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ENHANCING ISLAMIC RELIGIOUS EDUCATION THROUGH RELIGIOUS MODERATION: INSIGHTS FROM YUDHARTA UNIVERSITY-PASURUAN

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Abstract

The development of Islamic Religious Education (PAI) curriculum with the insight of religious moderation is one of the strategic efforts to face the challenges of pluralism in higher education, especially at Yudharta University Pasuruan which is a public university. This study aims to formulate a model of PAI curriculum that integrates religious moderation values. The research method used is field-research with a qualitative-descriptive approach. Data were obtained through interviews, observations, and documentation studies involving lecturers, students, and managers of PAI study programs at Yudharta University. The results showed that the development of a curriculum with a religious moderation insight was implemented. The curriculum development model used at the Yudharta campus uses and applies the MBKM model, because indeed the spirit of MBKM is a form of implementation of Merdeka Belajar, where Merdeka here is to give freedom to students. The forms of implementation applied at the Yudharta campus include strengthening moderation values through both academic and non-academic activities, including lectures, discussions and workshops involving many parties from different religious backgrounds.

Keywords: *Curriculum Development, Religious Moderation, Islamic Religious Education (PAI)*

1. Introduction

Islamic Religious Education has an important role in shaping a moderate attitude which is an emphasis on being balanced, fair, tolerant and not extreme. Indonesia itself is a country with a diversity of traditions, cultures, ethnicities, languages, and religions. This diversity is valuable and needs to be maintained and cared for by the community.

It is a human nature that is created in a very diverse state.[1] And in this situation there are not a few people who demand change from various aspects of life.[2]

The right way to deal with it is with a moderate attitude in order to create harmony between the people in it, because in this day and age, especially Muslims themselves have two challenges in life, the first is a group that tends to be extreme in understanding religious texts and practicing them in community life, even not hesitating to use violence and the second is another group that is more lax in religion and tends to be more subject to negative thoughts that come from previous traditions. In this life, religious humans who live in society will not be able to escape the above groups so that holding fast according to the value of moderation is very necessary to do and apply.[3]

One level of education that is very instrumental in realizing the nation's generation of quality and has a moderate attitude is higher education. Universities have an important role in making students as individuals who are intelligent, responsible, active, creative, and can respect the opinions of others, and become individuals who are faithful, devout, do not easily follow the teachings that lead to radicalism, and can be competent in responding to the phenomena that occur now, so they also need a forum for sensitization of the teachings of moderation values that guide social life.

As Law No. 22 of 1961 explains the purpose of higher education, which includes forming moral people who have the spirit of Pancasila, preparing a capable workforce to hold positions that require higher education, as well as conducting research and efforts to progress in the fields of science, culture and community life.

The curriculum will continue to change along with the growth and development of society. Progress in the curriculum will follow the times and the demands of society, because knowledge and experience derived from society are the main sources. Information and experience gained from the community will be carefully integrated before being applied as a unit in the curriculum.[4] For this reason, an educational institution must use a curriculum in accordance with the times and society. If the curriculum does not keep up with developments, it will be difficult for the community to accept its graduates because the graduates are not ready to serve and find it difficult to adapt to society.

In this context, the development of an educational curriculum in shaping students' moderate attitudes is relevant and important, especially in terms of religion. In this complex and diverse era, it is important for students to have a moderate attitude in facing differences and challenges. A moderate attitude can help students to understand and appreciate differences, and establish harmonious relationships with others.

The values of religious moderation should always be embedded in religious people, so that they are able to be tolerant, fair and balanced in building internal relations between religious people and externally between people of different religions. Therefore, researchers are interested in taking this title, because one of the goals of the educational

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[1] Abu Amar, "Nilai Islam Wasathiyah-Toleran dalam Kurikulum Madrasah Aliyah Program Keagamaan", *SEKOLAH TINGGI ILMU TARBIYAH AL-FATTAH SIMAN LAMONGAN*, vol. 10, no. 02, pp. 196-212, Oct. 2018.

[2] Abu Bakar, "Konsep toleransi dan kebebasan beragama", *Toleransi: Media Ilmiah Komunikasi Umat Beragama*, 7(2) 2015, 123–131.

[3] Mohamad Fahri dan Ahmad Zainuri,"Moderasi Beragama Di Indonesia". *Intizar* 25, no. 2 (April 28, 2020): 95–100.

[4] Halil, H. and Alfiyatin, Y. (2021) "KURIKULUM DAN MASYARAKAT", *Al-Ibrah : Jurnal Pendidikan dan Keilmuan Islam*, 6(2), pp. 54-72. doi: 10.61815/alibrah.v6i2.176.

institution itself is to produce students who are able to respect fellow human beings both in terms of race, ethnicity or religion. Especially in higher education, it is expected that students can implement these values in community life.

Yudharta University is one of the educational institutions that wants to realize world peace that prioritizes moderate attitudes and multicultural understanding. The principle of ngayomi lan ngayemi towards fellow creatures is the jargon for the application of moderate ideology. The meaning of ngayomi is to protect or protect fellow humans, while ngayemi means making other people safe from disturbance.[5]

Moderate ideology is important for Yudharta University in realizing its vision and mission. The vision is to become a superior university in the development of science, technology, humanities, and arts that are religiously pluralistic in 2037. And one of Yudharta University's missions is to organize community service that is religiously pluralistic.[6]

From this, it can be understood that Yudharta University does prioritize recognition and respect for the various religious beliefs that exist in society. So, the institution tries or seeks to provide services or contributions to society by upholding religious values and diversity.

On the Yudharta campus there is an activity or activity specifically related to religious moderation, such as discussions between students about what is meant by religious moderation, sharing opinions and live in. Live in is an institution that accepts non-Muslim students or students to live in it. At this time there is one student who lives in the Yudharta campus dormitory or more clearly in the Ngalah cottage. This shows that indeed the institution has a high moderate spirit, especially in terms of religion.

Therefore, the author is interested in knowing and examining more deeply about how the development of the curriculum used so as to be able to produce students who have a high insight into religious moderation with the title "Development of Islamic Religious Education Curriculum with Religious Moderation Insights at Yudharta University-Pasuruan Public College."

2. Literature Review
Curriculum Development

Etymologically, the curriculum comes from Greek, namely "curir" which means runner and "curere" which means race, in France it is called courier which means running, in Latin it comes from the word curriculae which means the distance that must be traveled by a runner, so that the curriculum at that time was used in the world of education which means a period of time, namely the period taken by students to get a certificate / diploma. A diploma is proof that students have completed the learning curriculum as well as runners who have completed their run with a predetermined distance so that they can arrive at the finish line.[7]

In general, the steps of curriculum development can go through several stages, namely:

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[5] Muhammad Muntahibun Nafis. *Pesantren Pluralis: Peran Pesantren Ngalah Dalam Mengembangkan Nilai-Nilai Pluralisme Di Tengah Masyarakat Yang Multikultural*. Insan Madani, 2017.

[6] https://yudharta.ac.id/

[7] Sarinah, *Pengantar Kurikulum* Yogyakarta: Deepublish, 2015.

a. Needs analysis and diagnosis

Needs analysis can be done by looking at three things, namely student needs can be seen from the psychological aspects of students, the expectations of the world of work / society can be seen from the times and predictions of society in the future, and government expectations are adjusted to the policies in the field of education issued by the central and regional governments.[8]

Formulation of objectives

In determining objectives, there are several steps, namely formulating general objectives first, clarifying them, detailing objectives in the form of knowledge, ideas, attitudes and values and skills, then formulating objectives in a specific form. Objectives are formulated based on an analysis of various needs, demands and expectations.[9]

b. Organizing the learning experience

In this case, it can be done with several approaches, namely methods, strategies that are tailored to the objectives and material to be provided. The learning experience can also be seen from how much student activity is towards the environment.[10] Paying attention to learning experiences in curriculum preparation is also important because the content of the curriculum comes from students' learning experiences during educational activities.

c. Organizing learning materials and activities

Learning materials must be selected and arranged systematically in order to achieve the learning objectives and basic competencies that have been set. In the preparation of this material, there are two terms that need to be considered, namely scope and sequence. Scope is the scope that concerns the breadth and depth of curriculum material. While the sequence concerns the order of the arrangement of curriculum materials. The sequence of curriculum materials can be arranged by considering three things, namely the structure of the discipline, the level of student development, and the division of curriculum materials by grade level.[11]

d. Evaluation of curriculum outcomes

The final step in curriculum development is evaluation. Evaluation is intended to review whether the activities that have been carried out are in accordance with the objectives that have been set. Evaluation is a point of improvement in curriculum development.

There are several models of curriculum development, including:

a. Administrative Model

This model is oriented towards a top-down approach, where curriculum development starts from the administration or educational authorities, such as the government or school leaders. This model usually emphasizes national or local standards that schools and teachers must follow. Decisions about what to teach are made by policy makers, and then implemented by teachers in the classroom.[12]

Curriculum development is carried out from top to bottom, meaning that the government as a policy holder prepares its own development team while an educational institution and its teachers have to operate it into learning.

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[8] Educhannel.id

[9] M Ali, *Pengembangan Kurikulum di Sekolah*, Bandung: Penerbit Sinar Baru, 1985, 1-223.

[10] Wina Sanjaya, *Pembelajaran dalam implementasi kurikulum berbasis kompetensi*. Kencana, 2019.

[11] Educhannel.id

[12] Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori Dan Praktik*, Bandung: Remaja Rosdakarya, 2020.

b. Grass Roots Approach Model

The Grass Roots approach model is an improvement on the Administrative Development Model which is also called the bottom-up approach. This model focuses on the initiative of teachers and school staff as the primary curriculum developers. Curriculum development starts from the bottom, from teachers and education practitioners who are closer to the daily learning process. They develop according to the local needs of the students and the community.[13]

c. Demonstration Model

This model emphasizes the use of demonstration methods as a way to introduce and implement new ideas in the curriculum. Typically, this method involves demonstrative activities that aim to provide real-life examples of the desired curriculum implementation. The aim is to make the curriculum changes visible to stakeholders.

d. Roger's Model

This model was developed by Carl Rogers and emphasizes student-centered education. Roger's Model sees the curriculum as something that should provide learning experiences that are relevant to students' interests, needs and talents.

e. Tyler Model

The Tyler model is one of the most influential and frequently used curriculum development models in education. This model was developed by Ralph W. Tyler in 1949 and is known through his book entitled "Basic Principles of Curriculum and Instruction." This model is often referred to as the Rationale Model or Objective Model because of its systematic approach in designing a curriculum based on clear objectives.[14]

Tyler's model has some prominent characteristics in curriculum development. One of these features is goal-oriented, where the main focus lies on achieving specific and clear learning objectives. This model also applies a systematic approach consisting of logical and orderly steps, starting from determining objectives, organizing learning experiences, to evaluating learning outcomes. Despite its systematic approach, Tyler's model still offers enough flexibility that it can be applied in various educational contexts without losing its essence. In addition, this model is data-driven, meaning that curriculum development is carried out by considering data and input from various sources, including students, teachers and the community, which makes it relevant and responsive to real needs in the education process.[15]

Religious Moderation

The word "moderation" comes from the Latin "moderatio," which means control, regulation, or balance. In context, "moderatio" reflects an attitude or action of restraint, maintaining balance, and avoiding extremes in behavior, thought, or action.[16] In the Big Indonesian Dictionary (KBBI), moderation is defined as the avoidance of extremes or the reduction of harshness, which includes refinement and adjustment in various contexts. Moderation teaches the importance of moderation and maintaining balance, both in thought, action and outlook, especially in matters relating to social, political and religious life. In addition, moderation also means the establishment of reasonable levels

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[13] Muhammad Rouf dan Akhmad Said, and Dedi Eko Riyadi HS. 2020. "PENGEMBANGAN KURIKULUM SEKOLAH: KONSEP, MODEL DAN IMPLEMENTASI". *Al-Ibrah : Jurnal Pendidikan Dan Keilmuan Islam* 5 (2), 23-40. https://ejournal.stital.ac.id/index.php/alibrah/article/view/106.

[14] pustakaazham.blogspot.co.id

[15] www.retcia.com

[16] Lukman Hakim Saifuddin, *Moderasi Beragama*, Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019.

and self-control, so that everything is done in a controlled and proportional manner. Thus, moderation emphasizes the importance of being in the middle, which is an attitude that does not lean towards one extreme, and seeks to maintain harmony and tolerance in daily interactions.[17]

The term moderation in Arabic is known as wasathiyah (الوسطية), which means the attitude of the middle, balanced, and not excessive. Wasathiyah comes from the word "wasath," which means "middle" or "moderate," and in the context of Islam, this term describes an attitude of life that is in the middle between two extremes, namely not too hard (extreme right) and not too loose (extreme left).

Wasathiyah also teaches tolerance, respect for differences, and openness in addressing issues. Thus, moderation or wasathiyah prevents a person from excessive behavior and encourages balance in every aspect of life, making it more in line with the principles of justice, simplicity, and peace taught by religion.[18]

Etymologically, moderation is the attitude of tawazzun (balance) and I'tidal (middle/ fair).[19] Religious moderation is defined as giving space to other people or other religions to embrace their respective religions and is a process to strengthen and believe in the religion that is embraced. People who have a moderate attitude in terms of religion will easily relate and interact socially even though their beliefs are different

The meaning of wasathiyah is highly emphasized in Islamic teachings as a principle of life that emphasizes balance, justice and harmony. The Qur'an refers to Muslims as ummatan wasatha (moderate people), which means people who are fair, wise, and not inclined to excessive fanaticism. This principle encourages Muslims to live a fair and proportional life, both in worship, society, and in dealing with differences.[20]

3. Research Method

This study uses a qualitative approach with the type of case study research (John, 2013). The research findings were organized systematically, then through data analysis, researchers tried to examine in detail the development of PAI curriculum with religious moderation insights at Yudharta-Pasuruan public university. To get good analysis results, researchers are guided by the opinion of Miles, Hubermen and Saldana, namely activities in qualitative data analysis are carried out interactively and take place continuously until completion.[21]

4. Finding and Discussion

The curriculum development model used at the Yudharta campus uses and applies the MBKM model, because indeed the spirit of MBKM is a form of implementation of Merdeka Belajar, where Merdeka here is to give freedom to students.

The forms of implementation applied at the Yudharta campus include strengthening moderation values through both academic and non-academic activities, including lectures, discussions and workshops involving many parties from different

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[17] kbbi.kemendikbud.go.id

[18] Lukman Hakim Saifuddin, *Moderasi Beragama*, Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019.

[19] Sumarto, S., & Harahap, E. K. "Mengembangkan Moderasi Pendidikan Islam Melaui Peran Pengelolaan Pondok Pesantren." Dalam *Ri'ayah: Jurna Sosia Dan Keagamaan*, 4(01), 2019, 21–30.

[20] M Qasim, *Membangun Moderasi Beragama Umat Melaui Integrasi Keilmuan*, Makassar: Aauddin University Press, 2020.

[21] Lexy J. Moleing, *Metodologi Penelitin Kualitatif* (Bandung: Remaja Rosdakarya, 2002).

religious backgrounds. the campus also emphasizes the importance of character education and the development of a deep religious understanding but there is still a tolerant attitude towards differences.

From the aspect of curriculum development, the implementation of moderation values at Yudharta Campus through academic and non-academic activities such as lectures, discussions, and workshops involving various parties from different religious backgrounds is a strategic and relevant approach. The curriculum developed not only focuses on knowledge transfer, but also emphasizes the formation of moderate and tolerant student characters. This shows that the applied curriculum integrates cognitive (knowledge), affective (values), and psychomotor (practice) aspects, which are very important in the formation of moderate attitudes.

This approach allows the curriculum at Yudharta Campus to be more dynamic and contextual, responding to global challenges such as increasing intolerance and radicalism. By prioritizing interfaith activities, the curriculum not only broadens students' horizons, but also strengthens their social skills in interacting with diversity. This is an effort to create an inclusive learning environment, where students are encouraged to appreciate differences and develop mutual respect.

In addition, the focus on character education and a deep but tolerant understanding of religion shows that the curriculum at Yudharta Campus is designed to form a whole person, not only intellectually intelligent, but also has moral and spiritual integrity. This is a characteristic of a value-based education curriculum, which seeks to instill moderation values as an integral part of the learning process.

Overall, the curriculum development approach taken by Yudharta Campus reflects an effort to build a balanced educational ecosystem, which not only focuses on academic achievement but also on character building and a moderate, tolerant, and open attitude to life. This makes the curriculum not only a teaching tool, but also a medium of social transformation that supports the creation of a harmonious and peaceful society.[22]

The PAI curriculum at Yudharta campus is also implemented through a PAI learning system that focuses on multicultural education and Aswaja. The development process is through learning theory and practice. The theory is explained in class when the lesson takes place or when there is a seminar or workshop that brings in a speaker. The form of practice is carried out in the classroom and outside the classroom or field. Like when there is a visit from non-Muslim guests, students immediately jump in and interact with them in order to exchange opinions. Like the visit (live in) from Santu Paulus University Ruteng, one of the Catholic universities in East Nusa Tenggara. Both collaborate in terms of "interfaith" which is a campus program and is accompanied by other institutions.

This is one of the nine main forms of activity of the Merdeka Learning Campus Merdeka Program (MBKM) from the Ministry of Education, Culture, Research and Technology (Kemendikbudristek), namely in the form of internship / work practice activities where students get real work experience in accordance with their field of study.[23]

In addition, Yudharta campus is a campus that has a high insight into moderate attitudes and is indeed famous for its multicultural campus (the multicultural university)

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[22] Hasan Baharun, *Pengembangan Kurikulum Teori dan Praktik*, Probolinggo: Pustaka Nurja, 2017.
[23] Kampusmerdeka.kemdikbud.go.id

and is also called the religious pluralistic campus. In accordance with its main motto, namely *Becoming a university that excels in the development of science, technology, humanities, and arts that are religiously pluralistic.*

The curriculum of Yudharta Pasuruan University contains the main characteristics of the teachings of Ahlussunnah wal Jama'ah, such as Tawassuth, which means the middle attitude, moderate, not extreme right or left. Furthermore, Tawazun, which means balanced in all respects, is followed by Ta'adul, which means upright, and finally, Tasamuh, which means tolerance. In Yudharta University Pasuruan there are various buildings that reflect the values of pluralism and multiculturalism. These buildings bear names such as Gedung Nusantara, Balai Pancasila, Gedung Bhineka Tunggal Ika, Gedung Negara Kesatuan Republik Indonesia (NKRI), and Gedung UU. The presence of the UU 1945 building contributes to the overall multicultural atmosphere that is strongly felt and depicted in the location.

Development of Islamic Religious Education Curriculum with Religious Moderation Insight at Univertas Yudharta Pasuruan

The development of PAI curriculum with religious moderation insight at Yudharta Pasuruan University uses the Olivia model curriculum development strategy,[24] The Olivia Model Curriculum Development Strategy was developed by Peter F. Olivia, who emphasized the importance of a systematic and collaborative process in curriculum development. This model combines various components and involves all stakeholders in education, including teachers, students, administrators and the community, resulting in a curriculum that is relevant, dynamic and in line with needs.

Key Components and Strategies of the Olivia Model Curriculum Development:

a. Systematic and Phased Approach:

Yudharta University's vision is to become a campus that excels in developing knowledge religious pluralistic emphasizes curriculum development through systematic and structured steps. The process consists of several phases which include planning, design, implementation and curriculum evaluation. Each phase is interconnected and functions as feedback to improve the previous phase, making it a continuous cycle.

b. Stakeholder Engagement:

One of the strengths of the Olivia Model is the active involvement of all stakeholders in the curriculum development process. This includes teachers, students, parents, and the community, all of whom contribute with their own perspectives. Through this collaboration, the curriculum becomes more responsive to student needs and relevant to the social context.

This stage begins by diagnosing student needs from various aspects of the student's background. Educators (stakeholder) tasked with identifying conditions, problems, needs and difficulties of students in the teaching and learning process and needs related to the development of a context of religious moderation, both in terms of learning materials, implementation, surrounding conditions and the role of teaching staff as well as attention to community needs where the institution stands.

c. Goal Based Approach:

Curriculum development begins with setting clear and specific learning objectives. This goal not only covers cognitive aspects, but also affective and psychomotor, so that it covers the entire spectrum of student development. This model

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[24] Hasan Baharun, *Pengembangan Kurikulum Teori dan Praktik*, Probolinggo: Pustaka Nurja, 2017.

emphasizes holistic goals, which focus not only on academic achievement but also on developing character and life skills.

d. Integration of Content and Learning Experience:

This is done through the integration of material on religious moderation both in theory and practice, such as the study of pluralism and tolerance between religious communities, as researchers have found on the Yudharta campus, that there are several lecturers and students who are not Muslim, which means they are of different religions. Seeing this shows that the Yudharta campus has met the criteria for a moderate campus and besides that they can live side by side in harmony and peace.

e. Customization and Flexibility:

This model encourages curriculum adjustments according to local needs and the dynamics of changing times. The curriculum must be flexible to adapt to changing student needs, technological developments and social changes, making it always relevant and up-to-date. This model is implemented in several ways, such as the national general stadium program which is carried out on campus. It is hoped that from this activity all Yudharta University students will gain additional insight and discuss several materials related to national insight and developing issues.

The impact of this activity can be seen from the attitude of students who are still studying or who have graduated from campus, as evidenced by several students who meet each other both on campus and outside campus, they can appreciate and respect each other, in socializing they take care of each other. politeness even though they come from different regions with different cultures, even the language accents are also different, but they can still live together, prioritize dialogue, be open and harmonious.[25]

f. Evaluation and Continuous Improvement:

Evaluation is an integral part of the Olivia Model curriculum development strategy. Evaluation is carried out continuously to measure the effectiveness of the curriculum in achieving the educational goals that have been set. The results of this evaluation are then used to make improvements and adjustments to the curriculum, so that the learning process can always be improved.

Evaluation is a process or action in determining the value of a case. Evaluation in education can be interpreted as an action carried out to collect information that will be used as consideration to make decisions about whether there are improvements in the learning system that are in accordance with the stated objectives. Tyler explained that evaluation is an attempt to find out whether educational goals have been realized or still need improvement.[26] An evaluation is carried out continuously to determine the results of the implementation of the education system.

The curriculum is not compared with other curricula, but the curriculum is measured against specific objectives. The success of the curriculum is seen from the results of the assignments given to students. There are several requirements that must be met by the objective development team, namely: (1) agreement on curriculum objectives, (2) formulating these objectives based on student needs, (3) compiling

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[25] Muhammad Sulthon Arif Jalaludin Malik Rahma, and Mujamil Qomar. "Pendidikan Islam Multikultural: Upaya Penguatan Karakter Religius dan Nasionalis." In *International Conference on Islam, Law, And Society (INCOILS)*, vol. 1, no. 1, pp. 107-120. 2022.

[26] Miswar Saputra, Zaedun Na'im, Puspo Nugroho, Ismatul Maula, Yanry Budianingsih, Lila Pangestu Hadiningrum, and Dasep Bayu Ahyar. *Pengembangan Kurikulum Pendidikan Agama Islam*. Yayasan Penerbit Muhammad Zaini, 2022.

curriculum materials according to curriculum objectives, (4) measuring suitability between students and desired outcomes.[27]

5. Conclusion

The curriculum development model used at the Yudharta campus uses and applies the MBKM model. The form of implementation implemented at the Yudharta campus includes strengthening the values of moderation through both academic and non-academic activities, including lectures, discussions and workshops involving many parties from different religious backgrounds. The campus also emphasizes the importance of character education and developing a deep understanding of religion while remaining tolerant of differences.

The development of the PAI curriculum with an insight into religious moderation at Yudharta Pasuruan University uses the Olivia model curriculum development strategy which emphasizes the importance of a systematic and collaborative process in curriculum development. This model combines various components and involves all stakeholders in education, including teachers, students, administrators and the community, thereby producing a curriculum that is relevant, dynamic and in line with needs.

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[27] Miswar Saputra, Zaedun Na'im, Puspo Nugroho, Ismatul Maula, Yanry Budianingsih, Lila Pangestu Hadiningrum, and Dasep Bayu Ahyar. *Pengembangan Kurikulum Pendidikan Agama Islam.* Yayasan Penerbit Muhammad Zaini, 2022.

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