



Strengthening Moderate Islamic Insight in Madrasah through Integration of Islamic Education Curriculum

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Abstract

This research aims to explain the construction of moderate Islamic curriculum integration at Madrasah and the output of moderate Islamic curriculum integration. This research used a qualitative approach with the MI Nurul Islam Gresik as the research location. The data collection used observation, interviews, and documentation, while data analysis used qualitative and content analysis. This research found that the construction of the integration of the Moderate Islamic curriculum at MI Nurul Islam Gresik is, first, through formal activities through teaching and learning activities that support the cultivation of moderate Islamic values, including religion, social care, example, tolerance, religion, social care, tolerance; second, through non-formal/extras that support the cultivation of moderate Islamic values including democracy and social care; third, through examples that support the cultivation of moderate Islamic values, which include: social care, cooperation, and religion; and fourth, through habits that support the cultivation of moderate Islamic values including religion, tolerance, democracy, social care, social concern. Meanwhile, the outputs from the integration of the moderate Islamic curriculum at MI Nurul Islam Gresik are first, creating a religious student character; second, creating a tolerant student character; third, creating student characters who care about others; fourth, creating student characters who love peace; fifth, creating student characters who like deliberation. The theoretical implication of the research is that curriculum integration in education can give birth to a new educational curriculum model that is adaptive to current developments following sociological conditions and demographic locations.

Keywords: curriculum integration, Islamic education, madrasah, moderate Islam

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A. Introduction

As the basic Islamic education unit, the existence of Madrasah Ibtidaiyah is essential in instilling an education with moderate Islamic character (Aziz & Islamy, 2022; Kustati et al., 2024; Suprpto et al., 2023) at this stage, the curriculum will significantly influence students. Suppose it leads to the values of Islamic moderation education, of course. In that case, it will form a moderate generation that does not prioritize ego in thinking and is more mature in society, nation, and state (Munfa'ati, 2018).

MI Ma'arif Nurul Islam Gresik, as an educational institution under the auspices of the Nurul Islam Foundation, is one of the foundations in instilling Islamic moderation values education in elementary schools or MI. In practice, this Madrasa tries to apply Islamic moderation values through several curricula, starting from daily habituation, learning, and extracurricular activities. Even though it is a private school, this elementary-level education unit is quite advanced, judging from the number of students and several achievements that have been achieved both at the district and provincial levels. The teachings of Aswajaan have also strengthened NU as a delegation of institutions ready to face various challenges in this diverse country.

The educational curriculum used by MI Ma'arif Nurul Islam Gresik is experiencing dynamic shifts and changes to meet students' needs and fulfil the educational institution's vision and mission under the Islamic Education Foundation. As the most important thing in education, the curriculum is constantly changing to suit developments in educational theory and practice; apart from that, it will change and innovate in line with the educational flow and theory it adheres to. There are three fundamental concepts regarding curriculum theory: curriculum as substance, system, and field of study (Ahid, 2008). However, in the fundamental aspects, the curriculum is permanently adhered to by its implementers because it is considered necessary.

Most private madrasahs are foundation-based in rural areas, and very few are advanced and modern (Aziz, 2022). The majority are very underdeveloped and tend to be traditionalists in developing and modifying their curriculum. In several reviews, very few madrasahs in rural areas are advanced and managed with modern management, especially in modifying their curriculum, especially with contemporary issues. The existence of a madrasah that can manage and develop its curriculum by integrating new issues shows that the madrasah is very sensitive to the progress of the times.

Religious moderation is very urgent to instil in students from an early age so that in the future, they will not be exposed to extremism and radicalism, which then ends with acts of terror (Fauzian et al., 2021; Beno et al., 2022; Hasani, 2023; Hasibuan, 2023; Yuliana et al., 2022). Besides that, religious moderation is essential in elementary schools because it can help students develop a tolerant and open attitude towards differences and prevent conflicts and stereotypes. Here are some reasons why religious moderation is essential in elementary schools. Therefore, it is necessary to instil good attitudes or values in every individual from childhood (from an early age).

The inclusion of moderation elements in the educational curriculum of Ma'arif Nurul Islam Gresik can be considered modern in education. Hence, the management of MI Ma'arif Nurul Islam Gresik needs to implement this principle. So, the researcher considers it necessary to know to what extent the NU organization, which is Indonesia's mainstream, instils the value of Islamic moderation at the elementary/MI

level through its education unit. This research explores the construction of moderate Islamic curriculum integration at Madrasah and the output of moderate Islamic curriculum integration.

B. Literature Review

1. Moderate Islamic Paradigm

The word moderate is the origin of the word "washatan", which has the equivalent word "sawa'un", which means the middle between two limits, justice, which is standard and protects against ifrath and tafrith attitudes (Nur & Lubis, 2015). Ibn 'Asyur defines the word "wasath" as a translation of the word moderate with two meanings. First, according to etymology, the word wasath means something in the middle or has two ends comparable in size. Second, according to the terminology of language, the meaning of wasath is Islamic values built based on a straight and moderate mindset, not exaggerating in certain respects. As for the meaning of "ummatan wasathan" in Surah Al-Baqarah verse 143 is a just and elected people. This Muslim ummah is the perfect religious community, the best morals, and the most important charity. Allah SWT has bestowed knowledge, gentleness of character, justice, and goodness not given to others (Anton & Fasya, 2024; Umihani et al., 2024). Therefore, they become "ummatan wasathan", a perfect and just people who will witness all mankind on the Day of Resurrection (Nur & Lubis, 2015).

Meanwhile, according to KBBI Online, the word Moderate has two meanings, namely: first, always avoid extreme behaviour or disclosure, and secondly, tend toward the middle dimension or path (Kemdikbud, 2016). The Moderate term is a conceptual nomenclature that is difficult to define; religious and scientific groups contest this term, so it is interpreted differently depending on the context understood. This difficulty is caused by classical Islamic thought, which does not recognise the term moderate. What scientists usually understand is limited to referring to the equivalent word in Arabic. Among several Arabic words that lead to a moderate meaning are al-tawasut or al-wasat (middle/moderation), al-qist (justice), al-tawazun (balance), al-i'tidal (harmony) and so on. However, in the Indonesian context, the concept of Islamic moderation has at least the following characteristics: 1) non-violent ideology in propagating Islam, 2) adopting the modern way of life with its all derivatives, including science and technology, democracy, human rights and the like, 3) The use of a rational way of thinking, 4) contextual approach to understanding Islam, 5) The use of Ijtihad (intellectual exercises to make a legal opinion in case of the absence of explicit justification from the Qur'an and Hadith). Those characteristics, however, can be expanded into several more characteristics, such as tolerance, harmony, and cooperation among different religious groups (Hilmy, 2013).

Moderate Islam is "Islam with a smiling face, " full of peace and moderation, and does not question matters relating to human rights, modernity, democracy and trends in the modern world (Suharto, 2014). Yusuf Qardhawi, as quoted by Agus Zaenul Fitri, said that the word wasatiah (moderate) is the same as the word tawazun (balanced), being in the middle between two opposing aspects. One cannot wholly dominate and eliminate the influence of other aspects; one aspect does not take the excess so that it narrows the other's rights. Several opposite aspects include spiritual aspects with maddiyah (material) aspects, individual and collective interests, reality with idealistic aspects, and dogmatic aspects with aspects that can change (Fitri, 2015). Being balanced means opening space for each aspect proportionally and in balance without excess deviation (al-ghullu) reduction, overreaching and detrimental actions. Nadhir

Syah considered that the meaning of moderate should be positioned in its portion because there had been a shift in meaning. Moderate in Saudi Arabia, for example, only interpreted by the permissibility of a woman driving a car and opening a cinema for the first time in Saudi Arabia, will be completely different from the moderate meaning in Indonesia (which already considers this normal) or Australia. The existing moderation in Australia led to conservatives so that the PKS party had time to cooperate with the Moderate parties in Australia (Hosen, 2018) because they are both conservative (Aziz & Harahap, 2024; Rohma, 2024; Syarnubi et al., 2024). Islamic Moderation is a person's careful attitude in concluding and responding to all aspects so as not to fall into extremes and be too obsessive in making decisions or underestimate them so that they give too much free space and are out of control.

However, from this caution, which tends to be in the midst of some people, judgment is an attitude that is not clear because it is neither to the right nor to the left. In this case, M. Quraish Shihab said that indecisiveness in acting towards something is not a passive, neutral attitude, nor is it a mathematical middle or, as it seems, according to its name wasath or middle (Shihab, 2020). So, Moderation does not require one to reach the peak of something positive and is not always synonymous with gentleness. Even though one of the indicators is being gentle, that does not mean you cannot deal with the problems you face firmly (Shihab, 2020).

From the definitions above, it can be concluded that moderate Islam is Islam that is not extreme and not too lax in attitude. So, always consider the possibilities in more detail, be open to discussion in attitude, and assess everything proportionally based on reality and the existing context. A moderate Muslim is a Muslim who does not prioritize violence in carrying out his teachings and da'wah, prefers deliberation and consensus in solving every problem, thinks rationally and always welcomes reforms with all filters and considerations, is tolerant in opinion and always spreads goodness in ways that are polite and peaceful.

2. Principles of Moderate Islamic Education Curriculum Development

Islamic Moderation Education is generally defined as education that includes the teachings of Moderate Islam. Concerning this, Toto quoted Abudin Nata, who called it Rahmah Lil Al-Alamin's education (Suharto, 2017), which in concept has ten indicators, namely: (1). Peace education that respects human rights between nations, races or religious groups; (2). Education that develops entrepreneurship and partnerships with the industrial world; (3). Education that pays attention to Islam's prophetic vision, including humanization, liberation and transcendence for social change; (4). Education that teaches religious tolerance and pluralism; (5). Education that teaches moderate Indonesian Mainstream Islam; (6). Education that balances between intellectual and spiritual portions; (7). Education that produces cadres of scholars who are intellectuals and intellectuals who are scholars; (8). Education is the solution to the current problems (9). Education that always pays comprehensive attention to the quality of education; (10). education capable of mastering a foreign language.

Of these ten indicators, several are fundamental in developing and in the context of the deradicalization of Islamic education. Points one to six, for example, all lead to how Islamic Moderation education can be realized. Thus, de-radicalization of education is one thing that can be optimized (Suharto, 2017), bearing in mind that educational actors are role models and future leaders who will later be responsible for inculcating the paradigm of Islamic Moderation. In addition, several principles

that must be applied in formulating Islamic Moderation education include Universal Principles, Balance, Integration, and Diversity (Futaqi, 2018).

3. Basic Concepts of Education Curriculum

The curriculum is constantly changing to adjust to developments in educational theory and practice; besides that, a curriculum will change and innovate in line with the schools and theories of education it adheres to. There are three fundamental aspects of curriculum theory: curriculum as substance, as a system, and as a field of study (Ahid, 2008). The first is curriculum as substance when the curriculum is seen as a plan of learning activities or as a set of goals to be realized (Albana, 2023; Wardati & Margolang, 2023; Maharani & Rahmaniari, 2023; Mufid, 2023). The curriculum can contain matters related to the teaching and learning process, starting with objectives, teaching materials, lesson schedules, evaluations, and even teaching and learning activities. In addition, the curriculum is also in the form of an agreement sheet between curriculum makers and policyholders in education with the community concerned (Aziz & Sholikah, 2023; Muntoha, 2024; Yanto, 2024; Zulfa & Kurniawan, 2024).

Second, the curriculum is a system because the curriculum is part of the system of the existing system in schools, education and systems in society. Whether the system is personal or not, in other words, the curriculum is a collaborative procedure of cooperation between individuals or institutions in designing, implementing, evaluating and developing curriculum. So, in this case, the curriculum functions as a guardian of the curriculum so that it remains proportional and dynamic (Aziz & Sholikah, 2024; Minabari et al., 2024; Ningtias, 2024; Priliyanti & Al-Fath, 2024). Third, the curriculum is a subject of a field of study; in this case, the curriculum experts and teachers of curriculum materials study it (Mardani & Siswanto, 2024; Nuhaliza et al., 2024; Walad et al., 2024). The purpose of the curriculum as teaching material is so that the system curriculum always develops from day to day; besides that, it is also an essential requirement for students who study matters related to the curriculum regarding basic concepts and provisions in carrying out research through curriculum theory in books (Ahid, 2008).

The curriculum is defined as a collection of subjects the teachers must deliver and students must study. This assumption has existed since ancient Greece. Even within a specific scope, this view is still used today (Ahid, 2008). So, according to this definition, the curriculum is only limited to the subjects studied by students. Concerning the meaning of the Seubandijah curriculum, it is said that it is "activities and learning activities that are planned, programmed for students under the auspices of the school, both inside and outside of school" (Kisbiyanto, 2016). So that this definition is more extensive than the previous definition. Even Syaibani said the meaning of the curriculum is several educational, cultural, social, sports and artistic experiences the school provides to its students both inside and outside of school to encourage them to develop as a whole in all aspects and change their behavior following the goals. -educational purposes (Ahid, 2008). In this case, the curriculum is not just about subjects but also about student experiences that have educational value.

Some other experts objected to Muritz Johnson's broad meaning of the curriculum. For example, Johnson thought that experience could only occur when there was interaction between students and their environment, so that interaction between students and teachers in class, according to him, was not a curriculum but, more precisely called teaching so that it was different between the curriculum and

teaching (Ahid, 2008). Johnson considers everything related to planning, implementation, and evaluation to be teaching activities, not curriculum. At the same time, the curriculum is only related to learning outcomes that students must achieve (Jayadi et al., 2024; Romlah et al., 2024; Suprpto et al., 2023; Wasehudin & Upiyani, 2024). Regardless of the differences that exist regarding the definition of curriculum, at least it can be understood that curriculum is a real thing that exists in the world of education both before, during and after the teaching and learning process so that the curriculum can be in the form of planning/programming, all experiences, activities, student knowledge and evaluation under the auspices of the teacher and the school.

4. Curriculum Integration Concept

Integration is another name for blending, unifying and combining one or more things (Trianto, 2010). In line with that, Johns M Echols and Hasan Shadily also define integration as merging or merging (Echols, 2006). The integration referred to in this case, as conveyed by Zainal Abidin, is a relationship that is based on the belief that actually, the areas of study, designs and goals of science and religion are the same and united so that they can be integrated (Suprpto, 2020). Suprpto revealed that integration also means coordinating various tasks, functions, and parts to work together and not overlap (Suprpto, 2020). In his approach, through the first two things, the integration approach means connecting and unifying between two or more things. The second is the interconnection approach, which means meeting or connecting two or more things (Suprpto, 2020).

According to Suprpto, in its implementation, the concept of integration can be carried out at various levels, namely, the philosophical, material, and methodological levels (Suprpto, 2020). So, curriculum integration can be interpreted as a combination or unification between two concepts, a theory of understanding of lessons or more to create continuity, understanding and complementarity between one another with a specific purpose. In integrating the curriculum, there are several models due to the point of view of combining concepts, topics, skills and themes. For example, what was disclosed by Robin Fogarty, an expert on curriculum, divides the curriculum integration model into ten categories: cellular models, connectedness models, nest models, Series Models, part models, Model Strain/thread, Integrated Models, immersed models, Network Model (Ulvly, 2019).

5. Previous Studies

Previous research by Toto Suharto in the *ISLAMICA Journal* with the title "The Idea of Muhammadiyah and NU Education as a Portrait of Moderate Islamic Education in Indonesia" revealed the values of Islamic moderation carried out by NU and Muhammadiyah Organizations in general without being specified in Basic education so that the objectives and research results are different from other studies. Conducted by researchers (Suharto, 2014). In addition, in another article entitled "Indonesian Contents of Islam: Strengthening Moderate Islam in Islamic Education Institutions in Indonesia" (Suharto, 2017), he revealed the condition of Indonesia, which is increasingly severe in facing problems that attack the unity of the nation, then explained the need to strengthen moderate Islamic values in the realm of Indonesian educational ideology without specifics on the NU and Muhammadiyah Organizations and without specifically aiming at basic education. Muh. Syamsudin, in his article entitled "Muhammadiyah Movement in Grounding Culturalism Discourse", has a very different research objective (Syamsuddin, 2018).

Khusnul Munfa'ati, in her article entitled "Integration of Moderate Islamic Education and Nationalism in Character Education in Islamic Boarding School-Based Madrasah Ibtidaiyah", although both are at the elementary level, she tended to be more integrated into character education (Munfa'ati, 2018). Apart from that, the schools that Khusnul addressed were only institutions under the auspices of Islamic boarding schools, while for researchers, it was the opposite. Abdul Khalim, in his article "*A Model of Anti-Radicalism Islamic Education at the Al-Hikmah Benda Sirampog Islamic Boarding School, Kab. Brebes*", focused on moderate-based education within the scope of Islamic boarding schools (Khalim, 2017), it is different from research conducted by researchers who focus non-Islamic boarding schools.

From some of the previous research, the researcher views that there has been no study and research that focused on two things at once: strengthening moderate Islamic insights in Madrasahs through integrating the Islamic education curriculum. Under these conditions, this study is fascinating to study, so the novelty of this study appears to be revealed accurately and validly. Departing from the description and assumptions, it is interesting for researchers to analyze more deeply the Integration of Islamic Moderation Education Curriculum at the Basic level with the title "Strengthening Moderate Islamic Insights in Madrasahs Through Integration of Islamic Education Curriculum (Study at MI Nurul Islam Gresik)". This research aims to determine the construction of integration and the output of integrating the moderate Islamic education curriculum at MI Nurul Islam Gresik.

C. Method

This research is field research with a sociological approach. Meanwhile, the research method that the author used in this research is the case study research method. The case study method in qualitative research is an in-depth study of a group of people or specific events (Mungin, 2001); in this research, MI Nurul Islam Gresik. Data collection techniques included interviews, observation, and documentation (Hilmin et al., 2023; Puspitasari, 2022; Sutrisno, 2023). The primary data source in this research was direct interviews with the principal of Madrasah MI Nurul Islam Gresik, five teachers, three student guardians, three students, one member of the school committee, and one person from the Foundation. Meanwhile, secondary data sources in this research were the results of documentation, journals, books, research results, papers, websites, and documents that can support the research in this research. After the data was collected using interviews, documentation and observation, the researcher analyzed it using qualitative and content analysis.

D. Findings and Discussion

1. MI Nurul Islam Gresik Data Record

MI Nurul Islam is an Islamic educational institution at the basic level under the Nurul Islam Ponngan Manyar Gresik Foundation. Vision and Mission MI Nurul Islam Gresik are ISLAMI: Having piety, being tough, and always upholding Islamic values in people's social life. EXCELLENT: Having excellent quality graduations with mastery of science and technology and IMTAQ and being competitive as a caliph fil ardhi. SKILLED: Having non-capacity sufficient capital to develop oneself as a secondary school. As for the mission, Madrasah Ibtidaiyah Nurul Islam Gresik tries to organize education that is oriented towards the quality of output or graduates. Both morally, scientifically and socially. It is hoped that later, it will be able to prepare and develop superior human resources, both science and technology and IMTAQ.

There are several main objectives in establishing MI Nurul Islam Gresik, including (a). Seek to optimize active, creative, effective, and fun learning or what is commonly called PAKEMI and team teaching to prevent vacancies in-class hours so that each student can develop optimally according to their potential; (b). Implement periodic and consistent evaluation of learning outcomes; (c). Motivating and assisting students in exploring and recognizing their potential through providing a place for programmed expression in extra-curricular activities. To develop students' talents to the fullest; (d). Optimize student services by providing facilities and infrastructure to support the teaching and learning process and optimise extracurricular activities.

The MI Nurul Islam Gresik curriculum has used the K13 curriculum, which is based on developing students' character and has also been integrated with several good moral values, including the character of Islamic moderation. MI Nurul Islam Gresik's curriculum places religious studies as the spirit in every subject, so curriculum integration is a matter of great concern in forming creative-innovative-smart religious characters. Some development programs by MI Nurul Islam include those in the religious field. MI Nurul Islam produces outputs that have good morals and are equipped with knowledge in the religious field and general knowledge.

2. Construction of Integrated Moderate Islamic Education Curriculum at MI Nurul Islam Gresik

One feature of the K-13 curriculum that stands out and differs from previous curricula is that all subjects are integrated with moral and character values. Hence, scientific integration is the main thing that is carried out optimally in this curriculum. MI Nurul Islam Gresik is an elementary-level education unit that makes religious values the spirit of every activity the school holds, whether official or not. The school's official document regarding the curriculum corridor states, "*The MI Nurul Islam Gresik Curriculum places religious lessons as the spirit in every subject.*"

Ust Aziz, the school's principal, also confirmed that this integrated curriculum had existed for a long time, even before there was a notification from the government regarding K13, which was later discovered to have scientific integration in the process of making it.

"In principle, the curriculum used at MI Nurul Islam was already integrated, even before K13 existed, because that also includes the spirit of this agency/institution. However, there is K13, so all of this strengthens the concepts and forms of scientific integration because, in K13, the assessment system is more detailed."

The same thing was conveyed by Ms Zuhrotul Mufidah, who currently serves as vice principal for curriculum; she said that the curriculum model at MI Nurul Islam Gresik from time to time does not fundamentally (in substance) change; it is only possible in the developmental process always adding new things.

"From the beginning, the curriculum has been like this. Since I was little, everyone has made religious education the basis of every policy and curriculum development. There are always innovations every year, but in substance, religion is still the spirit."

This is related to moderate Islamic values integrated into the curriculum. Ainur Rofiq also confirmed this. In addition to trying to develop excellent human resources, religious character and mutual tolerance among students are also the main focus in developing student potential. This later became the slogan and jargon for MI Nurul

Islam Gresik "sekolah sak ngajine". This is done to attract students' interest in matters related to religion. According to Ainur Rofiq, MI, Nurul Islam sees the challenge experienced by most people in semi-urban areas as the lack of attention to religion, so this is part of the madrasa's contribution to developing students' religious quality.

"One of the main attractions at MI Nurul Islam is the extracurricular activities, which strongly emphasise religious character and updates on other general sciences. Moreover, this is part of the Madrasah's contribution to cultivating Islamic moderation because one of the indicators is religion."

There are three forms of integrating Moderate Islamic values carried out by MI Nurul Islam Gresik: through the teaching and learning process in class, the cultures created by Madrasahs, and extracurricular activities. This is following the statement of the MI Nurul Islam Gresik school principal:

"In this school, the form of integrating moderate Islamic values is through many things, including through the teaching and learning process, extra activities, and through acculturation of students. The teaching and learning process is K13 in its content; it is already integrated with moderate Islamic values, while extracurricular activities are the same, especially in religious matters. The students are properly trained on religious values through the *tahlil* program and tartil Al-Qur'an, and they study after Sunday morning prayers. As for habituation, they are usually accustomed to praying in an orderly manner as well as being accustomed to being democratic, and that is reflected in the children's daily life."

Ust Abdul Halim Aziz, one of the *Aswaja* teaching staff, said that according to his observations, MI Nurul Islam has been very dominant with the inculcation of Islamic moderation values through its religious culture, Sundays, for example, children are still required to attend the as-Syafi'i mosque to take part in deepening religious knowledge through recitation together as well as the habit of praying *dhuha* together. This makes MI Nurul Islam closer to the community, especially the guardians of students, and builds a moderate character.

A part of the things that make children understand more about Islamic moderation is the teaching and learning process that uses *Aswaja* content in which the characteristics of Islamic Moderation are instilled.

"Apart from being extra fibre with religious material, another thing that, in my opinion, greatly influences the character of Moderate Islam is the existence of religious lessons in which the attitudes and character of NU are inserted, including the attitude of *tawassut*, *tasamuh* *tawazun* and also this *i'tidal* which we emphasize to children - to be able to practice it in simple daily life activities. Furthermore, thank God, little by little, students are starting to understand it."

Integrating moderate Islamic values into the existing curriculum at MI Nurul Islam Gresik can also be channelled through several supporting extracurricular activities, whether they are religious extracurriculars or not. Islamic moderation is not only related to religious routines and rituals. Scouting activities, for example, are one of the extracurricular activities that teach a lot about Islamic moderation values. It also teaches respect for others as well as respect for nature. This is as stated by Astria Pamungkas that:

"In Scouting, students are taught how to solve problems properly and, of course, through agreement and mutual deliberation, tolerance, social sensitivity and purity

in terms of speech, behaviour and heart are taught. All of these are indicators of Islamic moderation. So, I believe that one of the ways to educate and introduce children to moderate Islamic values is through scouting lessons.”

Edho, a class IV student, revealed that scout activities support his abilities and educate him to have greater responsibility and care for his fellow friends.

“Through Scouts, I feel I can be more mature and have a sense of caring for my friends. Because scouting is taught about discipline and also tolerance.”

Meanwhile, the inculcation of moderate Islamic values through school culture is through regular habituations by schools, including the habit of praying in congregation starting early, habituation through the encouragement of greetings, and the culture of shaking hands with teachers when entering and leaving.

Budi Harianto revealed that among the habits of the students that the institution has patented is shaking hands with the teacher even when entering school because all of this is considered capable of fostering respect and reverence for teachers.

“Students are always taught how to respect other people, especially the teacher, as seen in the activities routinely carried out by the madrasa in the form of shaking hands with the teachers, especially before they enter the madrasa area.”

So that the integration process of Moderate Islamic values at MI Nurul Islam Gresik can be broadly carried out through three things: through the curriculum or the teaching and learning process, through extra-curricular activities both carried out at school and outside of school and planting Islamic moderation values through habituation.

This is not much different from the idea conveyed by Hilmin (Hilmin et al., 2023), who said that the integration of moderate Islamic values can be internalized through the education curriculum, the design of the education curriculum and the principles contained in the education curriculum, mainly Islamic religious education. Meanwhile, Aziz said that integrating moderate Islamic values into the curriculum can be implemented through various approaches, such as collaborative learning, problem-solving, and a holistic approach (Aziz & Sholikhah, 2024; Mardani & Siswanto, 2024; Nuhaliza et al., 2024).

a. Planting Moderate Islamic Values through the learning process of teaching

The teaching and learning process dominates in instilling moderate Islamic values in the school environment. Besides, because the teaching and learning process is the school's primary focus in developing students' knowledge and instilling school materials, the teaching and learning process is a forum for massive interaction between educators and students. It is hoped that the vision and mission of the school and educational programs can be channelled through it.

The role of instilling moderate Islamic values through the teaching and learning process cannot be separated from related matters, especially the educators themselves and the curriculum concerned. At MI Nurul Islam Gresik, several things focus on instilling moderate Islamic values through the teaching and learning process, including planting moderate Islam through religious values in practice prayer activities before and after the teaching and learning process. Praying is the most basic routine in instilling moderation in students, that is because the purpose of prayer is that students are always aware of weak human nature and their need for an almighty God so that they always surrender themselves in carrying out their daily routines, especially in terms of learning outcomes.

Ainul Inayah, one of the teaching staff at the Islamic Religion Subject, said that: "Familiarizing students with religious routines, especially praying, is a laying a foundation in students that no matter how strong and smart we are, we must remain aware that there is an almighty substance that controls us so that it is hoped that students will not contract the disease of arrogance and arrogance. Furthermore, always rely on all our efforts in seeking knowledge from Allah."

Besides that, the prayer activity at the beginning of the learning process means a prayer to study well and then the last one means surrendering to the learning effort that has been done; the prayer routine also adds to the peace of mind and class atmosphere during the teaching and learning process. This was revealed by Dimas, one of the fourth-grade students.

"Before learning, we pray, and it feels calm; it is comfortable. One time, we forgot to pray, so the class lessons felt like something was missing; it is just not good if you do not pray first."

In addition to praying, which has a significant role in instilling the moderation of Islam when carrying out the teaching and learning process related to learning methods and materials, the influence of educators is also very decisive. However, in this case, researchers see that things that are pretty shaping and very helpful in inculcating Islamic values and the value of Islamic moderation at MI Nurul Islam Gresik is through learning methods and materials that are applied concerning the material following the K13 content that the material contained in K13 is already integrated with Islamic moderation values so that it makes it easier for educators to carry out the process of instilling Islamic moderation in students. In addition, selecting the method chosen in the teaching and learning process tends to lead to the inculcation of a moderate understanding of Islam, as expressed by Zainul Muslihun, the educator who teaches this thematic lesson.

"The recommendation for madrasahs that are inspired by the standard teaching and learning process, which refers to the 2013 curriculum, is to prefer learning methods and techniques that can move students' enthusiasm for expression, including through discussions and also questions and answers between students, students, in this case, encouraged to dare at least to express opinions and be able to respond to the expressions of other friends. Apart from the discussion method, students are also taught to be able to control themselves and respect the opinions of other friends; this kind of thing is not easy; considering the age of the students, they are still classified as children. Hence, they need more attitude and patience. Furthermore, of course, all of that is adjusted to the class level."

Discussing means expressing opinions and, at the same time, means listening to the opinions of others, which in practice are the same as deliberations. The students, through the learning process using the discussion or deliberation method, are expected to be able to have several indicators of Islamic moderation. Among those that stand out are self-confidence, social care and democracy. The students are later expected to be able to express their ideas confidently and to be trained in performing from the elementary level. In addition to discussion activities, it also manages emotions and ego when dealing with a pluralistic crowd.

The process of instilling a democratic attitude and respecting the opinions of others can also be seen in routine school activities, especially at the beginning of the

school year. The process of selecting class leaders in practice is to use a democratic system where students are the determinant and the main factor in forming leadership in the classroom, even though in practice, different, as expressed by Zuhrotul Mufidah, the vice principal of the MI Nurul Islam Gresik.

"Students are also taught how to make their own choices. A concrete example, which has become an annual routine, is selecting class leaders. This activity teaches students to make their own choices, even though they vary according to class and individual abilities. For grade one, for example, the teacher will direct the election of the class leader after appointing some of the students who are considered capable of leading the class as candidates. There are several candidates proposed by the teacher and representatives of the students who also propose so that even though the teacher determines the candidates, not all of them come from the teacher's initiative; the students are allowed to propose and then be selected together either by writing down the choices on a piece of paper and then reading it out, directly in front of or simply by voting assisted by educators or teachers. This is done if the class is still a lower grade, such as grade 1 and grade 2. Some teachers find this method difficult, so they immediately determine the candidate for the class leader (usually in grade one) and then vote together."

Zuhro added that the purpose of the election was:

"At least in this process, students' self-choice has been channelled regarding who has the right to be the next class leader according to their version; apart from that, the social and democratic concern is obvious, seeing that anyone must be willing and then accept any of the students who are elected as class president."

Apart from the habituation of prayer and the method of discussion in instilling the values of Islamic moderation, some habits also lead to inculcating Islamic moderation values, such as social service activities and environmental services. Both of these activities are included in the physical education lessons, even though they are only carried out a few times a week; at least this habituation dramatically influences students' character so that they have a high social spirit and care for each other and the surrounding environment.

This activity is carried out by all students with a rotation system not every week of the activity. It looks clean along the road that is passed when doing leisurely walking activities. In addition, students are required to pick up trash along the way. Astria expressed:

"In addition to sports, children are also known to be sensitive to the social environment around them, so every time they do sports activities, we make it mandatory to pick up trash found on the street and put it in the trashbin."

It can be drawn that the process of instilling moderate Islamic values through the KBM conducted by MI Nurul Islam Gresik is through (1). Strengthening religion and character through prayer routines before and after carrying out teaching and learning activities; (2). Instilling a sense of tolerance, caring for others and being in the middle through self-serving material that teaches the values of Islamic moderation; (3). Cultivating a confident, democratic and socially caring spirit through discussion learning methods; (4) planting a spirit of care for the environment through picking up trash during healthy walks.

In addition to these four methods, in instilling moderate Islamic values into teaching and learning activities, no less important is through the following steps, namely; through active learning methods, such as group discussions and case studies, effective in integrating moderate values into the learning process. Character education also has a significant role in supporting the implementation of moderate values, helping students internalize these values in everyday life (Anwar, Rosyida et al., 2022; Heriyudanta, 2023; Munawar et al., 2024).

b. Instilling moderate Islamic values through extracurricular activities

Extra-curricular activities, in general, are activities of developing students' interests and talents. However, these supporting activities are also often embedded in a hidden curriculum that aims to cover several things that may not have been included in the formal curriculum. As the researchers mentioned earlier, in instilling the values of Islamic moderation in schools through extracurricular activities, MI Nurul Islam Gresik has conducted supporting activities, including planting Islamic moderation through scouting activities, morning recitation activities, the habit of praying in congregation and social service activities.

According to Solechan dan Etik Fatmawati (Solechan & Fatmawati, 2021), the important things that will be instilled in these extracurricular activities are in order to teach tolerance and togetherness, cooperation, attitudes of mutual respect, caring for others, attitudes of anti-violence, respect for differences in beliefs and attitudes of accepting cultural and traditional richness. Meanwhile, the instillation of moderate Islamic values applied through extracurricular activities aims to gain knowledge, instil concepts and skills, and form attitudes, all of which relate to four aspects, namely the value of truth, the value of goodness, the value of beauty, and the value of usefulness in life.

c. Planting the values of Islamic moderation through scouting activities

Scouting is generally interpreted as a fun educational activity outside of school that teaches various skills, cooperation, self-confidence, and so on. In practice, MI Nurul Islam can frame scout activities as a medium for student interaction to instil self-confidence, care for others, and love for nature. Ahmad Rosidi said:

"Through scouting activities, we try to instil social sensitivity in students so that in the field, we teach children how to provide first aid when faced with dangerous situations, for example, drowning or fire in scouts. They are trained to respond quickly socially to provide aid to people."

Apart from that, in scouting, self-confidence and mutual help are very prominent; this can be seen when the children explore, as expressed by Fikri, a grade IV student who said:

"In Scouting, which we think is very impressive, including exploring activities because there we are taught self-confidence and a sense of cooperation between teams so that we inevitably have to be independent and help one another."

Methods that can be used as a method for instilling Islamic moderation values in scouting activities include; conducting educational tours to provide a direct experience of cultural and religious diversity, carrying out social service or community service, instilling the values of patriotism and heroism, and instilling the values of justice, balance and anti-violence. These activities in scouting are commonly

taught, so that they can bring out the values of Islamic moderation latently and take root convincingly (Solechan & Fatmawati, 2021).

d. Instilling the values of Islamic moderation through religious activities

In the religious aspect, MI Nurul Islam Gresik also organizes several extra-curricular activities to support religion, which aligns with religious values in Islamic moderation values. The Sunday morning recitation after the morning prayer, followed by the Duha prayer, is a form of activity that has been carried out by MI Nurul Islam Gresik for a long time in that it teaches about the basic principles of Islamic law that are relevant to the daily lives of students. This study was attended by students from grade III to grade VI every Sunday.

"This activity is a form of additional activity to strengthen religious understanding and the habit of Duha prayer because after studying, children are required to perform Duha prayer there."

Some student parents also seemed enthusiastic about waiting for their children to take part in this study because they were considered very beneficial for their children, as expressed by this Hanik:

"I am thrilled, sir, with this activity. Besides getting used to my child getting up early, sometimes I also study while waiting for him to finish his morning study, which is clear as parents are happy, sir. Even though it is Sunday, there is still additional religious knowledge for my child. Moreover, there is the Duha prayer, too."

In addition to the study on Sunday morning, other extra-religious activities that instil religious values in students include worshipping noon and afternoon prayers in the congregation. This was revealed by Ustadz Ainur Rofiq, the coordinator of this activity, who said that this habituation aims to get students used to performing fardhu prayers from an early age and doing them in the congregation.

"Every day except Sunday, children are required to attend the noon and afternoon prayers in congregation. The aim is that they have been trained to perform prayers from a young age, so it is hoped that this habit will continue into adulthood."

Besides that, this activity is a religious practice activity in the full-day school curriculum implemented by the school. Ainur Rofiq added that many guardians of students who strongly agree with this prayer habituation program are due to the constraints of student guardians in educating prayer, the weakness in controlling their children through praying five times a day so that with the intervention of the school, at least the noon and afternoon prayers are safe through the help of this school program. This is as stated by Imam Handoko, one of the guardians of the fifth-grade students:

"Thank God, sir, I feel helped by the noon and afternoon prayer activities handled by the school. One of my obstacles in educating children to get used to praying is the lack of control because, during the day, I usually work, so I cannot control their worship. Now, with the program, I feel very helped by this school, so I am left to control the evening prayers, night prayers and dawn only."

Internalization can be done in the form of stages of value transformation, namely the teacher's explanation of the material about Islamic Religion material, value transactions in the form of exemplary examples from teachers regarding the values of religious moderation, and transinternalization of religious moderation values in the form of a process of habituation in teachers and students through the material contained in Islamic Religion lessons. This internalization model certainly requires long-term habituation and is controlled in a disciplined manner through the teacher's role model (Najib et al., 2022).

e. Planting the values of Islamic moderation through positive habits

The relation to inculcating Islamic moderation through daily habituation, some of the explanations that the author has mentioned before, such as the habit of praying every time you start and end the teaching and learning process, which is included in learning and teaching, the habit of praying and other religious routines which are included in the extracurricular category which purpose is strengthening Islamic moderation in the religious realm.

Positive habits that can increase the value of Islamic moderation, which is not included in either learning or Extra activities, are such as getting used to shaking hands with all the teachers when every time they enter the school environment, loving peace through resolving conflicts between students, getting used to caring for others through visiting sick friends and greeting and getting used to sharing with others through frequent sharing of snacks and other food.

In terms of getting used to shaking hands with the teachers, students are taught the attitudes and ethics that students should have toward teachers or educators. With this habit, the students will have a polite, religious spirit and care for older people. Mrs Aminatul Lailiyah said this habituation effectively reduced students' naughty and disrespectful attitudes towards the teachers.

"In my opinion, the habituation program for shaking hands with the teachers can reduce and suppress student delinquency rates towards teachers. I know this from the graphs of student violations listed in the student violation book."

Siska, a grade IV student, also expressed the same thing. According to her, through the habit of shaking hands before carrying out teaching and learning activities (when she first entered the school area), she felt a close relationship between students and teachers, so she developed respect and reverence for the teachers.

"How do you feel by shaking hands every day with the teachers? Some become closer. At least every day, you are always greeted through the habit of shaking hands, and what is certain is that there is an effect from the handshake. At least we feel better known and cared for by the teacher and have more respect; it is the same."

In addition to shaking hands, students are used to visiting other students around the school when sick. This is to instil a sense of caring for others and a sense of tolerance in students from an early age, as well as taking care of the brotherhood through a program to visit friends who are sick. Ahmad Sholihuddin revealed that the program was carried out when sick students were around the school location and carried out during recess so that it did not disrupt the teaching and learning activities at school.

"This activity is classified as a learning activity about social care and is carried out only when the student concerned (sick) is near the school location so that access and locations are easy to reach. Besides that, the activity is carried out during recess with teacher assistance so that it can run effectively and efficiently."

Marfel, a student who had been visited by his house when he was sick, said that he was surprised and confused when a class with the homeroom teacher came to his house. He admitted that he was delighted with the visit, although he was also confused and embarrassed.

"In the past, when I was sick, one class visited the house with the class teacher; at first, I was confused and a little embarrassed because the teacher also came to the house, but thank God, my classmates were happy to visit."

Meanwhile, Silvi admits she is pleased with the habituation program for visiting sick friends. According to her, this program can foster a caring attitude towards fellow friends. Also, it fosters humility because, according to Silvi, visiting sick people is the same as reminding herself of the good health she feels today.

"Alhamdulillah, I am pleased with the habituation program to visit friends who are sick because, in my opinion, it can foster a sense of caring for fellow friends and teaches me to be grateful for my good health."

Social sensitivity and a sense of caring for students are also accustomed to the greeting, whether done by the teacher or students to teachers, especially between students themselves, even though this habituation is not too formal and seems to flow. However, the teachers always remind students and, at the same time, give examples so that they do not hesitate to say hello to teachers at school and outside school.

Ust. Muhammad Sa'dullah Aziz, the principal of the school, revealed that:

"Greeting may be a trivial matter, but the consequences greatly affect the closeness of students and the teacher council. Their relationship must always be intertwined, not only when they are at school during the teaching and learning process but also outside of school, so say hello and the teacher's control for students outside school. We do not let students run away when they meet their teacher, but come closer and greet him."

Dimas, a grade IV student, revealed that, at first, he was awkward when he was outside. One of the teachers greeted him, but then all of that disappeared as similar incidents happened several times, so the awkwardness disappeared.

"I used to be greeted by the teacher when I was out of school awkwardly, but thank God now it is no longer awkward because it happens so often that I am comfortable when I meet the teacher now."

Ahmad Sholihuddin also said that greeting had a significant effect, especially in establishing relationships between students and teachers. In practice, Ahmad Sholihuddin said that many students sometimes know the teacher intimately because they are greeted outside school. Students at school seem afraid and too respectful of the teacher. Hence, they are unable to express their wishes freely.

"In the habit of greeting, I think it is enough to have much effect, especially on quiet students. This happens because most of them are known to be quiet at school, so sometimes they are unable to express what they want; they usually

choose to close themselves because they are afraid of being wrong, so by saying hello, they will be more open because the location is not only in the school but also outside so it is freer."

Ahmad Sholihuddin also said that teachers should initiate the habit of greeting so that students do not feel awkward greeted by teachers when they are out of school. "Of course, in this habit, the teachers have to actively pick up the ball because, for sure, the students will feel awkward and embarrassed when they have to start just saying hello, so the teachers have to start only after walking a few times maybe the students are just starting to greet the teachers."

The last habit the researchers found was the habituation of loving peace carried out by the school. Until today, no students have made significant mistakes related to students fighting, brutal actions or other mistakes. According to Ms Devi, the mistakes are still in a normal stage. So far, the teachers can handle them, including the reconciliation process when student fights or conflicts occur. They can admit mistakes and forgive the mistakes of other friends.

"In practice, it is sometimes a bit difficult but not impossible because what we are facing is still children, so it requires patience and an open heart; not a few of them at first do not want to reconcile, but we as teachers must be very clever in arranging and persuading for them to want to apologize and forgive, sometimes there are things we need to be afraid of first so they want to apologize, for example, the parents will call them if they do not want to apologize, finally, thank God, they finally want to apologize"

The same thing was also expressed by Zainul Muslihun, one of the teacher's staff, who views the process of reconciling children when conflicts occur as tricky because they are individuals who are still unstable, so the teacher's sensitivity is needed in solving problems and conflicts according to the student's circumstances.

"In reducing conflict between students, teachers should understand student psychology so that the solution to the problem can be measured and achieved."

Instilling a sense of love for peace within students is hoped to get them used to forgiveness and minimize conflicts between students. Ms Silvi said this habituation could reduce students' fighting attitudes and egos. After fights, students may feel embarrassed because many students know about the fight and watch the reconciliation process.

"Sometimes, the result of fighting conflicts is that students are embarrassed because they must apologize in front of other students. This deters the student, who may wonder whether they want to fight again."

Instilling Islamic moderation values through positive habits can be done in the following ways: teaching Islamic moderation values from an early age, instilling Islamic moderation values routinely in religious activities, getting young children accustomed to ablution and praying on time, memorizing short letters and daily prayers, be polite, honest, and helpful, respect differences in religion and beliefs, be tolerant and anti-violence, and respect diversity (Irwandi, 2023). Of course, instilling these values requires teachers and parents to be used as good examples.

Based on the analysis above, at least two important things stand out to be findings in this study. First, the construction of the integration of the Moderate Islamic curriculum at MI Nurul Islam Gresik is as follows: (1). Through teaching and learning

activities that support the instillation of Moderate Islamic values , including religious, social care, role models, tolerance, religious (habituation of prayer, the Qur'an), social care, tolerance (discussion methods, problem-solving); (2). Through Non-Formal/Extra that supports the instillation of Moderate Islamic values. Includes democracy, social care (through donations, zakat at UPZ Madarasah); (3). Through role models that support the instillation of Moderate Islamic values, which include social care, cooperation (through examples of greetings, social donations, school community service, helping each other), religious (through dress, religious routines), and (4). Through habits that support the instillation of Moderate Islamic values. Including religious (habituation of prayer, congregational Dhuhur prayer), tolerance, democracy, social care (learning with discussion and problem-solving models), and social care (social donations, zakat).

Second, the output of the integration of the Moderate Islamic curriculum in MI Nurul Islam Gresik is as follows: (a). The creation of religious student characters; (b). The creation of tolerant student characters; (c). The creation of student characters who care about others; (d). The creation of student characters who love peace; (e). The creation of student characters who like deliberation and democracy. Although there is progress in the implementation of the integration of the moderate Islamic curriculum in the institution, it has different emphasis points such as MI Nurul Islam in the implementation of the Integration of the Moderate Islamic curriculum which emphasizes the values of religiosity and the value of love of peace. Although in its implementation the value of love of peace has not been fully achieved, especially regarding bullying.

E. Conclusion

The construction of the integration of the Moderate Islamic curriculum at MI Nurul Islam Gresik is first, through formal activities through teaching and learning activities that support the cultivation of moderate Islamic values, including religion, social care, example, tolerance, religion, social care, tolerance; second, through non-formal/extras that support the cultivation of moderate Islamic values including democracy and social care; third, through examples that support the cultivation of moderate Islamic values, which include: social care, cooperation, and religion; and fourth, through habits that support the cultivation of moderate Islamic values including religion, tolerance, democracy, social care, social concern. Meanwhile, the outputs from the integration of the moderate Islamic curriculum at MI Nurul Islam Gresik are first, creating a religious student character; second, creating a tolerant student character; third, creating student characters who care about others; fourth, creating student characters who love peace; fifth, creating student characters who like deliberation. The theoretical implication of the research is that curriculum integration in the world of education can give birth to a new educational curriculum model that is adaptive to current developments following sociological conditions and demographic locations.

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