

PARADIGM OF RELIGIOUS MODERATION IN CURRICULUM DESIGN FOR ISLAMIC RELIGIOUS EDUCATION AT STATE ISLAMIC SENIOR HIGH SCHOOL OF BANGKA BELITUNG

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Abstract: The results of several observations regarding the religious tolerance attitudes of students in Bangka Belitung are pretty worrying, even though some tend to be radical. This research explores the paradigm of religious moderation in the Islamic religious education curriculum at Madrasah Aliyah Negeri Bangka Belitung. This research explores qualitatively the application of religious moderation in the curriculum of Islamic religious education material. Research data was taken from the MAN Pangkal Pinang and MAN 1 Muntok curriculum documents. Researchers also surveyed by distributing questionnaires to 346 students from the two schools. The research results show that the content of religious moderation has been integrated into the Islamic religious education curriculum, both in Jurisprudence, History of Islamic Culture, Al-Qur'an Hadith, and Aqidah Akhlak. However, the tendency towards a radical and robust understanding of Islam is still strong. It is evident from the survey results, namely 55.4% of respondents from MAN Pangkal Pinang and 53% of respondents from MAN 1 Muntok stated that adhering to the Pancasila ideology is more important. Almost half of the students do not agree that Pancasila should be made the state ideology. This phenomenon must receive serious attention from the government so that they comply with the laws and regulations of the Republic of Indonesia.

Keywords: curriculum; religious moderation; Islamic education; tolerant

Abstrak: Hasil beberapa pengamatan terhadap sikap toleransi beragama para siswa di Bangka Belitung cukup memprihatinkan, bahkan di antaranya cenderung radikal. Penelitian ini bertujuan untuk mengeksplorasi paradigma moderasi beragama dalam kurikulum pendidikan agama Islam di Madrasah Aliyah Negeri Bangka Belitung. Penelitian ini mencoba menelusuri secara kualitatif penerapan moderasi beragama dalam kurikulum materi pendidikan agama Islam. Data penelitian diambil dari dokumen kurikulum MAN Pangkal Pinang dan MAN 1 Muntok. Selain itu, peneliti juga melakukan survey dengan menyebarkan angket terhadap 281 siswa dari kedua sekolah tersebut. Hasil penelitian menyebutkan bahwa muatan moderasi beragama sebenarnya telah diterapkan secara terintegrasi dalam kurikulum pendidikan agama Islam, baik dalam mata Pelajaran Fikih, Sejarah Kebudayaan Islam, Al-Qur'an Hadis, maupun Akidah Akhlak. Akan tetapi, kecenderungan terhadap pemahaman Islam secara radikal dan kuat masih kuat. Hal ini terbukti dari hasil survey, yakni 55, 4% responden dari MAN Pangkal Pinang dan 53% responden dari MAN 1 Muntok menyatakan bahwa berpegang teguh ideologi Pancasila lebih utama. Artinya, hampir separuh dari siswa tidak setuju kalau Pancasila dijadikan ideologi negara. Fenomen ini harus mendapat perhatian serius dari pemerintah agar mereka taat pada aturan perundang-undangan Republik Indonesia.

Kata kunci: kurikulum; moderasi beragama; pendidikan agama Islam; toleransi

Introduction

Educational institutions are considered the most effective places to implement religious moderation¹, especially Islamic-style institutions such as Madrasah Tsanawiyah or Madrasah Aliyah. Ikhwan et al.

revealed that Madrasah Aliyah (MA), both private MA and state MA, are the most effective educational institutions for broadcasting and socializing religious moderation because a large portion of religious education material is taught in that school.² For this reason, Madrasah Aliyah, as a

¹ Hendra Harmi, "Analisis kesiapan program moderasi beragama di lingkungan sekolah/madrasah," *JPGI (Jurnal Penelitian Guru Indonesia)*, vol. 7, no. 1 (June 1, 2022), p. 89, <https://doi.org/10.29210/021748jpgi0005>.

² M. Ikhwan et al., "Peran Pendidikan Agama Islam dalam Memperkuat Moderasi Beragama di Indonesia," *Realita: Jurnal Penelitian dan Kebudayaan Islam*, vol. 21, no. 1 (June 10, 2023), pp. 1–15, <https://doi.org/10.30762/realita.v21i1.148>.

public school with an Islamic style³, must respond to such religious moderation with a comprehensive curriculum.

As a learning component, the curriculum is vital in achieving educational goals. Lapitan et al. revealed that the curriculum is used as guidance and direction in creating an effective and efficient learning process while still paying attention to the learning content delivered.⁴ The curriculum is considered an experience or something that occurs in the educational process. In Law Number 20 of 2003 concerning the National Education System, the curriculum is a set of plans and arrangements regarding objectives, content and learning materials, and methods used as guidelines for implementing learning activities to achieve specific educational goals.⁵

Leading religious moderation as one of the government programs, the curriculum must be packaged in such a way as to contain messages from the theories of *tawasut* (moderation), *tawazun* (balance), and *tasamuh* (tolerant) in sufficient portions according to needs.⁶ If these theories are integrated, Ashoumi and Khikam argue that these theories can form a balance between the spiritual dimension and the social dimension.⁷ The integration of religious moderation in the education curriculum is a strategic step toward building a tolerant and peaceful

society.⁸ By incorporating the values of religious moderation, students can learn the importance of respecting differences in beliefs and culture. A curriculum emphasizing religious moderation will help reduce the potential for religious-based conflict and increase cooperation and solidarity among various social groups.⁹ In addition, through education that prioritizes moderate attitudes, the younger generation will be better prepared to face global challenges that require cross-religious and cultural understanding. It is beneficial for a more harmonious religious life and contributes to the stability and progress of the nation as a whole.

The concept of moderation is an effort to erode radicalism. It is essential to socialize because radicalism, fundamentalism, puritanism, and extremism are very vulnerable to disrupting the disability and integrity of the nation.¹⁰ After the terrorist act in September 2001, the perpetrators of which were identified as hard-line Muslim fanatics, and after the plane hijacking that crashed into the Twin Towers in New York, religion was often used as a tool to propagate social order and political reform using violent means.¹¹ Religious moderation emphasizes the importance of balance, tolerance, and mutual respect between religious believers. In Indonesia, which has high cultural and religious diversity, a moderation approach is the key to maintaining social harmony and strengthening national unity.¹² This effort is carried out through

³ Yoga Anjas Pratama, "INTEGRASI PENDIDIKAN MADRASAH DALAM SISTEM PENDIDIKAN NASIONAL (Studi kebijakan Pendidikan Madrasah di Indonesia)," *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, vol. 10, no. 1 (May 23, 2019), pp. 95–112, <https://doi.org/10.24042/atjpi.v10i1.3838>.

⁴ Lorico DS. Lapitan et al., "An Effective Blended Online Teaching and Learning Strategy during the COVID-19 Pandemic," *Education for Chemical Engineers*, vol. 35 (April 1, 2021), pp. 116–31, <https://doi.org/10.1016/j.ece.2021.01.012>.

⁵ R.M. Harden, "AMEE Guide No. 21: Curriculum Mapping: A Tool for Transparent and Authentic Teaching and Learning," *Medical Teacher*, vol. 23, no. 2 (January 1, 2001), pp. 123–37, <https://doi.org/10.1080/01421590120036547>.

⁶ Sufinatin Aisida, "MULTICULTURAL ISLAMIC RELIGIOUS EDUCATION LEARNING," *Journal Education Multicultural of Islamic Society*, vol. 2, no. 2 (October 30, 2022), pp. 210–26, <https://doi.org/10.33474/jemois.v2i2.18801>.

⁷ Hilyah Ashoumi and Nailul Khikam Ah, "Pola Pikir Santri Pondok Pesantren Al Muhajirin 3 Tambakberas Jombang Terhadap Ajaran Ahlusunnah Wal Jama'ah (Aswaja) Tentang Tawasut Tawazun Dan Tasamuh," *DINAMIKA : Jurnal Kajian Pendidikan dan Keislaman*, vol. 4, no. 01 (June 17, 2019), pp. 55–74, <https://doi.org/10.32764/dinamika.v4i01.364>.

⁸ Irmawati Irmawati and Dina Mardiana, "Pendidikan Multikultural Paradigma Moderasi Beragama Perspektif Imam Al-Ghazali," *Hikmah*, vol. 21, no. 1 (May 22, 2024), pp. 35–47, <https://doi.org/10.53802/hikmah.v21i1.366>.

⁹ Asnal Mala and Wiwin Luqna Hunaida, "Exploring the Role of Religious Moderation in Islamic Education: A Comprehensive Analysis of Its Unifying Potential and Practical Applications," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, vol. 11, no. 2 (December 31, 2023), pp. 173–96, <https://doi.org/10.15642/jpai.2023.11.2.173-196>.

¹⁰ Sumper Mulia Harahap, Fatahuddin Aziz Siregar, and Darwis Harahap, "Tracing the Dynamic Spectrum of Religious Moderation in the Local Custom of North Sumatera," *QIJS (Qudus International Journal of Islamic Studies)*, vol. 11, no. 1 (July 14, 2023), p. 65, <https://doi.org/10.21043/qiis.v11i1.16187>.

¹¹ Depi Akbar, Wawan Wahyudin, and Apud, "Implementation of the Religious Moderation Program at Private Madrasah Aliyah in Lebak District, Banten Province," *Formosa Journal of Sustainable Research*, vol. 1, no. 6 (November 30, 2022), pp. 999–1016, <https://doi.org/10.55927/fjsr.v1i6.1944>.

¹² Ahmad Hanif Fahrudin, Maskuri, and Hasan Busri, "Internalisasi Nilai Multikulturalisme melalui Pendidikan Islam: Interelasi Tri Sentra Pendidikan pada Masyarakat Multireligius

legal approaches, government policies, education, and community empowerment. By prioritizing the values of moderation, it is hoped that society can avoid extreme beliefs that threaten the peace and stability of the country.¹³

In designing the Islamic religious education curriculum, the paradigm of religious moderation must be a reference in Madrasah Aliyah. This curriculum must be designed to teach the values of tolerance, openness, and respect for differences.¹⁴ Teaching about religious moderation must include an understanding of the importance of maintaining balance in religion, rejecting extremism, and respecting the rights of other individuals and groups. The subject must study history and Islamic teachings emphasizing peace, justice, and mercy for all nature. Students also need to be taught about the importance of interfaith dialogue and the role of Muslims in maintaining social harmony. In this way, they will understand that Islam is a religion that encourages peace and brotherhood, not violence and hostility.

By making religious moderation the central paradigm in the Islamic religious education curriculum at Madrasah Aliyah, the author is interested in analyzing and evaluating the religious moderation paradigm designed at Madrasah Aliyah Negeri Bangka Belitung. It is essential to ensure that there are tracking records that can be evaluated, considering that State Madrasah Aliyah is an icon of Islamic secondary education institutions that produce young Muslims who will participate in the national arena. The parents and the government do not want the nation's children to become radical and anti-tolerant in society. If educational institutions make mistakes in conceptualizing education—as an instrument for developing human resources in

the future—this nation will suffer huge losses. The phenomenon of Islamism that once existed at MAN Bangka Belitung is another reason for the author to research the implementation of Islamic religious education materials and its implications for attitudes toward religious moderation. The hope of this research is there will be a positive contribution to educational institutions, especially toward strengthening religious moderation as an academic construct that prepares the younger generation to be religious and nationalist.

Method

This qualitative research was conducted at MAN Pangkal Pinang and MAN 1 Muntok, Bangka Belitung. This research aims to explore in depth how the values of religious moderation are implemented in the curriculum at the two schools. Data collection for this research was carried out through observation methods, in-depth interviews, and surveys. Researchers seek to explore the views and experiences of students, teachers, and school staff related to learning and practicing religious moderation. It is hoped that the data obtained can provide a comprehensive picture of the challenges and successes in instilling religious moderation values.

The survey was carried out by randomly giving questionnaires to 65 students at MAN 1 Pangkal Pinang and 281 at MAN 1 Muntok. The questionnaire measured students' understanding and attitudes towards Pancasila, tolerance, and religious moderation. The questions in the questionnaire cover various aspects, such as knowledge of the principles of Pancasila, personal experiences regarding interfaith interactions, and their views regarding the importance of respecting other people's beliefs. The data collected from this questionnaire was processed and analyzed to understand how Pancasila education and religious tolerance have been successfully instilled in the two schools. The results of this analysis will provide a clearer picture of areas that require further improvement and intervention to strengthen national values and tolerance among students. Recording and summarizing the survey results is the data collection technique. Interviews will also be conducted to confirm the research data.

Desa Balun Lamongan," *Indonesian Journal of Islamic Education Studies (IJIES)*, vol. 4, no. 1 (June 29, 2021), pp. 52–69, <https://doi.org/10.33367/ijies.v4i1.1633>.

¹³ Wawan Hernawan, Usep Dedi Rostandi, and Didin Komarudin, "MAINTAINING MODERATE ISLAM IN WEST JAVA:," *Madania: Jurnal Kajian Keislaman*, vol. 23, no. 1 (2019), pp. 1–10, <http://dx.doi.org/10.29300/madania.v23i1.1933>.

¹⁴ Uus Ruswandi, Mohamad Erihadiana, and Elis Rohimah, "Implementation of The CTL Learning Model Through Islamic Moderate Values in Improving the Attitude of Students Tolerance in School," *Nazhruna: Jurnal Pendidikan Islam*, vol. 5, no. 2 (2022), pp. 690–703, <https://doi.org/10.31538/nzh.v5i2.2201>.

Miles and Huberman's flow model analysis, which includes data collection, data verification, data display, and conclusions, is suitable for use in field research.¹⁵

The Design of the Islamic Religious Education Material Curriculum at Madrasah Aliyah Negeri Bangka Belitung

The Design of Religious Moderation-Based Fiqh Materials

Islamic jurisprudence (*fiqh*) materials tend to provide space for differences of opinion and different schools of thought, so sometimes conflicts of opinion arise due to these differences.¹⁶ Because of this, good Islamic jurisprudence material is well designed in the form of a comprehensive presentation; namely, material whose discussion is not only oriented towards one school of thought but must cross schools of thought. Through this cross-school understanding, students become mature in thinking and behaving when they receive a legal decision or something different.

It is hazardous if *fiqh* material is designed from the start with more than one understanding, coupled with educators prioritizing individual doctrine over universal thinking. If this is what is presented, the results of education will produce students who have blind, passionate thoughts and attitudes which result in truth-claim thinking or even extreme and radical thinking. If the results are like that, the primary orientation of learning jurisprudence is not to make students tolerant of all sectarian opinions, but instead, it will give birth to intolerant and exclusive thinking. For this reason, as Qomaruzzaman believes, the design of *fiqh* materials must prioritize an inclusive and moderate thinking orientation.¹⁷

¹⁵ Mohamad Anwar Thalib, "PELATIHAN ANALISIS DATA MODEL MILES DAN HUBERMAN UNTUK RISET AKUNTANSI BUDAYA," *Madani: Jurnal Pengabdian Ilmiah* 5, no. 1 (May 11, 2022): 23–33, <https://doi.org/10.30603/md.v5i1.2581>.

¹⁶ Ridwan, *Fiqh Politik: Gagasan, Harapan, Dan Kenyataan*, (Jakarta: Bumi Aksara, 2020), https://books.google.com/books?hl=id&lr=&id=oOntDwAAQBAJ&oi=fnd&pg=PR1&dq=Fikih+merupakan+materi+yang+cenderung+memberikan+ruang+untuk+perbedaan+pendapat+dan+berbeda+mazhab+sehingga+kadang-kadang+muncul+konflik+opini+akibat+perbedaan+itu.&ots=YlpPxKrFZb&sig=2myVX_JIRsj3tbHuCSej77BdWPs.

¹⁷ Bambang Qomaruzzaman, "Religious Inclusivity in Islamic Education Course Book of the 2013 Curriculum," *MADANIA: JURNAL KAJIAN KEISLAMAN*, vol. 22, no. 2 (December

Based on interviews with *fiqh* teachers at MAN Pangkalpinang and MAN Muntok, material that is correlated with religious moderation is summarized in a series of Kompetensi Inti (KI = Core Competencies) and Kompetensi Dasar (KD = Basic Competencies) in *fiqh* subjects at Madrasah Aliyah, namely 10 KI-KD formulations regarding tolerance that spread from class X to class XII. The KD means that the *fiqh* curriculum materials at MAN Muntok and MAN Pangkalpinang have been well designed, especially those related to tolerance issues. Through this material, it is hoped that the young generation of Muslims, especially State Madrasah Aliyah alums, will no longer be trapped in attitudes of intolerance, let alone trapped in exclusionary and radical attitudes. Apart from that, in KD, the necessity of practicing a firm stance and responsibility is also studied as an implementation of the sources of law that have been agreed upon, and an attitude of tolerance and mutual respect is also studied as an implementation of an understanding of the sources of Islamic law which contain elements of differences of opinion.

The *fiqh* material also teaches about Islamic legal issues based on cross-schools. This is very important because Muslims in Indonesia consist of different schools of thought, such as the Hanafi, the Maliki, the Syafi'i, and the Hambali. These differences in schools of thought can be a source of internal conflict in Islam, causing divisions and even fights. Therefore, a curriculum is needed that can compare moderate thinking from different opinions.

Based on interviews with several *fiqh* teachers at Madrasah Aliyah Pangkalpinang and Muntok, the current *fiqh* curriculum design has implemented a cross-school-based curriculum model. Teachers must be able to convey Islamic legal issues, especially those related to worship problems, by comparing one school of thought with another.¹⁸ This comparison of schools of thought is expressed so that students know the differences and have good maturity in religious thinking. If they have

30, 2018), p. 195, <https://doi.org/10.29300/madania.v22i2.1281>.

¹⁸ Hery Noer Aly, Bustomi Bustomi, and Mawardi Lubis, "Exploring Teacher's Technological Approaches in Conducting Teaching and Learning Activities," *Al-Ulum*, vol. 22, no. 2 (2022), pp. 283–301, <https://doi.org/10.30603/au.v22i2.3265>.

maturity in thinking, they will not be trapped in subjective truth claims.

The Design Religious Moderation-Based the Quran and Hadith Materials

In the Quran and Hadith studies, the material on tolerance and moderation appears to have been designed in detail, and it is clear that good character is honest, disciplined, responsible, caring, polite, responsive, and proactive towards various social problems and the natural environment. Based on the KD material, the emphasis on the student's character with moderate value is those who can implement honesty, enjoy working together, and enjoy peace towards others regardless of ethnicity and religion. If this has become a personality, then it means that there is already an attitude of tolerance towards anyone different from them, whether from other ethnicities, races, or religions.

The following implementation emphasizes students' understanding, application, and analysis of factual, conceptual, and procedural knowledge. Based on students' curiosity about science, technology, arts, culture, and humanities, their humanitarian and national insight will be realized. In other words, students are not only oriented towards becoming moderate human beings but also toward becoming students who love their country and have a sense of nationalism and patriotism towards their own country.

The Quran and hadith material is designed to be interesting for students to appreciate the values of tolerance, equality, moderation (*tawasut*), and brotherhood (*ukhuwwah*). Based on several studies by the Bangka Belitung Islands Province Terrorism Prevention Coordination Forum (FKPT), students in this province were ranked 5th in Indonesia with the potential to be radical in 2017.¹⁹ The National Counterterrorism Agency (BNPT), through FKPT Bangka Belitung (Babel), surveyed high school students' equals and female figures. The results were announced in 2018 that Babel students were ranked 5th in Indonesia with moderate radical potential and strong radicalism. FKPT Babel, in

collaboration with the Babel Regional Police, the Education Service, Kesbangpol, the Babel Ministry of Religion, and BPS, conducted an independent survey in 2021 of more than 5,000 high school students and 500 teachers throughout Babel, which showed the same results as the 2017 survey; the potential for radicalism is relatively high.²⁰ In the survey, a teacher openly rejected the Pancasila ideology as the ideology of the Republic of Indonesia.

This research can be used as a reference for a curriculum based on religious moderation, which must be used as the primary reference so that students do not fall further into radical and even exclusive attitudes and thoughts. For this reason, the Ministry of Religion is very concerned with curriculum materials based on religious moderation, including those that must be included in the curriculum for Islamic religious education subjects.

The Design of Religious Moderation-Based Akidah Akhlak Materials

The basic competence of *Akidah Akhlak* lessons related to the issue of religious moderation begins with lessons or material about the importance of students understanding the truth of moderate Islamic teachings. Moderate Islam means a way of Islam that is neither extreme left (Liberal) nor right (radical).²¹ This material certainly provides a deep understanding of how important it is for Muslims to have moderate thinking. When students have a firm, moderate, and tolerant attitude as a reflection of the understanding of moderate Islam as *rahmatan lil 'alamin*, students will not be trapped or even can no longer be influenced by various deviant understandings, both left and right. Students should not become Muslims who are just blind *taklid* (following something with blind fanaticism). For this reason, special lessons related

²⁰ Irwan Aulia Rachman, "BNPT Upayakan Pencegahan Paham Radikalisme Di Babel," *rri.co.id - Portal berita terpercaya*, accessed June 2, 2024, <https://www.rri.co.id/sungailiat/daerah/721348/bnpt-upayakan-pencegahan-paham-radikalisme-di-babel>.

²¹ Amy L. Freedman, "Civil Society, Moderate Islam, and Politics in Indonesia and Malaysia," *Journal of Civil Society*, vol. 5, no. 2 (September 1, 2009), pp. 107–27, <https://doi.org/10.1080/17448680903154907>.

¹⁹ Ujang Asri, "Badan Kesatuan Bangsa Dan Politik | Provinsi Kepulauan Bangka Belitung," accessed June 2, 2024, <https://kesbangpol.babelprov.go.id/content/revitalisasi-kearifan-lokal-bangka-belitung-untuk-pencegahan-radikalisme>.

to moderate Islam are needed by analyzing the meaning, valid arguments, and characteristics of moderate Islam.

The moral *Akidah Akhlak* material discusses how to appreciate the diversity of values from various schools of Islam that exist in theological sciences. Students are taught about several sects of Islam, such as Khawarij, Shia, Murji'ah, Jabariyah, Qadariyah, Mu'tazilah, and *Ahlussunnah wal Jama'ah*. For this reason, students come to understand that the treasures of thought about the schools of Islam are numerous, so they can know which Islam is by the teachings of the Prophet Muhammad and which teachings are deviant.

Maturity of thinking is essential because when students are in a community environment, they will be faced with various religious phenomena. If their understanding of religion is shallow, especially if they only understand one sect, they will be trapped in liberal or radical thinking. However, if they studied all religious sects, they would be wise and moderate. This moderate understanding is essential for everyone living in Indonesia. It is because Indonesia has extraordinary diversity in terms of ethnicity, culture, customs, language, and religion. Therefore, humanitarian, national, and state insight is needed so that students will ultimately have an attitude of tolerance, equality, moderation, and a sense of brotherhood in everyday life.

The Design of Religious Moderation-Based the History of Islamic Culture Materials

In the History of Islamic culture material, we are taught how to practice persistent, tolerant, and responsible attitudes in loving and defending our homeland. In its implementation, history teachers always try to explain to students the importance of love for the motherland and also the obligation to protect it because love and defending the homeland is part of the fruit of faith. To foster a sense of love for the country and foster a spirit of defending the country, the material on the history of Islamic culture discusses the history of Islamic kingdoms in Indonesia.²² History proves

that Islamic kingdoms had a considerable role and contribution to the struggle and defense of Indonesia's homeland. The battle for the Islamic kingdoms was continued by the ulama, especially by the guardians known as *Walisongo*. These saints not only fought to spread the teachings of Islam with their religious preaching but also inspired the enthusiasm of Muslims to love their homeland and always be ready to defend the Indonesian nation from the dangers of invaders.

The Implication of Islamic Studies Materials to the Religious Moderation

Some applications of various internalizations of moderation in learning materials are as follows. In learning jurisprudence, students have a national commitment. Forming a dedication to service towards students requires collaboration with other teachers, such as religious teachers or general teachers, such as Pancasila teachers and history teachers. History teachers are needed because they are the ones who teach the history of the struggle of the ulama and their students to fight together for Indonesian independence. Through this ulama, students and Muslims have become people who have an extraordinary commitment to service by showing a spirit of patriotism through struggle and are ready to sacrifice their lives and wealth for the sake of the Indonesian nation.²³ Apart from that, the ulama also invited their people to unite because the invaders would be easily defeated only with unity.

The survey results show that students' inclination towards Pancasila as the basis of Indonesia's ideology is still low. To address this issue, educational institutions and policymakers must prioritize reinforcing Pancasila values within the curriculum. Integrating Pancasila education across various subjects can help students develop a deeper understanding and appreciation of its principles. Moreover, engaging students in interactive and practical activities, such as

Patriotism in Madrasah Ibtidaiyah, Indonesia Based on The Islamic Boarding School System," *Tafkir: Interdisciplinary Journal of Islamic Education*, vol. 4, no. 1 (January 19, 2023), pp. 1–21, <https://doi.org/10.31538/tijie.v4i1.226>.

²³ Ahmad Syafii Maarif, *Islam, Humanity and the Indonesian Identity: Reflections on History*, (Leiden: Leiden University Press, 2018), <https://library.oapen.org/handle/20.500.12657/27536>.

²² Muhamad Arif et al., "Strengthening The Sense of

community service and civic engagement projects, can demonstrate the real-world applications of Pancasila and its significance in fostering national unity and integrity. Additionally, collaboration with parents and community leaders to promote Pancasila values at home and in the community can further strengthen students' inclination towards embracing Pancasila as the cornerstone of Indonesia's ideology. Through these combined efforts, a more profound and widespread respect for Pancasila can be cultivated among the younger generation. Witness the survey result below!

Table 1: Survey for Pancasila as Indonesia's basic ideology

Inclination	MAN Pangkal Pinang %	MAN 1 Muntok %
Strongly agree	35,5 (25 students)	41,6 (117 students)
Agree	55,4 (36 students)	53 (149 students)
Doubtful	4,6 (3 students)	3,9 (11 students)
Disagree	1,5 (1 student)	1,4 (4 students)
total	100	100

Commitment to the nation is an important thing to teach students so that various students' views, attitudes, and practices become correct, which will later impact high attitudes toward nationalism. Among the correct religious practices is deepening a wide range of spiritual knowledge without distinguishing and demonizing other understandings or sects in Islam to have a broad spiritual and national experience. Suppose students have broad religious and national insight. In that case, they will not easily get caught up in violent or radical sects because their commitment to friendship will disappear if they become radical. Teaching religious moderation to students will create harmony in religion.²⁴

In Islamic teachings, it is emphasized that we should not insult or vilify other religions because, in the Islamic concept, it is known as "for you your religion and for me my religion." In other words, when it comes to worship, each religion has its own beliefs. However, in the field of social

relations, everyone is still allowed to help and help each other. For this reason, in second grade, a particular chapter discusses tolerance. Apart from discussing tolerance, this chapter also discusses avoiding acts of violence, especially violence with religious doctrine, so that after studying this chapter, students will get used to tolerance and avoiding acts of violence.

In the material on moral beliefs, religious moderation is understood as a perspective, attitude, and behavior that always takes a middle position, namely always acting reasonably and not being extreme in religion. Moderation has long been a prominent aspect of the history of civilization and traditions of all religions in Indonesia and the world.²⁵ Each religion has a teaching tendency that refers to the same point of meaning, namely that choosing a middle path between two extreme poles and not exaggerating is the ideal religious attitude. Therefore, students are given lessons to maintain a balanced life in terms of perspectives and opinions so as not to discredit the unity and integrity of the nation.

Even though they have been given religious moderation learning materials, students' respect and tolerance for other religions are still low, as shown in the survey results below. They still need guidance and character strengthening, and other people's beliefs must be respected because it is a human right. A more holistic approach to developing student character must be needed to overcome this problem. Religious moderation learning programs must be combined with activities encouraging interaction between students from various religious backgrounds. Through open discussions, group activities, and collaborative projects, students can learn to appreciate differences and see the value of different perspectives. In addition, special training for teachers in dealing with religious tolerance and diversity issues can help them become more effective facilitators in supporting these values. Strengthening character can also be done through extracurricular and community activities that

²⁴ Masturin Masturin, "Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character," *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, vol. 3, no. 4 (January 9, 2023), pp. 246–355, <https://doi.org/10.31538/munaddhomah.v3i4.310>.

²⁵ Muhammad Alqadri Burga and Muljono Damopolii, "Reinforcing Religious Moderation through Local Culture-Based Pesantren," *Jurnal Pendidikan Islam*, vol.8, no. 2 (December 31, 2022), pp. 145–62, <https://doi.org/10.15575/jpi.v8i2.19879>.

promote interfaith dialogue. In this way, students learn about the importance of tolerance in theory and experience it directly in everyday life.²⁶ This development must be supported by the entire educational ecosystem, including the involvement of parents and the community, to create an environment that genuinely respects human rights and religious diversity.

Table 2: Respect and tolerant of other people's religion

Attitude	MAN Pangkal Pinang %	MAN 1 Muntok %
Strongly agree	36,9 (24 students)	47 (132 students)
Agree	50,8 (33 students)	47,7 (134 students)
Doubtful	3,1 (2 students)	2,8 (8 students)
Disagree	9,2 (6 students)	2,5 (7 students)
total	100	100

Students are given examples of how to interact with people of different religions. In this case, apart from discussing tolerance, it also discusses how to avoid acts of violence using religious doctrine. Apart from that, material is also provided to form an accepting attitude towards local culture that does not conflict with basic religious teachings. When it coincides with existing local cultural events., many activities involve accepting traditions, such as traditional clothing competitions, research competitions, and cooperation in sports, arts, and culture. These activities will be carried out without regard to religion, race, and class. It can be used as a forum to form students' moderate attitudes and form our consistency in respecting each other without distinction of race and religion because everyone can progress together.

In terms of anti-violence, we try to supervise students; we must continue controlling how students express themselves to create a harmonious learning environment. Radical ideas could infiltrate among students. Therefore, students must teach a mutual understanding of love for each other when the teacher provides Islamic history material. This

activity is held so that students have a friendly attitude and accept local cultural traditions or customs inherent in society.

Conclusion

Learning about religious moderation has been integrated into the Islamic religious education curriculum at MAN 1 Pangkal Pinang and MAN 1 Muntok, Bangka Belitung. However, the level of religious intolerance and students' disagreement with Pancasila as the national ideology of these two madrasas is still high. This indicates that although efforts have been made to instill the values of moderation and tolerance, the results have not been optimal in changing students' views and attitudes. Several factors that might influence this include less interactive teaching methods, a lack of concrete examples of the application of Pancasila in everyday life, as well as the influence of the social environment and media which tends to strengthen attitudes of intolerance. This shows that although religious moderation material has been taught, its implementation has not been entirely successful in changing students' attitudes and behavior. Factors such as the social environment, family influence, and the media also shape students' views on religious diversity. Therefore, a more comprehensive and sustainable approach is needed, including training for teachers to teach tolerance more effectively, as well as programs that involve the active participation of students in interfaith activities. In addition, collaboration with local communities and religious leaders can help strengthen messages of tolerance and mutual respect. With these steps, it is hoped that more significant changes can be created in students' attitudes and behavior toward religious diversity.

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