



INTEGRATION OF RELIGIOUS MODERATION IN THE ARABIC TEXTBOOK “MUMTAZ 1” AT UIN IMAM BONJOL PADANG

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Abstract

Religious moderation has become a key pedagogical mandate in Indonesia's Islamic higher education, including at UIN Imam Bonjol Padang, where Arabic instruction is expected to promote balance, tolerance, and peaceful engagement. This study examines how far the Mumtaz 1 textbook used in several undergraduate programs embeds moderation values and supports their pedagogical application. The study aims to: (1) identify moderation values across the book's lexical, textual, visual, and task components; (2) analyze their representation using a rubric based on moderation indicators; and (3) assess the textbook's pedagogical adequacy for fostering critical reflection and dialogic competence. Using qualitative content analysis, data were drawn from the textbook and relevant literature, then analyzed thematically according to the Ministry of Religious Affairs' moderation framework. The findings show that moderation values appear implicitly through polite expressions, cooperative dialogues, balanced-lifestyle messages, and peaceful community depictions, but their presentation is unsystematic and provides limited support for higher-order thinking skills. The study concludes that while Mumtaz 1 contains basic elements of moderation, its effectiveness relies heavily on teacher mediation and supplementary reflective activities.

Keywords: Arabic language textbook, Content analysis, Islamic higher education, Pedagogical integration, Religious moderation

Introduction

Religious moderation, widely articulated in Indonesia as a balanced, contextual, and tolerant religious orientation, has become an essential framework for cultivating

harmonious coexistence in diverse societies. Rather than weakening religious conviction, this concept highlights *tawassut* (the middle path), tolerance, non-violence, and respect for plurality as ethical principles inherent within religious traditions. As noted by the Ministry of Religious Affairs, religious moderation must be integrated^{1,2} into educational processes to shape learners' attitudes and communicative practices in daily life.³

At the institutional level, UIN Imam Bonjol Padang has positioned religious moderation as one of its core commitments, evident in academic programs, seminars, and student engagement initiatives aimed at mainstreaming moderation values across the university environment. However, institutional commitment alone does not guarantee consistent pedagogical implementation. The extent to which these values are internalized by students depends greatly on the learning materials used in classrooms, especially widely adopted Arabic textbooks such as *Mumtaz 1*, which shape the linguistic, cultural, and ethical frameworks through which students interpret religious life.⁴

Within the socio-cultural context of Padang and West Sumatra, public discourse and academic activities reveal both opportunities and tensions in promoting moderation. Local initiatives, including community-based programs and university outreach, demonstrate strong engagement with moderation themes, yet the region's distinctive religious expressions require pedagogical materials that are sensitive to local realities. Textbooks must therefore not only include rhetorical references to tolerance but also present culturally grounded examples, dialogic tasks, and social scenarios that guide students in practicing moderation in real contexts.⁵

Nationally, Indonesia's educational reform over the past five years has placed religious moderation at the center of the national agenda as part of a broader strategy to counter polarization and radicalization. However, textbook analyses in Islamic education reveal inconsistent integration: some materials explicitly promote tolerance, while others provide only superficial or unstructured representations of moderation values. Many still

¹ Ahmad Sirojuddin and Hairunnisa Hairunnisa, 'INTEGRASI NILAI MODERASI BERAGAMA DALAM PENGEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM', *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 9, no. 1 (2025): 288–303, <https://doi.org/10.52266/tajdid.v9i1.4296>.

² Suprpto Suprpto, 'Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam', *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18 (December 2020): 355, <https://doi.org/10.32729/edukasi.v18i3.750>.

³ 'Kenapa Harus Moderasi Beragama?', Kementerian Agama Republik Indonesia, 17 December 2020, <https://kemenag.go.id/opini/kenapa-harus-moderasi-beragama-an4gk2>.

⁴ *Home - UIN IB Padang*, 15 February 2022, <https://uinib.ac.id/>.

lack pedagogical mechanisms such as reflective activities and dialogic exercises that transform values into practical competence.⁶

Globally, discussions on religious moderation intersect with debates about the role of education in shaping civic identity, preventing extremism, and strengthening intercultural competence. International research emphasizes that language learning is a strategic domain for such objectives because textbooks mediate cultural narratives, social roles, and communicative scripts. Embedding moderation into language materials aligns with global educational approaches that integrate critical literacy, intercultural dialogue, and peace-based pedagogy.⁷

Against this background, Arabic language textbooks used in Islamic higher education, such as Mumtaz 1, represent a strategic yet underexplored medium for integrating moderation values. Through vocabulary choices, dialogues, reading passages, illustrations, and task design, textbooks shape how students conceptualize religious identity and interreligious interaction. For this reason, the integration of moderation should be systematic and pedagogically intentional, not incidental.⁸ Effective integration must align linguistic forms, discourse frames, and communicative activities with moderation indicators to cultivate balanced, empathetic, and dialogic dispositions.⁹

Recent studies (2019–2025) provide relevant insights. Analyses of Islamic education textbooks reveal representational gaps and the need for operational pedagogical frameworks.¹⁰ Curriculum development research emphasizes holistic,

⁵ Dian Tika Sujata et al., 'Analysis of Moderation Values in Buddhist Education Textbooks for Indonesian High Schools', *Jurnal Sosiologi Agama Indonesia (JSAI)* 6, no. 3 (2025): 294–314.

⁶ Asnil Aidah Ritonga and Nurmawati, 'Analysis of the Representation of Religious Moderation Values in Senior High School Islamic Religious Education Textbooks under the Merdeka Curriculum: A Qualitative Study Using Content Analysis', *Jurnal Pendidikan Islam* 14, no. 1 (2025): 105–17, <https://doi.org/10.14421/jpi.2025.141.105-117>.

⁷ Rohmat Mulyana, 'Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia', *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023): 8, Age, <https://doi.org/10.4102/hts.v79i1.8592>.

⁸ Ahmad Muafiq and Chusnul Muali, 'STRATEGI INTEGRASI NILAI MODERASI BERAGAMA DALAM PEMBELAJARAN PENDIDIKAN AGAMA ISLAM UNTUK PENGUATAN KARAKTER SISWA: STRATEGI INTEGRASI NILAI MODERASI BERAGAMA DALAM PEMBELAJARAN PENDIDIKAN AGAMA ISLAM UNTUK PENGUATAN KARAKTER SISWA', *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, no. 03 (2025): 230–43, <https://doi.org/10.23969/jp.v10i03.32241>.

⁹ Mulyana, 'Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia'.

¹⁰ Ritonga and Nurmawati, 'Analysis of the Representation of Religious Moderation Values in Senior High School Islamic Religious Education Textbooks under the Merdeka Curriculum'.

measurable approaches to embedding moderation.¹¹ Methodological studies propose coding schemes linking discourse features to moderation outcomes.¹² Higher-education case studies show persistent challenges in institution-level implementation.¹³ Community-based research also illustrates how moderation is practiced through student involvement in social programs.

Accordingly, this study aims to (1) identify the presence and forms of religious moderation values in the Mumtaz 1 textbook across its textual, lexical, visual, and task-based components; (2) analyze how these values are represented using a structured rubric grounded in moderation indicators; and (3) evaluate the pedagogical adequacy of the book's integration for fostering critical reflection and dialogic competence among learners at UIN Imam Bonjol Padang. This research contributes empirically by addressing a gap in Arabic textbook studies, methodologically by refining content-analysis approaches for moderation research, and practically by offering recommendations for textbook writers, curriculum designers, and instructors. It is hoped that this study will help UIN Imam Bonjol Padang and similar institutions align institutional commitments to moderation with concrete pedagogical practices, thus enabling Arabic language education to serve as an effective platform for cultivating balanced, tolerant, and dialogically oriented religious citizens.

Method

This study adopts a qualitative descriptive approach, which is appropriate for examining meanings, representations, and values embedded within textual and visual materials. Qualitative inquiry enables the researcher to interpret how religious moderation is articulated within the *Mumtaz 1* Arabic textbook through systematic analysis of its linguistic, discursive, and pedagogical components, in line with Creswell's view that qualitative design is suited for interpretive studies of texts and human

¹¹ Mulyana, 'Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia'.

¹² Sujata et al., 'Analysis of Moderation Values in Buddhist Education Textbooks for Indonesian High Schools'.

¹³ Achmad Asrori and Sunarto Sunarto, *An Implementation of Islamic Education Moderation in Indonesia (A Study at Raden Intan State Islamic University of Lampung)* | *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 24 January 2025, https://ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/24690?utm_source=chatgpt.com.

experiences.¹⁴ As a research design, the study employs content analysis, a method widely used to explore written and visual documents by identifying patterns, themes, and meanings within the content. The primary data of this research consist of all linguistic, visual, and task-based elements found in the *Mumtaz 1* textbook, including vocabulary lists, dialogues, reading passages, illustrations, and exercises, acknowledging that textbooks function as central pedagogical tools that shape learners' linguistic behavior and cultural perspectives.¹⁵ Secondary data include scholarly articles,¹⁶ institutional documents, and policy frameworks related to religious moderation, Arabic language pedagogy, and textbook studies,¹⁷ such as Indonesia's *Religious Moderation Framework* issued by the Ministry of Religious Affairs, textbook analysis studies in Islamic education,^{18,19} methodological research on moderation,²⁰ and studies on the institutional implementation of moderation in higher education.²¹

Data were collected using document analysis, a qualitative technique that involves systematic examination of written and visual sources to extract meaningful themes and patterns.²² The researcher reviewed all units of the textbook to identify: (1) lexical items representing moderation values, (2) narrative and dialogic elements reflecting interreligious and social attitudes, (3) visual imagery illustrating social interactions, and (4) pedagogical activities that encourage cooperation, empathy, or reflective engagement. The data were analyzed using thematic content analysis,

¹⁴ Univerzitet Crne Gore, 'Univerzitet Crne Gore - O Univerzitetu', UCG - Univerzitet Crne Gore, accessed 10 December 2025, https://www.ucg.ac.me/skladiste/blog_609332/objava_105272/fajlovi/Creswell.pdf.

¹⁵ Kementerian Agama Republik Indonesia, 'Kenapa Harus Moderasi Beragama?'

¹⁶ Ahmad Futunul Fikri et al., 'Representation of Religious Moderation Values in Arabic Language Textbooks of Madrasah Aliyah: Insights from the Ministry of Religious Affairs of the Republic of Indonesia', *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 19, no. 3 (2025): 1514–33, <https://doi.org/10.35931/aq.v19i3.4204>.

¹⁷ Indah Ramli, 'Analisis Isi Buku Teks Bahasa Arab Dalam Perspektif Moderasi : Studi Literatur 2015-2025', *Dualy: Jurnal Pendidikan Bahasa Arab* 2, no. 1 (2025): 44–59, <https://doi.org/10.35905/dualy.v2i1.14568>.

¹⁸ Ritonga and Nurmawati, 'Analysis of the Representation of Religious Moderation Values in Senior High School Islamic Religious Education Textbooks under the Merdeka Curriculum'.

¹⁹ Muslih Qomarudin, 'Analisis Materi Ajar Bahasa Arab Berbasis Konten Moderasi Beragama Di Madrasah Ibtidaiyah', *JEMARI (Jurnal Edukasi Madrasah Ibtidaiyah)* 7, no. 1 (2025): 44–51, <https://doi.org/10.30599/wn54me70>.

²⁰ Sujata et al., 'Analysis of Moderation Values in Buddhist Education Textbooks for Indonesian High Schools'.

²¹ Asrori and Sunarto, *An Implementation of Islamic Education Moderation in Indonesia (A Study at Raden Intan State Islamic University of Lampung)* | *Al-Tadzkiyyah*.

²² 'The 10th Advances in Qualitative Methods Conference October 8–10, 2009, Vancouver, Canada', *International Journal of Qualitative Methods* 8, no. 4 (2009): 1–31, <https://doi.org/10.1177/160940690900800402>.

beginning with coding based on indicators of religious moderation, including tolerance, non-violence, appreciation of diversity, and balanced reasoning, adapted from the Ministry of Religious Affairs. The coded items were then categorized into thematic groups such as lexicon, discourse/dialogues, reading passages, illustrations, and task design following qualitative data analysis procedures proposed by Miles, Huberman, and Saldaña.²³ Finally, the researcher interpreted and evaluated the extent to which the representations found in the textbook align with pedagogical principles of Arabic language teaching, intercultural communication, and Islamic ethical education, drawing on Richards’ framework for language curriculum development. Through these stages, the study aims to provide a rigorous and comprehensive account of how religious moderation is integrated into the *Mumtaz 1* textbook.

Result and Discussion

Presence and Forms of Religious Moderation in Mumtaz 1

The analysis of *Mumtaz 1* reveals several implicit manifestations of religious moderation values embedded within its textual, lexical, visual, and task-based components. Although the textbook does not explicitly label these values as “religious moderation,” the representations discovered across chapters demonstrate foundational attitudes that align with the indicators formulated by the Indonesian Ministry of Religious Affairs, including politeness, cooperation, balance, social harmony, and respect for others.

Table 1. Presence and Forms of Religious Moderation Values in *Mumtaz 1*

No.	Component Analyzed	Form of Moderation Value Identified	Example / Evidence from Textbook
1	Lexical (Vocabulary Items)	Politeness, respectful language, non-violence in communication	Expressions such as: شكرًا لكم، هل فهمت؟، من فضلك، عفواً
2	Lexical (Semantic Fields)	Appreciation of social diversity, neutral representation of roles and professions	Vocabulary lists of professions, family roles, public places presented without hierarchy or stereotyping

²³ Elmar Hashimov, ‘Qualitative Data Analysis: A Methods Sourcebook and The Coding Manual for Qualitative Researchers: Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña. Thousand Oaks, CA: SAGE, 2014. 381 Pp. Johnny Saldaña. Thousand Oaks, CA: SAGE, 2013. 303 Pp.’, *Technical Communication Quarterly* 24, no. 1 (2015): 109–12, <https://doi.org/10.1080/10572252.2015.975966>.

3	Textual (Dialogues)	Cooperation, empathy, mutual help	Dialogue: <i>أيمكنك أن تساعدني؟</i> (Can you help me?) indicating supportive social behavior
4	Textual (Reading Passages)	Balanced lifestyle, self- discipline (<i>tawāzun</i>)	Sentence: <i>الرياضة نافعة للصحة</i> (Sports are beneficial for health) promoting balance and well-being
5	Visual (Illustrations)	Peaceful social interaction, courtesy, harmonious learning environment	Images of students studying together, greeting one another, engaging in everyday routines
6	Visual (Community Depictions)	Respect for community institutions and social order	Images of mosques, schools, community centers, and homes appearing in contextual lessons
7	Task-Based (Exercises)	Recognition of social spaces and shared community life	Exercises involving nouns such as: المسجد، المدرسة، المركز، المستشفى
8	Task-Based (Role-Play / Pair Work)	Cooperative interaction, respectful turn-taking, dialogic practice	Pair-work dialogues requiring students to ask permission, request help, greet respectfully
Overall Finding		<i>Implicit integration of moderation values (not explicit or systematic)</i>	Moderation concepts appear indirectly through polite language, cooperation, balance, and social harmony

a. Lexical Components

At the lexical level, the textbook contains numerous expressions that promote courteous communication and refine students' social etiquette. Vocabulary such as *شُكْرًا لَكُمْ* (thank you), *عَفْوًا* (you're welcome), and *مِنْ فَضْلِكَ* (please) introduces learners to linguistic forms of politeness and mutual respect, which correspond to moderation indicators of tolerance and non-violence in communication. These lexical items foster an environment of gentleness, humility, and positive interpersonal engagement core values in the promotion of moderated religious dispositions. Additionally, several lexical fields such as professions, family roles, and public places are presented without hierarchical or discriminatory framing. This neutral and inclusive lexical selection implicitly reinforces appreciation for diversity and social equality, core elements in the national moderation framework.

b. Textual Components (Dialogues and Reading Passages)

Textual analysis of dialogues and reading passages highlights recurring themes of cooperation, empathy, and shared responsibility. For instance, the dialogue in which a student requests assistance from a peer (أيمكنك أن تساعدني؟ (Can you help me?)) demonstrates cooperative behavior and mutual support among individuals. This reflects the moderation values of social solidarity and readiness to assist others regardless of status or background. Reading passages on daily routines, health, and personal discipline also promote balanced living (*tawāzun*). The statement الرِّيَاضَةُ نَافِعَةٌ لِلصِّحَّةِ (Sports are beneficial for health) encourages students to adopt healthy, moderate lifestyles grounded in self-care and discipline. While not overtly religious, such passages support the broader ethical foundation of moderation by nurturing responsible, balanced individuals.

c. Visual Components (Illustrations and Images)

Illustrations throughout the textbook depict daily social interactions in peaceful, cooperative environments. Visuals of students studying together, greeting each other, or engaging in routine activities implicitly reinforce moderation values such as social harmony, interpersonal respect, and peaceful coexistence. Visual representations of public and religious spaces such as schools, markets, hospitals, and mosques also highlight the interconnected nature of community life, subtly strengthening learners' understanding of peaceful social order and civic engagement. Although the images do not explicitly portray multi-religious interactions or pluralistic encounters, they promote non-violent behavior, courtesy, and shared social functioning, which serve as basic elements of moderated conduct.

d. Task-Based Components (Exercises and Learning Activities)

Tasks and exercises in *Mumtaz 1* further support moderation through structured practice in cooperation and communication. Substitution exercises involving nouns such as المسجد، المدرسة، المستشفى، المركز encourage students to recognize diverse social spaces and their functions within the community, fostering an understanding of societal harmony and interdependence. Role-play activities, comprehension questions, and pair-work tasks also implicitly cultivate moderation values by requiring learners to interact respectfully, listen to others, and perform cooperative problem-solving.

Even though these activities are pedagogical in nature, the behaviors they promote dialogue, mutual listening, and collective participation align naturally with key moderation principles.

Overall, the findings indicate that *Mumtaz 1* does contain foundational elements of religious moderation, though primarily in implicit and indirect forms. The moderated attitudes reflected in politeness expressions, cooperative dialogues, balanced lifestyle topics, harmonious visual depictions, and collaborative exercises offer significant potential for value internalization. However, because the book does not articulate these values explicitly, their educational impact depends largely on how instructors interpret and contextualize them during teaching. These results align with the broader literature, which frequently highlights that language textbooks particularly beginners’ books rarely embed value-based content overtly but often contain implicit moral and social representations that can be leveraged pedagogically (Ritonga, 2024; Maf’udah, 2022; Ministry of Religious Affairs, 2019).

Representation of Moderation Values Through a Structured Rubric

To analyze how religious moderation values are represented in *Mumtaz 1*, this study applies a structured rubric derived from the official indicators of religious moderation formulated by the Indonesian Ministry of Religious Affairs. The rubric includes six analytical lenses: (1) politeness and non-violence in communication, (2) cooperation and social solidarity, (3) balanced lifestyle and self-regulation, (4) appreciation of diversity, (5) respect for social norms and authority, and (6) peaceful social interaction within community spaces.²⁴ Each component of the textbook lexical, textual, visual, and task-based was evaluated according to these indicators to determine how consistently and deeply moderation values are embedded in the material.

Table 2. Representation of Moderation Values Based on Rubric Indicators

No	Moderation Indicator	Representation in <i>Mumtaz 1</i>	Strength of Representation	Evidence / Example
1	Politeness & Non-Violent Communication	Frequent polite expressions; respectful	High	شكرا لكم، عفوا، تفضل، هل

²⁴ Kontributor et al., ‘Moderasi Beragama: Pilar Kebangsaan dan Keberagaman’, Kementerian Agama Republik Indonesia, 10 April 2023, <https://kemenag.go.id/kolom/moderasi-beragama-pilar-kebangsaan-dan-keberagaman-MVUb9>.

		classroom language		فهمت؟
2	Cooperation & Social Solidarity	Dialogues promoting helping others and empathy	Medium	أيمكنك أن تساعدني؟
3	Balanced Lifestyle (Tawazun)	Passages emphasizing health, exercise, daily routines	Medium	الرِّيَاضَةُ نَافِعَةٌ لِلصِّحَّةِ
4	Appreciation of Diversity	Neutral presentation of professions, social roles, public spaces	Low–Medium	Vocabulary of professions & places
5	Respect for Social Norms & Authority	Dialogues showing respect toward teachers and rules	Medium	Classroom communication expressions
6	Peaceful Social Interaction	Exercises and images depicting community settings	Medium	المسجد، المدرسة، المستشفى، المركز
Overall Representation		Moderation values present implicitly, not explicitly	Moderate (Implicit)	Politeness, cooperation, balance

The findings show that the politeness-and-non-violence indicator is the most strongly represented. A significant number of expressions across the textbook model courteous speech and encourage learners to adopt respectful linguistic behavior, such as *شكراً لكم* (thank you), *عفواً* (you're welcome), *تفضل* (please), and *هل فهمت؟* (do you understand?). These forms reflect moderated communication, aligning with *tasamuh* (tolerance) and the avoidance of harsh or aggressive language. According to the rubric, this category receives a high score for frequency and clarity of representation.²⁵

The second rubric indicator, cooperation and social solidarity, appears moderately in several dialogues. For example, the conversation where a student asks for help *أيمكنك أن تساعدني؟* (Can you help me?) illustrates mutual assistance and empathy, key traits of

community-based moderation. Although such instances do not explicitly mention moral values, they implicitly depict supportive social behavior consistent with *i'tidal* (justice and balance in relationships). These forms score medium on the rubric due to their contextual but non-explicit nature.

The third indicator, balanced lifestyle and self-regulation, is represented in passages that discuss health, exercise, and daily routines. The sentence *الرِّيَاضَةُ نَافِعَةٌ لِلصِّحَّةِ* (Sports are beneficial for health) demonstrates the principle of *tawazun* (balance), encouraging an attitude of wellness and responsibility toward one's physical and mental well-being. Although not framed within a religious context, the thematic relevance aligns with moderation's emphasis on self-discipline and balance.

In contrast, the indicator of appreciation of diversity appears indirectly. The textbook introduces a range of professions, social roles, and community settings without promoting stereotypes or hierarchical distinctions. For instance, vocabulary lists for professions and places teachers, carpenters, doctors, mothers, fathers, markets, hospitals are presented neutrally, enabling learners to recognize the diversity of social contributions without prejudice. However, due to the absence of explicit multicultural narratives or interreligious interaction, this indicator scores low-to-medium on the rubric.

The fifth indicator, respect for social norms and authority, is implicitly conveyed through dialogues where students address teachers politely, respond to instructions respectfully, and use regulated classroom expressions. Although these elements reinforce discipline and politeness, they lack explicit elaboration on ethical reasoning or civic responsibility, resulting in a medium score on the rubric.

The final indicator, peaceful social interaction in community spaces, is supported through vocabulary and illustrations of public settings such as mosques, schools, homes, and community centers. Exercises requiring students to transform nouns like *المسجد، المركز، المدرسة، المستشفى* encourage recognition of social institutions and their role in community cohesion. Still, the absence of pluralistic or inter-community scenarios limits the depth of this representation, giving it a medium score.

²⁵ Sayid Ahmad Ramadhan et al., 'Moderasi Beragama: Mengintegrasikan Nilai-Nilai Humanis Islam Dalam Membangun Keberadaan Manusia Menurut Perspektif Pendidikan Islam', *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 14, no. 4 (2024): 604–22.

Overall, the structured rubric shows that *Mumtaz 1* does contain values that align with religious moderation, but the representations remain implicit and unintentional, embedded in basic social communication patterns rather than explicitly taught as part of moderation-based pedagogy. This highlights the crucial role of instructors to contextualize these implicit values in alignment with moderation outcomes.

Pedagogical Adequacy of Moderation Integration in Mumtaz 1

An evaluation of the pedagogical adequacy of *Mumtaz 1* demonstrates that, while the textbook contains several implicit elements associated with religious moderation, these elements are not integrated in a manner that systematically fosters critical reflection or dialogic competence among learners. The analysis shows that moderation-supporting content is present primarily at the surface level through polite expressions, cooperative behavior, and balanced lifestyle messages but not developed into higher-order thinking, reflective tasks, or structured dialogic engagements that would enable students to internalize moderation as a conscious ethical framework.²⁶

From a pedagogical perspective, the textbook excels in providing functional communication patterns, particularly basic politeness formulas such as greetings, apologies, requests, gratitude, and permission-taking. These expressions implicitly promote moderated interpersonal communication, yet the textbook does not pair them with reflective questions or scenario-based discussion prompts that would encourage students to consider *why* respectful speech is important or how it relates to moderation principles such as *tasamuh* (tolerance) and non-violence. Consequently, learners practice politeness linguistically but are not guided to understand its ethical implications.

The same limitation appears in content related to cooperation and empathy, such as dialogues where students assist one another. While these dialogues illustrate supportive behavior, the pedagogical design stops at linguistic reproduction students are asked to repeat or substitute sentences, rather than reflect on themes such as solidarity, mutual care, or equitable treatment. Without reflective prompts, these activities remain transactional rather than transformative, limiting their ability to foster deeper social awareness or justice-oriented reasoning (*i'tidal*).

²⁶ Sholeh Effendi et al., 'Representasi Nilai-Nilai Moderasi Beragama Dalam Buku Teks Pendidikan Agama Islam Kelas VII Tingkat SMP Kemendikbud Kurikulum Merdeka', *Jurnal Riset Rumpun Agama Dan Filsafat* 4, no. 1 (2025): 406–24, <https://doi.org/10.55606/jurrafi.v4i1.4677>.

Another dimension of pedagogical adequacy relates to dialogic competence, a crucial component of religious moderation because it cultivates the ability to listen, negotiate meaning, and engage peacefully with different perspectives. Although *Mumtaz 1* includes basic pair-work exercises and conversational drills, these activities do not require learners to engage in authentic, open-ended dialogue. Instead, the dialogues are fixed, highly structured, and limited to predictable everyday topics. There is no space in the instructional design for interpretive discussion, negotiation of meaning, or expressing personal viewpoints competencies necessary for nurturing moderated communicative behavior in pluralistic settings.²⁷

Similarly, visual and community-life elements reinforce peaceful social settings, yet they are not leveraged pedagogically to deepen critical thinking. Illustrations of schools, mosques, markets, and hospitals could have been transformed into reflective tasks asking students, for example, to compare different community roles, discuss ethical conduct in public spaces, or relate the images to principles of harmony and shared responsibility. However, the textbook primarily uses visuals as vocabulary cues or drill-based prompts, not reflective stimuli.²⁸

When evaluated against contemporary pedagogical frameworks particularly communicative language teaching (CLT), critical pedagogy, and intercultural communicative competence (ICC) *Mumtaz 1* demonstrates functional adequacy in supporting basic language learning but limited depth in promoting the higher-order competencies associated with moderation: empathy, ethical reasoning, intercultural sensitivity, and dialogic engagement. The lack of reflective tasks, moral reasoning prompts, open response activities, or problem-solving dialogues suggests that the textbook, in its current form, is not fully adequate for fostering the deeper dimensions of religious moderation.²⁹

Despite these limitations, the textbook offers significant potential that can be activated through pedagogical mediation. Politeness expressions, cooperative dialogues,

²⁷ Noor Zinatul Hamidah and Umi Machmudah, 'Internalisasi Nilai-Nilai Moderasi Beragama Pada Pembelajaran Bahasa Arab Menggunakan Cooperative Learning Model Student Team Achivement Divisions (STAD)', *PROSIDING KONIPBSA: Konferensi Nasional Inovasi Pembelajaran Bahasa Dan Sastra Arab* 3, no. 1 (2023): 145–56.

²⁸ Syarifatul Husna et al., 'Internalisasi Nilai - Nilai Toleransi Beragama Dalam Film Pendek "Berbeda, Tak Apa Bukan"', *Innovative: Journal Of Social Science Research* 5, no. 3 (2025): 2950–66, <https://doi.org/10.31004/innovative.v5i3.19468>.

and balanced lifestyle themes provide foundational material that instructors at UIN Imam Bonjol Padang can expand into reflective practice. With teacher intervention such as guided discussions, critical questioning, scenario-based role plays, or community-linked assignments the implicit moderation values in *Mumtaz 1* can be transformed into conscious and internalized competencies.³⁰

In summary, while *Mumtaz 1* contains several elements compatible with religious moderation, its pedagogical adequacy remains moderate but insufficient when judged in terms of fostering critical reflection and dialogic competence. The effectiveness of its moderation-related content thus depends heavily on teacher facilitation, contextualization, and supplementary reflective activities, rather than on the textbook's inherent instructional design.

Conclusion

The findings of this study show that *Mumtaz 1* contains several implicit elements of religious moderation such as politeness, cooperation, balanced lifestyle, and peaceful social interaction embedded within its lexical, textual, visual, and task-based components, yet these values are not explicitly or systematically integrated to foster critical reflection or dialogic competence among learners. This highlights an important implication for the development of Arabic language education that textbooks used in Islamic higher education should not only provide linguistic input but also embed ethical, intercultural, and dialogic competencies aligned with Indonesia's religious moderation framework. However, this study is limited by its focus on a single textbook and its reliance on content analysis without classroom observation, making it unable to assess how instructors mediate or expand moderation-related content in actual pedagogical practice. Future research is therefore recommended to examine multiple Arabic textbooks across institutions, analyze teacher strategies in integrating moderation values, and explore learners' perceptions to provide a more comprehensive understanding of how religious moderation can be effectively embedded in Arabic language education.

²⁹ Irmawati Irmawati and Dina Mardiana, 'Pendidikan Multikultural Paradigma Moderasi Beragama Perspektif Imam Al-Ghazali', *Hikmah* 21, no. 1 (2024): 35–47, <https://doi.org/10.53802/hikmah.v21i1.366>.

³⁰ Suprpto Suprpto, 'Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam', *Edukasi* 18, no. 3 (2020): 355–68, <https://doi.org/10.32729/edukasi.v18i3.750>.

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