



**Book Chapter of Proceedings
Journey-Liaison Academia and Society**

Availabel Online: <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>

**Integration of Religious Moderation in Islamic Religious
Education (PAI) Curriculum and Learning**

***Integrasi Moderasi Beragama dalam Kurikulum dan Pembelajaran
Pendidikan Agama Islam (PAI)***

Siti Halimah

Universita Islam Negeri Sumatera Utara

Corresponding author: sitihalimah@uinsu.ac.id

Abstract

This article aims to describe the results of a critical study regarding the implementation of strengthening the integration of religious moderation in school educational institutions. The method used is literature study by examining research results in journals and government policies contained in the Guidebook for Implementing the Integration of Religious Moderation in elementary school educational institutions. This study found the values of religious moderation developed in school educational institutions, namely: being moderate, upright, tolerance, deliberation, reform, pioneering, love of the country, non-violence, culturally friendly. The aim of strengthening religious moderation in school institutions is to build students' mindsets and ways of behaving in behavior, worship, social order and citizenship. The strategy to strengthen religious moderation is implemented using a school culture and classroom culture approach. Providing understanding and practice of religious moderation is integrated into the PAI curriculum and learning through the subjects of faith, morals, Jurisprudence, Al-Qur'an-Hadith, and History of Islamic Civilization.

Keywords: Integration; Moderation; Islam; Curriculum; Learning.

Abstrak

Tulisan ini bertujuan untuk mendeskripsikan hasil telaah kritis tentang implementasi penguatan integrasi moderasi beragama di lembaga pendidikan sekolah. Metode yang digunakan studi pustaka dengan menelaah hasil penelitian dalam jurnal-jurnal dan kebijakan pemerintah yang tertuang dalam buku Panduan Pelaksanaan Integrasi Moderasi Beragama di lembaga pendidikan sekolah dasar. Studi ini menemukan nilai-nilai moderasi beragama yang dikembangkan di lembaga pendidikan sekolah yaitu: bersikap moderat, tegak-lurus, toleransi, musyawarah, reformasi, kepeloporan, cinta tanah air, anti kekerasan, ramah budaya. Tujuan penguatan moderasi beragama di lembaga sekolah membangun pola pikir dan cara bersikap peserta didik dalam perilaku, tata-ibadah, tata tertib sosial dan warga negara. Strategi penguatan moderasi beragama dilaksanakan dengan menggunakan pendekatan school culture dan classroom culture. Pemberian pemahaman dan praktik moderasi beragama diintegrasikan dalam kurikulum dan pembelajaran PAI melalui mata pelajaran akidah, akhlak, Fikih, Al-Qur'an-Hadist, dan Sejarah Peradaban Islam.

Kata kunci: Integrasi; Moderasi; Islam; Kurikulum; Pembelajaran.

INTRODUCTION

Republic of Indonesia Law Number 20 of 2003 concerning the National Education System explains that the implementation of Religious Education in school institutions aims to shape students into human beings who believe in and are devoted to God Almighty and have noble character. This is in line with the objectives of Islamic Religious Education (PAI) in school educational institutions, namely, "as a conscious effort to prepare students to believe, understand, appreciate and practice the Islamic religion through guidance, teaching and/or training activities to create a believing Muslim personality, be devoted to Allah SWT, and have noble character."

To achieve this goal, an Islamic religious education curriculum is needed as study material which seeks to provide knowledge and understanding to students so that they can live a harmonious and balanced life in carrying out: (a) human relationships with Allah SWT (*habluminallah*); (b) human relations with fellow humans (*habluminnas*); and (c). human relationship with nature. On this basis, the scope of PAI curriculum study/lesson materials in elementary schools is focused on aspects: Faith, Al-Qur'an-Hadith, Morals, and Fiqh/Worship.

In the context of implementing religious moderation education, it is closely related to equipping students to be able to live in harmony with fellow humans (*habluminnas*). Religious moderation is understood as a religious perspective, attitude and behavior that is practiced moderately by its adherents, namely by understanding and practicing religious teachings. not extreme.

An attitude of religious moderation needs to be developed among the nation's generations in connection with extreme attitudes towards certain religions that are contrary to the teachings of any religion and the ideology of Pancasila. Extreme attitudes in the name of religion will actually trigger various conflicts, hatred, and intolerance. Apart from that, the emergence of the problem of radicalism and terrorism which is based on religious conflict.

On the basis of the various phenomena above, the integration of religious moderation in the PAI curriculum and learning in school educational institutions needs to be carried out on a massive scale with the aim of preparing a generation of Indonesian people to have a strong moderate attitude and be able to restore understanding of religious practices in accordance with their *hittah* (essence). This needs to be realized considering that the Indonesian nation is multiethnic and has cultural and religious diversity, requiring a strong attitude of religious moderation and tolerance. Therefore, Suprato (2020) based on the results of his research recommends that it is important to teach and practice religious moderation among students to present a moderate Islamic movement and the habit of having noble morals. Strengthening religious moderation in the PAI curriculum and learning by teaching students to build tolerance between groups of students with different beliefs; spread peace in the social environment; prioritizing interfaith dialogue; and

instilling an attitude of openness with outside parties; reject hate speech (hoaxes) both inside and outside school.

In the management context, Ahmad Alfin Khusaini and Umami Inayati (2022), based on the results of their research, suggest that the management of the implementation of religious moderation in the independent curriculum in PAI and BP learning in elementary schools is carried out by planning what moderation values can be collaborated together with selecting material in accordance with the independent curriculum. ; apply moderation values in accordance with the material in the independent curriculum teaching module; control the level of suitability of the implementation of religious moderation in the independent curriculum.

The government's seriousness in implementing strengthening religious moderation in educational institutions has been supported by preparing a religious moderation pocket book for teachers; training modules and implementation of training to strengthen religious moderation insight for teachers; as well as guidelines for integrating moderation in religious subjects, and also a student handbook.

On the basis of the various empirical facts above, a study on the implementation of religious moderation in the PAI curriculum and learning in school educational institutions is feasible by critically examining the research results and curriculum documents and implementation guidelines for strengthening religious moderation in school institutions by focusing on: (1) values and objectives of strengthening religious moderation in primary school educational institutions; (2) strategies for strengthening religious moderation in elementary school educational institutions; (3) Integration of strengthening religious moderation in PAI curriculum and learning in basic education institutions.

RESEARCH METHODS

This study uses a qualitative approach to literature study (library research) by conducting a critical review of existing data in the form of research results and government policies outlined in the guidebook for the implementation of strengthening religious moderation in primary school educational institutions.

The data collection process was carried out by critically examining the moderation values developed in schools, the objectives of strengthening religious moderation, strategies for strengthening religious moderation in the PAI curriculum and learning, and the integration of education to strengthen religious moderation in the PAI curriculum in schools.

RESEARCH RESULTS AND DISCUSSION

• Values of religious moderation in PAI curriculum and learning

There are nine values of religious moderation that are integrated into the curriculum and learning of institutional Islamic Religious Education (PAI) in schools. Seven of the nine values were formulated by the ulama participating in the 2018 Bogor Summit, while the two values of religious moderation came from expert advice to the Ministry of Religion. The nine values of moderation or wasathiyah are middle (tawassuth), upright (i'tidal), tolerance (tasamuh), deliberation (syura), reform (ishlah), pioneering (qudwah), citizenship/love of the homeland (muwathanah), non-violence (la 'unf) and culturally friendly (i'tibar al-'urf). The values of religious moderation developed in schools are almost entirely sourced from the Koran. Even though two of the nine values of religious moderation are the result of brainstorming from experts to the Ministry of Islamic Religion, the references are very easy to find in the Koran. (Yantu, et al, 2021:7).

Currently, students are facing and facing the digital era where unlimited information is no longer unstoppable. In such situations, sometimes it actually becomes a problem for religious education and often causes commotion in cyberspace. Therefore, students need assistance in religious learning from teachers, especially Islamic teachers. Assistance for students' religious learning can be done by integrating the religious education curriculum with technology and the practice of integrating religious moderation while maintaining correct religious practice. This is important to do considering that the integration of religious moderation does not only belong to one particular religion, but also exists in the teachings of other religions (Ministry of Religion of the Republic of Indonesia, 2019).

The integration of religious moderation in the curriculum and learning is very appropriate and suitable in connection with the diversity of the Indonesian nation which is multicultural, multiethnic, multireligious and multicultural. Apart from that, the era of disruption has caused radical changes in all aspects of life, including the field of religious life (Primayana & Dewi, 2021).

There are many ways to integrate the values of religious moderation in the curriculum and learning, including: based on the results of his research, Irawan, (2020) informed that human values can be woven through religious moderation which is carried out by disseminating this information through the digital world. Apart from that, through the digital world the values of religious moderation are strengthened by conveying religious messages as reflected in Q.S. Al-Qashash [28]: 77, "Seek in what Allah has bestowed upon you for the land of the afterlife, but do not forget your share of worldly life, and do good as Allah has done good to you."

In the context of direct learning in the classroom, teachers can integrate the values of religious moderation in religious education materials and learning practices that provide students with experience regarding the practice of religious moderation in arguing, interacting and respecting each other's religious practices.

- **The aim of strengthening religious moderation in the PAI curriculum and learning in schools**

Strengthening religious moderation in school educational institutions generally aims to develop students' mindsets, ways of behaving and behavior. Meanwhile, it specifically aims to realize religious moderation behavior in a person's personality and daily practices, ways of interacting between fellow citizens of a pluralistic nation and being able to maintain social order and citizen behavior.

Strengthening moderate religious attitudes is very necessary among the nation's generations in order to prevent the emergence of various conflicts, hatred, intolerance and extreme attitudes towards certain religions in connection with attitudes that are contrary to the ideology of Pancasila and the essence of the teachings of any religion which always teaches goodness. Therefore, strengthening religious moderation attitudes is very important to be developed through the curriculum and religious learning in connection with material that is not built on the basis of moderation which will ultimately result in students tending to have radical attitudes in their religion. If religious enthusiasm is not accompanied by a comprehensive understanding of teachings and mistakes in teaching will trap students in extreme attitudes. (in Ajam Mustajam's speech, as Head of the West Java Regional Office of the Ministry of Religion at the activity, "Strengthening religious moderation for Islamic religious education teachers, Thursday, November 3, 2022).

There are a number of other reasons why it is important to strengthen religious moderation among students, namely: First, currently the world, including Indonesia, is entering an era of post-secularism which is likely to separate religion from world life. This will threaten people's lives. Second, society is currently facing the problem of radicalism which leads to acts of extremism and terrorism. Third, the global world will often give rise to various conflicts involving religious areas. (Yantu, et al, 2021:21).

In such conditions, the role of religion in the digital era is very necessary through digital communication which can convey moral values in accordance with true religious principles and can become the right basis for thinking for acting in the lives of fellow humans. (Hefni, W. (2020).

- **Strategy to strengthen religious moderation in the PAI curriculum and learning in schools**

Based on the results of a critical review of Book 3: Integration of Religious Moderation in PAI Subjects, information was obtained that the strategy for strengthening the value of religious moderation in basic education institutions was carried out using the school culture and classroom culture approaches. School culture is understood as an approach that seeks to develop the strengthening of religious moderation through the development of school culture by giving respect to all school members regardless of religion, ethnicity, understanding, beliefs,

religious views, social, economic status and background. But by strengthening harmonious, safe and comfortable interactions between school residents.

The school culture approach was launched with the aim of encouraging school principals as decision makers who, through their policies, can quickly realize the values of religious moderation through various school programs, including by realizing interaction management for all school members without discrimination, management of learning processes that strengthen values of tolerance, mutual respect for differences, creating a peaceful school environment, strengthening habits, management of student activity programs that encourage positive interactions and actively develop appreciation, mutual respect, be moderate, prevent terrorist extremism, and can create a peaceful school atmosphere and harmony.

Various reinforcements through the school culture approach are carried out by schools to achieve strategic targets, programs and activities, by formulating clear and affordable indicators, within a predetermined time period. This strategic target is intended to formulate policies regarding the implementation of religious moderation through various school programs, school atmosphere, school appearance, interactions between school members and peace quotes in schools, including the management of Islamic spiritual activities (Rohis). Strengthening the culture of religious moderation values through the school culture approach is aimed at actively involving heads in realizing the value of religious moderation through the formulation of sustainable school policies and programs. This can be seen from the school culture program formulated by school principals in the form of school policy documents to develop the implementation of a culture of peace, management of activities that are non-discriminatory and provide access to involvement of all school members without discrimination, and the existence of a school atmosphere that supports the implementation of the nine values of moderation. religious.

In the context of strengthening religious moderation in educational institutions, Hasanuddin at the National Working Meeting of the Ministry of Religion on February 5 2023 in Surabaya offered three strategies for strengthening religious moderation, namely: (1) developing the Youth Ministry ecosystem with a "creative lab" platform that allows the young generation to accelerate the strengthening of religious moderation; (2) mastering the narrative of the digital world by optimizing internal media synergies and networks in producing content that is friendly to the younger generation; (3) strengthening the spirit of One Institution Mentality with collaborative programs between the Directorate General and subordinate work units. Online at <https://kemenag.go.id>. In the author's opinion, various strategies should be appreciated to realize and create strengthening and habituation of religious moderation among the nation's generation by facilitating the learning needs of those who can access information or teaching materials about religious

moderation in accordance with the learning needs of those who live and learn in the digital era.

Strengthening moderation in school institutions can also be implemented by managing the school atmosphere which can be demonstrated by various peaceful and moderate quotes; various activities with the entire school community; there is support and assignment to all teachers to implement the value of religious moderation through a schoolbase culture approach which is embedded within the framework of student activities such as: OSIS, ROHIS, PRAMUKA, and other extracurricular activities. These various activities aim to develop inclusive values, respect differences (both in discourse, opinion, understanding, religion, class or belief, social and economic), and manage diversity collaboratively, creatively, participatively, familiarly, and involving all citizens. school in harmony.

The aim of implementing extracurricular activities such as ROHIS in schools is to deepen students' understanding and knowledge of the material obtained in class, and complete efforts to develop the whole person. This is in line with the religious commandments stated in Q.S. Ali Imran, 104, who recommends always calling for goodness and preventing or forbidding evil; Such people are lucky people.

Even though the implementation of religious extracurricular activities is carried out differently in each school, in essence it has the same goal, namely to increase religious understanding, good and harmonious reciprocal relationships, train honesty and discipline, develop students' sensitivity in viewing various issues, and most importantly The important thing is to be able to develop Islamic morals that are able to integrate relationships with Allah, the Messenger and humans. Online at <https://www.jejakpendidikan.com>.

The implementation of strengthening religious moderation in the curriculum and learning of Islamic religious education (PAI) is carried out by school members by first mapping PAI subjects in general which are related to religious moderation, then continuing with mapping specifically on any PAI subject matter that is relevant and can be chosen to integrate strengthening religious moderation. This requires awareness and expertise or expertise of teachers at each level of the educational unit. The implementation of the curriculum carried out by schools is in line with the stages developed by curriculum expert Tyler (1960:3), namely: (1) determining objectives; (2) determine the learning experience; (3) organizing the experience; and (4) evaluating learning.

Another issue that has emerged to strengthen and develop religious moderation in schools is related to the educational background and mastery of PAI teachers towards Islamic literacy that is inclusive, contextual and has a national perspective. In this context, of course, it is related to PAI teachers' knowledge and understanding of Islam in a broad and in-depth manner regarding socio-religious and national realities. Apart from that, it is also related to methodological abilities, namely the PAI teacher's ability to prepare the steps for the learning process.

The strategy to strengthen religious moderation in schools in the learning context is carried out through the creation of Classroom Culture which aims to provide reinforcement to create and develop interactions between students who are more open, mutually respectful of differences in discourse, opinion, understanding, religion, class or belief, social, and economy, by mutually reinforcing the values of religious moderation. Therefore, it is necessary to create a collaborative, participatory and creative learning atmosphere by involving all students and building a family that adheres to creative, collaborative and exemplary principles.

The various things mentioned above are in line with the principles of education implementation as stated in the National Education System Law Number 20 of 2003, article 4 which states that, "education is carried out democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and national diversity".

- **Integration of education to strengthen religious moderation in the PAI curriculum in schools**

Providing understanding and knowledge of religious moderation to students is carried out by integrating understanding and practice of religious moderation through the subjects of faith, morals, Jurisprudence, Al-Qur'an-Hadith, and History of Islamic Civilization. Each of these subjects places emphasis on strengthening understanding of religious moderation.

The values and practices of religious moderation at each level of education can be integrated through the curriculum content and Islamic Religious Education (PAI) learning, especially through teaching materials that emphasize behavioral aspects. At the elementary school (SD) level, material that is related to behavior is related to material about respecting different opinions, building an atmosphere of getting to know each other, understanding diversity as sunnatullah, knowing the importance of deliberation, dialogue between religions, and building awareness that diversity can be used as a meeting point (kalimatun sawa) for unity and harmony.

Providing these various attitudes is absolutely necessary as students as part of the diverse Indonesian citizenry require understanding and ways of behaving to be able to get along with multi-ethnic, multi-cultural and multi-religious citizens. Therefore, the role of the teacher is very important in integrating these various attitudes in the PAI curriculum and learning, in connection with cultivating attitudes and practices of religious moderation among students, it is the teacher's responsibility to create a harmonious relationship between teachers and students. community and surrounding environment.

Apart from that, the integration of attitudes that are realized in a balanced way between religion and nation needs to be instilled in students

considering that this attitude will become the basic capital for students in living a life in an inter-religious society. Strengthening religious moderation must be mandatory in the curriculum content and PAI learning in schools in connection with the need to equip students to live in a moderate and balanced way as the basic capital for managing the plurality of the Indonesian nation. Students need to be given the understanding that every Indonesian citizen has the right and obligation to develop a peaceful, peaceful and happy life together. If this can be understood by students, then the provision to become a complete Indonesian human being as well as being a human being who fully practices religion can be realized perfectly.

CONCLUSION

Based on the results of a critical review of the implementation of strengthening religious moderation in school educational institutions, it can be concluded that:

The values of religious moderation developed in elementary school educational institutions are: middle (tawassuth), upright (i'tidal), tolerance (tasamuh), deliberation (syura), reform (ishlah), pioneering (qudwah), citizenship/love of the homeland (muwathanah), non-violence (la 'unf) and culturally friendly (i'tibar al-'urf). The values of religious moderation developed in schools are almost entirely sourced from the Koran.

Strengthening religious moderation in school educational institutions aims to build students' mindsets and ways of behaving in behavior, worship, social rules and citizenship. These nine attitudes come from the Koran

The strategy to strengthen religious moderation in school educational institutions is implemented using the school culture and classroom culture approaches. School culture is manifested in the form of the principal's policies, while classroom culture is manifested by teachers in the learning process in classes.

Providing understanding and practice of religious moderation is integrated in the PAI curriculum and learning through the subjects of faith, morals, Jurisprudence, Al-Qur'an-Hadith, and History of Islamic Civilization, where each of these subjects simultaneously provides strengthening of the understanding and practice of religious moderation as a whole. specific according to the objectives and characteristics of the subject.

REFERENCES

Ahmad Alfin Khusaini, Ummi Inayati, *Manajemen Implementasi Moderasi Beragama Dalam Kurikulum Merdeka pada Pembelajaran PAI di SD*, *Journal of Islamic Education Studies*. Volume 7, Nomor 2, November 2022 p-ISSN: 2541-2051; online -ISSN: 2541-3961

- Ali Muhtarom, dkk, (2021), *Integrasi Moderasi Beragama dalam Mata Pelajaran PAI*, Jakarta: Direktorat Jenderal Kementerian Agama RI & Inovasi Fase III
- Ajam Mustajam, Kepala Kantor Wilayah Kementerian Agama Jawa Barat, Pidato pada kegiatan, "Penguatan moderasi beragama bagi guru pendidikan agama Islam, Kamis, 3 Nopemebre 2022. Online di <https://jateng.kemenag.go.id>
- Akhmadi, A. (2019). Moderasi Beragama dalam Keragaman Indonesia. *Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Beragama. *Prosiding STHD Klaten Jawa Tengah*, 1(1), 82–89.
- Departemen Pendidikan Nasional, Direktorat Jenderal Pendidikan Dasar dan Menengah, Bagian Proyek Peningkatan Wawasan Kependidikan Guru Agama, Bahan Dasar Peningkatan Wawasan Keagamaan (Islam) Guru Bukan Pendidikan Agama dan SLTA (Jakarta: Depdikbud, 1998), h. 92. 22
- Depdiknas, Kurikulum 2004 Standar Kompetensi Pendidikan Agama Islam Sekolah Dasar dan Madrasah Ibtidaiyah (Jakarta: Pusat Kurikulum Balitbang Depdiknas, 2003),
- Hefni, W. (2020). Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri. *Bimas Islam*, 13(1), 1–22.
- Irawan, I. K. A. (2020). Merajut Nilai-nilai Kemanusiaan melalui Moderasi Kementerian Agama Republik Indonesia, *Moderasi Beragama: Berlandaskan Nilai-Nilai Islam*, (Jakarta: Dirjen Pendis, 2021)
- Kementerian Agama RI.
- Muria Khusnun Nisa, Ahmad Yani, Andika, Eka Mulyo Yunus, Yusuf Rahman, *Moderasi Beragama: Landasan Moderasi dalam Tradisi Berbagai Agama dan Implementasi di Era Disrupsi Digital*, 2021
- Primayana, K. H., & Dewi, P. Y. A. (2021). Manajemen Pendidikan dalam Moderasi Beragama di Era Disrupsi Digital. *Maha Widya Bhuwana*,
- Ralph, W. Tayler. (1949), *Basic Principles of Curriculum and Instrution*, Chicago: University of Chicago Press
- RI, K. A. (2019b). *Tanya Jawab Moderasi Beragama* (1st ed.). Badan Litbang dan Diklat Kementerian Agama RI.
- Suprato, *Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam*, dalam EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan, 18(3), 2020.
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, Jakarta: Lembaran Negara, 8 Juli 2003