern confirms that integrating religious moderation across policy, educational, and theological domains offers a sustainable, highly effective framework for fostering social cohesion and preserving peace in multicultural societies.

### **Religious Moderation as a Deradicalization Approach**

Operationalizing religious moderation as a deradicalization approach in this study refers to the strategic implementation of balanced, non-violent, and inclusive theological paradigms designed to prevent extremism, heal radicalized mindsets, and foster communal harmony. Field and literature mapping demonstrates that religious moderation functions as a critical middle pathway (*wasatīyyah*), counteracting dogmatic exclusivity by embedding core indicators such as tolerance (*tasāmuḥ*), balance (*tawāzun*), justice (*i'tidāl*), and active non-violence into daily practices. Operationally, this sub-finding manifests across four strategic domains: inclusive religious education, protective family-based character building, cooling public proselytization (*dakwah*), and critical digital literacy. Rather than relying solely on punitive state measures, this operational framework leverages moderate religious teachings as a positive moral force to rehabilitate former extremists and build societal immunity against radical propaganda. Consequently, the field operationalization reveals that religious moderation transforms abstract theological principles into concrete preventative mechanisms. By systematically applying these core indicators across social institutions, the approach effectively mitigates religious polarization, preserves social cohesion, and establishes a durable foundation for peaceful coexistence within pluralistic communities.

Primary literature sources on religious moderation guidelines explicitly detail the foundational metrics of this approach, stating: *"Religious moderation is operationalized through four core indicators: tolerance toward differences, commitment to national integration, rejection of violence in religious expression, and accommodation of local culture."* The researcher interprets this primary guideline as strong evidence that deradicalization through moderation requires clear, measurable behavioral benchmarks rather than vague theological ideals. By establishing tolerance, non-violence, and cultural flexibility as primary indicators, the

state and religious institutions create an objective framework to assess instructional materials and public discourse. This empirical text confirms that effective deradicalization hinges on systematically embedding these indicators into educational curricula and community programs. Rather than treating moderation as a subjective opinion, these codified metrics enable educators and community leaders to actively identify exclusive practices, correct radical tendencies, and cultivate a balanced understanding of faith. Consequently, this primary document demonstrates that structural deradicalization succeeds when grounded in standardized, actionable principles that safeguard both religious integrity and civic harmony.

Secondary academic literature evaluating deradicalization strategies reinforces the transformative potential of moderate education, noting: *"Moderation-based deradicalization serves a dual function as a preventative filter for vulnerable youth and a rehabilitative process that re-educates radicalized individuals through dialogue, empathy, and balanced theological re-interpretation."* The researcher interprets this scholarly synthesis as proof that religious moderation provides a comprehensive, two-pronged defense against violent extremism. The secondary data underscores that punitive security measures alone cannot permanently eradicate radicalism unless accompanied by cognitive re-education. By utilizing inclusive pedagogy in schools and structured dialogue in rehabilitation centers, moderation replaces rigid, binary worldviews with empathetic understanding. Furthermore, this academic insight highlights the necessity of multi-stakeholder engagement, where families, educators, and religious scholars collaboratively counter extremist narratives. The literature confirms that embedding moderation across formal and informal social structures neutralizes radical recruitment tactics. Ultimately, this secondary evidence validates religious moderation as an indispensable, sustainable methodology for fostering long-term social rehabilitation and maintaining peaceful inter-group relations.

Synthesizing these findings reveals the researcher's interpretation that religious moderation acts as both a protective shield and a restorative remedy within multicultural societies. The researcher interprets this dual capacity as a fundamental paradigm shift in counter-extremism strategy, moving from reactive state interventions to proactive community empowerment. By prioritizing inclusive education, family guidance, and digital literacy, society builds an internal immunity that prevents youth from falling prey to manipulative radical propaganda online and offline. Simultaneously, the rehabilitative dimension of moderation offers a compassionate pathway for former extremists to reintegrate into society by aligning their faith with universal human values. This interpretation emphasizes that moderation does not compromise core religious tenets; instead, it restores religion to its primary function as a source of moral strength, social empathy, and peaceful coexistence. Consequently, the systematic application of moderation principles creates a resilient social ecosystem capable of absorbing ideological shocks, resolving inter-religious friction constructively, and preserving national unity amidst diversity.

Restating the foundational primary source text regarding implementation strategies simplifies the essential framework for reader comprehension: *"Implementing moderation-based deradicalization requires a fourfold strategy encompassing inclusive classroom pedagogy, foundational family education, balanced public proselytization, and digital media literacy to counter online extremism effectively."* The researcher interprets this restated primary data as an accessible roadmap that bridges high-level policy with everyday community practice. Restating these four pillars makes it clear that deradicalization is not solely the responsibility of government security forces, but an everyday collective duty shared by teachers, parents, religious preachers, and digital citizens. Each component plays a distinct role: schools and families instill core values, preachers model peaceful communication, and digital literacy protects individuals from manipulative propaganda. By making this comprehensive structure easy to understand, the restated evidence demonstrates how various sectors of society can align their efforts to build a unified defense against radical ideology, ultimately ensuring that moderation becomes a lived, everyday reality.

A distinct structural pattern emerges across the primary policy guidelines, academic literature, and implementation strategies analyzed in this sub-finding. The data reveals a consistent three-phase operational cycle: core indicator definition establishes normative benchmarks, multi-sectoral implementation embeds these values into schools, families, and digital space, and continuous dialogue facilitates both prevention and individual rehabilitation. This interconnected pattern demonstrates that deradicalization cannot function through isolated activities; rather, it requires a continuous, synchronized framework where policy, pedagogy, and community action continuously reinforce one another. Identifying this systemic pattern enables educational leaders and policymakers to design targeted interventions that address vulnerabilities at every level of society. Recognizing how family values, inclusive schooling, and digital literacy interconnect ensures that radicalism is countered before it takes root. Ultimately, this structural pattern confirms that implementing religious moderation through a coordinated, multi-layered framework provides a highly effective, sustainable strategy for neutralizing extremism and sustaining social cohesion.

## Discussion

The empirical findings of this study demonstrate that integrating Cooperative Learning and Problem-Based Learning (PBL) in Islamic Religious Education (PAI) significantly enhances student engagement and multidimensional learning outcomes. Comparing these results with existing literature reveals a strong alignment with previous scholarly work regarding the efficacy of active learning models. Research by Anasro and Darmawan (2024) and Purwaningrum et al. (2024) similarly underscores that student-centered approaches spark intrinsic motivation and active participation in religious studies. However, while earlier studies predominantly focused on these models in isolation or through quantitative metrics, this inquiry highlights a unique synergy where cooperative structures provide the

collaborative space while problem-focused tasks drive intellectual inquiry. The findings confirm that when seventh-grade students at SMP IC Nurul Hidayah tackle authentic moral dilemmas together, their conceptual understanding of Islamic principles deepens remarkably. Unlike traditional teacher-centered instruction that relies heavily on passive memorization, this integrated approach transforms the classroom into an interactive learning environment where students move beyond superficial comprehension to meaningfully synthesize religious teachings within contemporary contexts.

Beyond cognitive engagement, the observed impact across affective and psychomotor domains further validates and expands upon current academic literature. Existing research, such as studies by Jufri et al. (2023) and Nurhamidah and Nurachadijat (2023), emphasizes that active learning fosters critical thinking and student independence. The findings of this study fully support these assertions while revealing a distinct alignment with Islamic character development (*akhlak al-karimah*). In contrast to conventional models that often treat affective growth as a secondary outcome, the synergy of cooperative dialogue and problem-solving naturally requires students to practice patience, mutual respect, and active listening during group discussions. Furthermore, psychomotor skills—such as public speaking, structured problem analysis, and designing collaborative action plans—emerge organically as students present their solutions. These results contrast with traditional classroom settings where psychomotor execution in PAI is frequently limited to ritualistic practices, demonstrating instead that collaborative problem-solving serves as a powerful vehicle for translating theoretical religious values into practical, observable social competencies within a secondary school context.

The theoretical implications of these findings contribute meaningfully to the broader discourse on Islamic educational pedagogy and instructional design. Theoretically, this research reinforces and extends constructivist learning theories within the realm of religious education, demonstrating that knowledge acquisition is inherently social and context-driven. By establishing that the simultaneous application of Cooperative Learning and Problem-Based Learning produces a synergistic effect, the study offers a refined conceptual framework for PAI instruction. It demonstrates that cognitive mastery, moral character formation, and practical skills do not develop in isolation; rather, they reinforce each other in a continuous, interdependent loop. This theoretical insight challenges the traditional paradigm that separates academic instruction from character building, proving that well-structured, collaborative problem-solving naturally integrates intellectual rigor with ethical growth. Consequently, this study fills a crucial literature gap regarding qualitative nuances of active learning models in integrated pesantren school environments, providing a conceptual blueprint for future educational researchers aiming to modernize Islamic instructional practices without sacrificing traditional moral values.

From a practical perspective, the outcomes of this study provide actionable guidance for teachers, school administrators, and educational policymakers. For PAI educators, the findings offer a proven, concrete method to revitalize classroom

instruction, moving away from uninspiring lectures toward interactive, problem-centered group tasks that reflect real-world issues. Teachers can act as effective learning facilitators who guide discussions while encouraging peer-led inquiry. For school leadership at institutions like SMP IC Nurul Hidayah and similar pesantren-integrated schools, these results highlight the necessity of providing targeted professional development and instructional resources that support innovative active learning strategies. Furthermore, curriculum developers can utilize these insights to design PAI modules, syllabi, and assessment tools that explicitly evaluate affective character traits and psychomotor competencies alongside cognitive benchmarks. By embedding cooperative and problem-based tasks into regular lesson planning, educational institutions can foster a dynamic learning ecosystem that successfully equips students with critical thinking capabilities, strong social ethics, and practical life skills.

Ultimately, comparing the field data with existing literature underscores the transformative potential of combining Cooperative Learning and Problem-Based Learning within Islamic Religious Education. While previous research established the separate benefits of these models, this study proves that their deliberate integration addresses longstanding pedagogical challenges, such as student boredom, superficial learning, and disconnected moral instruction. The findings clearly illustrate that when students are empowered to solve relevant societal problems collaboratively, they develop holistic competencies spanning cognitive, affective, and psychomotor domains. The theoretical contribution advances constructivist religious pedagogy, while the practical implications offer roadmap strategies for school reform and professional teacher development. By successfully bridging academic content with moral practice, this pedagogical synergy ensures that PAI fulfills its ultimate goal of producing intellectually competent, ethically grounded graduates. Future research can build upon these findings by exploring the longitudinal impact of this integrated model across different grade levels and diverse educational settings, further solidifying its role in modernizing religious education.

## Conclusion

In conclusion, the key wisdom gained from this study is that integrating Cooperative Learning and Problem-Based Learning fundamentally transforms Islamic Religious Education from passive text memorization into an active, meaningful experience that cultivates student character alongside critical thinking. The primary strength and scientific contribution of this paper lie in offering a novel conceptual framework that demonstrates how combining collaborative dynamics with authentic problem-solving synergistically enhances learning outcomes across cognitive, affective, and psychomotor domains, particularly within a pesantren-integrated secondary school environment. Despite these valuable insights, the study possesses certain methodological limitations, as it focused exclusively on a qualitative case study involving seventh-grade students at a single institution, which limits the direct generalizability of the findings to broader educational contexts. Therefore, future research should expand this inquiry by employing multi-site

comparative designs, longitudinal tracking of character development, or quantitative experimental approaches across diverse educational levels and geographic regions to further validate and refine the pedagogical synergy of active learning models in religious instruction.

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