



Analysis of Islamic Education Learning Planning Based on Religious Moderation in Indonesian State Islamic Religious Universities

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Abstract: *Analysis of Islamic Education Learning Planning Based on Religious Moderation in Indonesian State Islamic Religious Universities*

Objective: This study aims to provide constructive input to educators at IAIN Curup, Bengkulu, Indonesia, in developing learning strategies that are more effective and follow the principles of religious moderation. **Methods:** This type of research uses a qualitative approach with a field study method. This research was conducted in 2023. The research subjects were lecturers, Deans, Heads of Islamic Education Study Programs, and students. Observation, interview, and documentation were used in data collection. Data analysis includes data review, data reduction, and data conclusion. **Results:** Learning planning in the Islamic Education Study Program at IAIN Curup focuses on religious moderation by integrating varied learning methods and considering the local context. **Conclusion:** The Islamic Education Study Program at IAIN Curup emphasizes religious moderation as a major component of its learning strategy. Students are taught to understand and apply the values of moderation in their daily lives through diverse educational approaches and considering the local environment. **Contribution:** The research contributes as a guide for lecturers and a reference for the government and educational institutions in formulating Islamic education policies based on religious moderation.

Keyword: Islamic Education; Learning Planning; Religious Moderation; College Students

Abstrak: *Analisis Perencanaan Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri Indonesia*

Tujuan: Penelitian ini bertujuan untuk memberikan masukan yang konstruktif kepada para pendidik di lingkungan IAIN Curup, Bengkulu, Indonesia dalam menyusun strategi pembelajaran yang lebih efektif dan sesuai dengan prinsip-prinsip moderasi beragama. **Metode:** Jenis penelitian menggunakan pendekatan kualitatif dengan metode studi lapangan. Penelitian ini dilaksanakan pada tahun 2024. Subyek penelitian yaitu Dosen, Dekan, Ketua Program Studi Pendidikan Agama Islam dan Mahasiswa. **Observasi,** Wawancara dan Dokumentasi digunakan dalam pengumpulan data. Analisis data meliputi pengajian data, reduksi data dan kesimpulan data. **Hasil:** perencanaan pembelajaran di Program Studi Pendidikan Agama Islam di IAIN Curup menitikberatkan pada moderasi beragama melalui integrasi metode pembelajaran yang variatif, serta mempertimbangkan konteks lokal. **Kesimpulan:** Program Studi Pendidikan Agama Islam di IAIN Curup menekankan moderasi beragama sebagai komponen utama dari strategi pembelajarannya. Mahasiswa diajarkan untuk memahami dan menerapkan nilai-nilai moderasi dalam kehidupan sehari-hari melalui pendekatan pendidikan yang beragam dan mempertimbangkan lingkungan setempat. **Kontribusi:** penelitian berkontribusi sebagai panduan bagi dosen dan referensi bagi pemerintah dan lembaga pendidikan dalam menyusun kebijakan pendidikan Islam berbasis moderasi beragama.

Kata Kunci: Pendidikan islam; Perencanaan pembelajaran; Moderasi Beragama; Mahasiswa

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A. INTRODUCTION

The Indonesian people face challenges in religious, political, educational, legal, social, cultural, economic, and other aspects of their lives. This situation is becoming increasingly difficult. Education's impact on moral values and religious moderation poses significant challenges, including communal conflict, intolerant behavior, and radicalization (Stankov, 2021). In reality, many studies have found that there are symptoms of intolerance in the public, which is supported by the Indonesian Survey Circle survey results, which revealed that 31% of students are intolerant (Purwanto et al., 2019). This issue must be addressed promptly to prevent the younger generation from becoming susceptible to anti-religious moderation propaganda.

Universities must become development centers of excellence, serving as "water towers" and imparting wisdom to communities. Higher education is the primary driver of social change in development (Lašáková et al., 2017). Higher education responsibility, particularly moral responsibility, is required to address the issues confronting Indonesia today (Purwanto et al., 2019).

Religious moderation is a breath and vocabulary in every policy and program of the Ministry of Religion, and the Minister of Religion of the Republic of Indonesia has declared 2019 as the Year of Religious Moderation. This institution serves as a mediator (moderate) in the face of the present upheaval and diversity in Indonesia, which affects national and religious life (Hefni, 2020). The introduction and cultivation of religious moderation must be introduced and even taught to religious people, particularly students who are change agents and the nation's future generation (Öcal & Gökarıksel, 2022). Islamic teachings emphasize the significance of religious moderation in preventing pupils from becoming extremists or radicals. Religious education is a practical way to instill ideals of moderation in the younger generation (Anwar & Muhayati, 2021).

Religious moderation is essential for fostering harmony and tolerance on the local, national, and global levels (Akhmedova et al., 2024). Choosing religious moderation over extremism and liberalism promotes peace and harmony (Sutrisno, 2019). Nursalamah demonstrated how to promote religious moderation at IAIN Kudus by establishing a residence for religious moderation, teaching Islamic knowledge, and holding IIT classes (Salamah et al., 2020)-proposed that instructors from the Pancasila and Civic Education departments play a crucial role in promoting the religious moderation program. The instructors are vital in nurturing student morality by instilling tolerance, civility, equality, a sense of nationality, and a spirit of citizenship (Winata et al., 2020).

The strategy of Islamic Higher Education Institutions to develop moderate Islam aims to be more efficient and effective. One of the goals is to integrate moderate Islam into the academic orientation and introduction to campus at Islamic Higher Education Institutions, including small discussions on religious moderation led by Student Activity Units or other groups. Another tactic is constructing a House for Religious Moderation as a model for institutionalizing religious moderation on campus (Musyafak et al., 2021).

Initiatives that highlight the application and importance of religious moderation in education are beneficial for moderation in education (Llorent-Bedmar et al., 2020). Islamic Higher Education Institutions standards include moderation indicators in education, such as graduate competencies, learning process, learning content, learning evaluation or assessment, lecturers and education staff, facilities and infrastructure, and learning management and financing (Directorate of Higher Education in Islamic Religious Affairs/Directorate General of Islamic Education, Indonesia, 2019).

The learning process planning for each course, as presented in the RPS (semester learning plan), is done openly, with dialogic participation, and leaves potential for growth (Directorate of Higher Education in Islamic Religious Affairs/Directorate General of Islamic Education,

Indonesia, 2019). Learning materials should incorporate moderate Islamic values, such as developing "rahmatan lil-alamin."

Lecturers in the learning process must have a strong national perspective, adopt moderate Islamic teachings in the context of Indonesia's pluralism, and practice them throughout the Higher Education Tri Dharma implementation process (Directorate of Higher Education in Islamic Religious Affairs/Directorate General of Islamic Education, Indonesia, 2019). Facilities and infrastructure in the learning process are open, non-discriminatory, and not employed to foster radical knowledge.

All higher education activities related to teaching, research, and community service should promote religious moderation in the academic community's knowledge, attitudes, and skills (Leal Filho et al., 2018). Acquiring knowledge and skills should be done through an inclusive learning approach, a tolerant mindset, a willingness to engage with others, and a respect for diversity. A moderate religious attitude is characterized by tolerance, a desire to collaborate, acceptance of inclusive religious principles, and respect for differences.

Religious moderation in education must be planned to improve students' interpersonal intelligence (Sanusi et al., 2022). Interpersonal intelligence defines how a person interacts with others, appreciating each individual's differences and respecting the differences among humans, often known as multiculturalism (Zhang et al., 2023). Moderation in education aims to instill in Islamic Higher Education Institutions graduates the values of Pancasila and the 1945 Constitution, as well as inclusive Islamic norms that are tolerant and moderate, respect the dignity of others, worship according to Islamic religious provisions, and have noble morals in everyday life (Directorate of Higher Education in Islamic Religious Affairs/Directorate General of Islamic Education, Indonesia, 2019).

According to Maksum, children who can interact in multicultural settings have the strength and will to learn about other people's religions and adapt, tolerate, and act empathetically (Kelly, 2015). To prevent aberrations that harm children's prospects by improving teenagers' emotional and interpersonal intelligence (Patimbangi, 2018). Religious moderation is already being implemented at IAIN Curup, and a religious moderation house is being developed. The presence of the Chancellor's Policy aims to improve the KKNI (Indonesian National Qualification Framework) curriculum through religious moderation. The policy mandates the incorporation of religious moderation values into various institutional, faculty, and program courses.

According to early conversations with lecturers at the Islamic Religious Education Study Program, implementing religious moderation values in learning was planned before the Minister of Religion's policy on religious moderation. However, other instructors stated that several lecturers still needed to link the Islamic Religious Education study program courses to the ideas or features of religious moderation. So, based on the findings of the interview, the researcher wishes to investigate the extent to which religious moderation is used in learning at the IAIN Curup Faculty of Tarbiyah, Islamic Religious Education Study Program, including an analysis of learning planning based on religious moderation and whether religious moderation-based learning can improve students' interpersonal intelligence.

University courses, such as those at UPI (Indonesian University of Education) Bandung, can help students internalize the value of religious moderation. Islamic Religious Education courses provide opportunities to internalize and evaluate moderation values. The evaluation is conducted by oral and written screening of Islamic insights via periodic reports from lecturers and tutorials. Internalization occurs face-to-face in lectures, tutorials, seminars, and other settings (Purwanto et al., 2019).

Religious moderation can build attitudes that promote tolerance, according to Umam's research, which found that religious moderation can be implemented through the stages of observation, reflection, concrete experience, and active experimentation, both in abstract and conceptual form. Not being mindlessly zealous towards a specific group can lead to arrogance. Moderation promotes tolerance, unity, respect for culture, and adherence to

Islamic teachings without dispute. A faith that all students at Nurul Haromain Islamic Boarding School must follow (Umam, 2021).

Until now (the year 2024), research on Islamic Education learning planning based on religious moderation in State Islamic Religious Universities has been widely studied, especially in implementing moderation values in the curriculum and learning methods (Alam et al., 2024; Anwar & Muhayati., 2021; Hefni, 2020; Muhammad, 2020). Previous studies highlight the importance of religious moderation in building an inclusive and tolerant understanding of Islam (Muhammad, 2021; Purwanto et al., 2019; Salamah et al., 2020; Umam, 2021; Winata et al., 2020). However, they are still limited in analyzing how lesson planning can systematically integrate the principles of moderation from the curriculum design stage to its implementation in the classroom.

This research gap shows the need for a more comprehensive study of the factors that influence learning planning, including academic policies, socio-religious needs, and the role of lecturers in designing effective learning strategies. Therefore, this research offers a new contribution by developing a conceptual model of Islamic Education learning planning based on religious moderation, which not only emphasizes the theoretical aspects but also provides practical approaches and policy recommendations to improve the effectiveness of religious moderation learning in State Islamic Religious Universities, so that it can contribute to building an Islamic education system that is more inclusive and oriented towards social harmony.

B. METHOD

This study uses a descriptive qualitative design, which aims to describe the phenomenon of religious moderation-based Islamic education learning planning holistically and deeply. In this approach, researchers try to understand the meaning, process, and policies applied by lecturers and academic parties in designing lessons that instill religious moderation values in students.

This research was conducted from March to May 2023 at the Islamic Religious Education Study Program, Tarbiyah Faculty, IAIN Curup. The study aimed to gain a comprehensive understanding of religious moderation-based learning planning to enhance the interpersonal intelligence of IAIN Curup students.

The object of this research is planning Islamic education learning based on religious moderation at IAIN Curup. The research focused on the heads of study programs, lecturers, and students. Purposive sampling strategies were used to select research subjects, which included the Chair of the Islamic Education Study Program, lecturers teaching Pancasila, citizenship, Islamic Religious Education materials, and intercultural Islamic education courses, as well as Islamic Religious Education Study Program students.

Data was collected by observing how lecturers implemented religious moderation-based learning planning in the classroom. Additionally, interviews were conducted with professors, students, and heads of study programs to gather information on religious moderation-based learning planning, including CPPS (Program Learning Outcomes), CPMK (Course Learning Outcomes), CPL (Graduate Learning Outcomes), knowledge, attitudes and values, general and specific skills, syllabus, and RPS (semester learning plan). The learning plan documentation in the form of RPS (semester learning plan) and syllabus was also analyzed. The Miles and Huberman model was used for data analysis, which included data collection, reduction, presentation, and conclusion (Asipi et al., 2022).

C. RESULTS AND DISCUSSION

Results

Learning involves various elements such as students and lecturers (humans), books and learning tools (facilities), planning, and processes influencing each other to achieve learning

objectives. One method is religious moderation-based learning, a systematic compilation of learning plans such as RPS (semester learning plan) and learning systems lecturers offer in the courses delivered. The Islamic Religious Education study program at IAIN Curup has implemented learning plans based on religious moderation in Islamic Religious Education subjects for junior high school, elementary school, and high school students. This includes Multicultural Islamic Education, Pancasila, and Citizenship.

Interviews with several lecturers support this. Interviews with Islamic Religious Education course lecturers in junior high schools revealed that learning plans based on religious moderation were implemented when creating course syllabi, carrying out teaching contracts, and during mid-term exams. Students were allowed to choose their groups for group discussions and assignments. Assignment deadlines also allowed for flexibility and tolerance. For example, the deadline could be extended if a complex task requires more time.

The implementation of learning plans based on religious moderation is most evident in Islamic Religious Education courses in junior high school. The principle of democracy is seen in selecting assignments for mid-term exams, where students have the autonomy to choose their groups. Assignment deadlines also reflect the principle of tolerance, allowing for flexibility when needed. Another aspect of religious moderation is the principle of taking a middle path. For example, if students find a task too difficult, they are encouraged to use alternative tools to complete the task. However, the principle of firmness is also upheld, as deadlines must be met unless there are exceptional circumstances. The characteristics of religious moderation, such as patriotic feeling for the country, upholding Pancasila values, tolerance, and nonviolence, are integrated into the learning process. The program also aims to accommodate local culture, adapting learning to contextual settings such as field observations.

The Head of the House for Religious Moderation explained that learning planning using the RPS (semester learning plan) template was based on religious moderation values. Several lecturers had already implemented several courses that could integrate religious moderation values, particularly at the Tarbiyah faculty. The template was created by the institution's book in the curriculum development section on religious moderation, which provides suggestions for a template based on the integration of religious tolerance values by the Ministry of Religion's guidebook, which includes the values of national commitment, tolerance, nonviolence, and accommodating local culture.

Islamic education focuses on developing an understanding of religious moderation, beginning with equality of position and including understanding texts that might be taken liberally and erroneously, leading to attitudes that encourage anarchism. However, such things are a component of Islamic education. Based on the learning design in different courses, the learning system planning may alter, but it has been implemented in principle. Nafisa believes that religious moderation is critical to establishing happy coexistence in a diverse community because it provides a balanced understanding and tolerance for different views. In Indonesia, a country marked by religious plurality, religious moderation helps maintain peaceful relations between various religious communities by supporting a balanced interpretation of the scriptures and upholding humanity as the essence of religion (Nafisa et al., 2024).

According to Harun, Lecturer in Citizenship Courses, the (semester learning plan) that has been used has focused on religious moderation concepts such as tolerance, continuity, reflection, and pursuing the middle way perpendicularly. According to this notion, kids must be taught contextually appropriately. Students are important in community empowerment and religious moderation, especially through community service activities (Alam et al., 2024). Similarly, Jaya, a lecturer in the Pancasila course, stated that the Pancasila course, which is about religious moderation, already includes tolerance. Before the term moderation originated, learning was already geared toward moderation, so when there was religious moderation, of course, learning directly relates to the concepts of moderation.

Other sources of income provide learning that does not fully lead to the ideals of religious moderation. However, some elements of religious moderation are incorporated into or related to learning. The RPS (semester learning plan) focuses on intercultural and local culture-based learning. When examined closely, the (semester learning plan) already incorporates religious moderation concepts such as reflection, tawassuth, and solid and straight principles.

Based on field observations, learning planning based on religious moderation in the Islamic Education Study Program at IAIN Curup on Islamic twists Education material in junior high school, Islamic Religious Education material in elementary school, Islamic Religious Education material in high school, Multicultural Islamic Education, Pancasila, and Citizenship are in the RPS (semester learning plan) that lecturers have made. Some lecturers have not explicitly documented the characteristics and principles of religious moderation in their learning plans.

Discussion

Learning is a process of influencing each other to reach learning objectives using a combination of books, learning instruments (facilities), and aspects of students and lecturers. Learning can be viewed as the result of an ongoing interplay between development and life events. In a more complicated sense, learning is fundamentally a teacher's purposeful effort to teach pupils (directing student engagement with other learning materials) to achieve the desired outcomes. This definition explains that learning is a two-way interaction between teachers and pupils, with intense and directed communication (transfer) towards a predetermined aim. It is a dynamic learning process that can grow continually based on the student's experience (Sarumaha et al., 2022).

Process criteria are specified in Government Regulation No. 19 of 2005 and Permendiknas No. 41 of 2007, demonstrating that instructors can create learning plans. To ensure learning is inspiring, interactive, demanding, motivating students to participate actively, and enjoyable, each educator in the education unit must construct a comprehensive and systematic learning tool.

A lesson plan is a precise and planned educational strategy adapted to each student's specific needs and preferences, primarily aiming to increase the efficiency of learning and teaching methods (Garrido et al., 2016). The technique focuses on individual learners, highlighting educators' critical role in giving direction and support to empower students to develop their understanding and abilities through a personalized learning path. This method emphasizes creating a student-centered atmosphere that encourages active participation, critical thinking, and independent learning, ultimately leading to a more meaningful and impactful educational experience (Li, 2023).

According to Ragan in Farida's book, learning planning is a systematic method for transforming learning and its concepts into learning activities (Farida, 2019). Learning planning seeks to identify and establish the best learning techniques for achieving the targeted learning objectives and outcomes (Sudjana, 1991). Learning planning allows goals and targets to be met on schedule and within budget and provides possibilities for monitoring and control during implementation (Leal Filho et al., 2019). Learning planning based on religious moderation is a highly relevant technique in Islamic Religious Education (Llorent-Bedmar et al., 2020). It refers to a balanced, tolerant approach to comprehending and following religious teachings.

The learning prospectus, particularly in Islamic Religious Education courses, contains information that urges students to develop a moderate character (Koehrsen & Huber, 2021). These materials combine the moral structure of society in a strict family system in which students are coordinated to have the nature of resistance and the need to work together with others by paying attention to differences and maintaining justice in the idea of international alliances and even brotherhood based on humankind (ukhuwah basyariyah).

According to Umam's research, applying religious moderation can build an attitude of tolerance through the stages of observation, reflection, tangible experience, and active experimentation, both abstract and concept. Do not be mindlessly loyal to a specific group, which has the potential to breed hubris, uphold tolerance (in a proportional sense), prioritize unity for the sake of a high and noble Islamic izzah, respect culture as a matter to be considered, and not contrary to Islamic principles are the values of religious moderation that students at the Nurul Haromain Islamic Boarding School must uphold (Umam, 2021)

The religious moderation-based learning method uses androgynous, humanist, gender-responsive, open-faced, and pleasant interactions between lecturers and students. The learning process, both intra- and extracurricular, comprises understanding, comprehending, and imbibing Islamic religious beliefs and conventions while respecting the virtues of tolerance, moderation, and Indonesianness. (Directorate of Higher Education in Islamic Religious Affairs/Directorate General of Islamic Education, Indonesia, 2019).

The importance of instilling students' interpersonal intelligence in the learning process, both in terms of planning, implementation, and evaluation through the cultivation of religious moderation values, because religious moderation has characteristics, namely: 1) adopting a modern way of life, both science, technology, and human rights, 2) a contextual approach in understanding Islam, nonviolent ideology in spreading Islam, 3) the use of a national way of thinking (Hilmy, 2013). In addition to encouraging national dedication, tolerance, nonviolence, and cultural adaptability (Muhammad, 2021) Religious moderation is characterized by a thorough understanding of Islam, support for peace, a balance between sharia mandates and changing circumstances, recognition of religious, cultural, and political diversity, and respect for human values (Eid & El-Gohary, 2015).

Problem-solving group discussions can enhance interpersonal intelligence. Interpersonal intelligence can also be cultivated through a cooperative approach that encourages students' social engagement by viewing numerous phenomena through the eyes of others, resulting in high skills in team organization, cooperation, and group unity (Lajoie et al., 2015). Observation sheets are used to assess interpersonal intelligence. The examination of interpersonal intelligence indicators was carried out in two activities; the first was a discussion activity that assessed the indicators of offering feedback, listening to others, and inquiry and questioning.

Religious moderation-based planning and learning processes can foster interpersonal intelligence, including empathy for friends, proportional attitudes, effective listening, polite communication, self-awareness, and understanding of ethics and social situations. It also promotes cooperation (explaining, analyzing, inferring, and assessing), tolerance (providing, aiding, and demonstrating), and accountability (displaying, adjusting, and correcting).

Fostering a moderate mindset does not occur instantly but rather via developing a shared understanding and applying science following religious principles. Religious moderation must be defined as a balanced attitude toward practicing one's religion (exclusive) and devotion to the religious activities of those with different views (Muhammad, 2020).

D. RESEARCH IMPLICATIONS AND CONTRIBUTIONS

1. Research Implications

The results give lecturers insight into the importance of integrating religious moderation values in learning design, from planning and implementation to evaluation (Improving the Quality of Learning Planning). IAIN Curup and similar institutions can use the results of this study to design academic policies that support religious moderation-based learning (Guidelines for Educational Institutions). Through religious moderation-based learning planning, students can be better prepared to become agents of tolerance, inclusion, and harmony in society (Empowering Students as Agents of Moderation).

2. Research Contribution

This research contributes to the development of Islamic education, particularly in the context of learning planning based on religious moderation in Indonesian State Islamic Religious Universities. The main novelty of this research lies in its systematic approach to integrating religious moderation values such as tolerance, balance (tawassuth), and anti-extremism into the learning planning of Islamic Education. Unlike previous studies that primarily discuss religious moderation in terms of policy or social practices, this research specifically explores how the concept of moderation is applied in these universities' curriculum and teaching methods. Additionally, it provides a contextual analysis of the challenges and opportunities in implementing religious moderation within academic settings, an area that has rarely been studied in depth. Thus, this study contributes by offering a learning planning model that not only strengthens students' Islamic knowledge but also fosters a moderate and inclusive religious attitude, aligning with the vision of Islamic education in Indonesia, which is rooted in national values and diversity.

E. RECOMMENDATIONS FOR FUTURE RESEARCH DIRECTIONS

This research opens up opportunities for further studies related to the effectiveness of implementing religious moderation in learning, its effect on student attitudes, and a comparison of its application in various other Islamic higher education institutions, as well as being able to examine more deeply the relationship between religious moderation-based learning planning and the formation of student characters who are responsive to plurality.

F. CONCLUSION

The Islamic Religious Education Study Program at IAIN Curup emphasizes religious moderation as a key component of its learning strategy. Students are taught to comprehend and implement the values of moderation in their everyday lives through diverse educational approaches that consider the local environment. The curriculum incorporates religious moderation into subjects such as Islamic Religious Education, Multicultural Islamic Education, Pancasila, and Citizenship. However, some lecturers do not specifically address the characteristics and principles of religious moderation in their teaching materials. This research is expected to aid in developing scientific treasures and research into the analysis of learning based on religious moderation to increase students' interpersonal intelligence. The findings serve as a reference for lecturers to integrate principles of religious moderation into learning planning and implementation; there must be principles of religious moderation both in planning and for students. This research can increase students' interpersonal intelligence, and it is hoped that progress can develop this research.

Learning planning based on religious moderation has proven to be relevant in shaping the character of students who are inclusive, tolerant, and able to deal with diversity. Religious moderation values, such as tolerance, balance, and avoidance of extremism, can be integrated into various aspects of lesson planning, including learning objectives, teaching materials, teaching methods, and evaluation.

Although religious moderation has become part of academic discourse, its integration into learning planning is still sporadic and unsystematic. There is a need for a more contextual and adaptive learning planning model that accommodates the values of religious moderation in the curriculum, syllabus, and RPS. In addition, this research highlights the important role of lecturers in internalizing the principles of religious moderation through inclusive and tolerant learning strategies. Another novelty lies in the learning evaluation strategy that emphasizes cognitive aspects and measures the development of students' moderate attitudes in everyday life. The implications of this research encourage more progressive educational policies in Indonesian State Islamic Religious Universities so that religious moderation

becomes an integral part of the Islamic education system in Indonesia and can contribute to building a harmonious and tolerant society.

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