

DEVELOPMENT OF A SOCIAL RECONSTRUCTION CURRICULUM BASED ON RELIGIOUS MODERATION IN MADRASAH ALIAH NEGERI THROUGHOUT EAST JAVA

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Abstract: *Madrasah Aliah Negeri (MAN) I Tulungagung is an Islamic educational institution that prioritizes balance with current developments and the social environment of the community. MAN I Tulungagung vision and mission, namely the realization of a generation of Muslims who are intelligent, superior in science and technology, have good morals, and have an environmental culture. Research at MAN I Tulungagung aims to determine the formulation of the development of religious moderation values and the effectiveness of developing religious moderation values. This research uses a qualitative approach, with the type of field research. The results showed that the values of religious moderation were developed by a team of religious moderation values developers, moderation experts, and madrasa heads. The development of religious moderation values results in tolerance, moderation, balance, uprightness, freedom of worship, and moral orientation of al-karimah. While the effectiveness of developing religious moderation values can be measured from; level of knowledge of moderation, understanding, awareness, moderate activity, and implementation of moderation.*

Keywords: *social reconstruction curriculum, religious moderation.*

INTRODUCTION

The curriculum has a strategic role in realizing educational goals. The aim of education is to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. ¹To create students who are faithful and devout, as a dimension of educational goals, it is necessary to understand religion according to their complete beliefs. A complete understanding of religion has implications for providing a tolerant, harmonious and peaceful society. Without complete understanding, it is possible that *intolerant* generations will be born. An *intolerant* attitude will be detrimental to all parties and is counter-productive to national development. Therefore, a proportional or moderate attitude is needed in

¹ President of the Republic of Indonesia, "Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System" (State Secretary of the Republic of Indonesia, July 8, 2003), https://pmpk.kemdikbud.go.id/assets/docs/UU_2003_No_20_-_Sistem_Pendidikan_Nasional.pdf.



understanding religion. A moderate attitude in religion is understood as religious moderation. Religious moderation is a formula for creating *plural and multicultural* harmony in Indonesia so that it remains harmonious, peaceful and prosperous.

Religious moderation is the vision of the Ministry of Religion of the Republic of Indonesia. Yaqut Cholil Qoumas, religious moderation aims to create harmonious, harmonious, peaceful religious communities, to create an advanced and prosperous Indonesia. ²Harmony between religious communities is a strength to create an advanced and prosperous Indonesia. Without a harmonious relationship, of course all programs that have been launched by the government will encounter significant obstacles and problems. Therefore, the ministry of religion as the driving force for creating harmonious religious relations packaged in the vision of religious moderation has a strategic role in realizing a harmonious, peaceful, advanced and prosperous Indonesia.

In an effort to ground religious moderation, the Ministry of Religion together with all its staff have formed various breakthroughs and programs that have become a medium for religious moderation. These programs, namely; 1. State Religious Universities are centers for the development of religious moderation. 2. Indonesian youth cadres become ambassadors of religious moderation. 3. Invitation to radio announcers to promote religious moderation. 4. Establishment of a house of religious moderation. 5. The 3T regional development program is enriched with religious moderation. 6. All ASN within the ministry of religion must be aware of religious moderation. Of course, there are still many events that carry the theme of religious moderation.

Educational institutions are quite strategic media in reinforcing the values of religious moderation to students. Students who are equipped with an understanding of religious moderation will behave, act and carry out social relationships using the rules or values of religious moderation. They appear in society with full confidence, tolerance, spreading peace, harmony and caring for others without distinction of religion. The pluralistic and multicultural country of Indonesia requires a moderate attitude in religion. Moderate attitudes that need to be developed in society, namely respecting the existence of other things that are different, tolerance, and not imposing one's will. ³Moreover, unifying beliefs. Humans are born in different circumstances. Even within the family, there are bound to be differences. Therefore, respect for differences needs to be instilled from an early age in order to create harmony in life.

This study attempts to photograph the development of religious moderation values through the development of a social reconstruction-based curriculum in Madrasah Aliah Negeri throughout East Java. The locations in East Java that selected

² Yaqut Cholil Qoumas, "Minister of Religion Asks PTKIN to Become a Center for the Development of Religious Moderation" (FGD Forum of PTKIN Chancellors throughout Indonesia, IAIN Metro Lampung, December 2022).

³ Nabila Khalida An-Nadhras, "Religious Moderation According to Yusuf Al-Qardhawi, Quraish Shihab, and Salman Al-Farisi," *Journal of Islamic Discourses* 6, no. 1 (2023): 123–29, <https://doi.org/10.14421/lijid.v6i1.4346>.

sampling objects were Trenggalek Regency, Tulungagung Regency and Nganjuk Regency. These three areas are seen as representing the East Java Mataraman zone.

The research object in Tulungagung chose MAN 1 Tulungagung, Jl. Ki Hajar Dewantoro Beji Boyolangu. ⁴This educational institution is located south of the heart of Tulungagung city and is popular for its Islamic-based educational activities. MAN 1 Tulungagung continues to carry out transformations to balance developments with the times and the existing social environment. The focus of education at MAN 1 Tulungagung is academic optimization, self-development and human development based on Islamic values. The vision and mission of MAN 1 Tulungagung is to create a generation of Muslims who are intelligent, superior in science and technology (IPTEK), research, skilled in the fields of multimedia, beauty, fashion, culinary, as well as having good morals and environmental culture.

Meanwhile, the second object is MAN 2 Kediri City. Madrasah Aliah Negeri 2 Kediri City is located on Jl. Lt. Gen. Suprpto 58. Banjaran, Kediri City District. This educational institution prioritizes the morals of al karimah, a madrasa with achievements and *civilization*.

The third object, namely Madrasah Aliah Negeri 2 Nganjuk. This institution is located on Jl. Lt. Gen. Suprpto 121 C, Nganjuk, East Java. MAN 2 Nganjuk has a vision of realizing quality, faithful and devout human resources. Mission To provide senior secondary education with Islamic characteristics that can produce graduates with scientific competence, skills, and morals.

Development of the Social Reconstruction Curriculum

The social reconstruction curriculum has an orientation towards solving social problems in society. Society and its problems continue to evolve. Therefore, serious treatment is needed through educational channels, namely the curriculum. The social reconstruction curriculum begins with a critical survey of a society. ⁵This critical survey seeks to explore problems that are universal and can be studied in the curriculum.

The concept of the social reconstruction curriculum is to make social changes in society for the better. This view holds the belief that humans have the potential to change the world for the better. The embryo of change can certainly draw on local wisdom that has academic value. So it is relevant to the definition conveyed by Nana Syaodih Sukmadinata in Nandi Warnadi, the social reconstruction curriculum focuses attention on ongoing problems in society. ⁶The social life of society has the potential for problems to arise. These problems can be in the form of micro and macro scales. However, each conflict should be anticipated by instilling noble local values. This local content can be integrated into curriculum development.

⁴ "MAN 1 Tulungagung Official Website," nd

⁵ Andri Jepisa Bako, "Social Reconstruction Curriculum."

⁶ Nandi Warnandi, "Social Reconstruction Curriculum Concept in Developing Local Content Programs," *Indonesian Education University Bandung*, nd



Social reconstruction curriculum design, namely *the first* assumption. This means presenting challenges, problems and social dynamics to students. These social problems will be approached from various perspectives, namely psychology, sociology, economics, aesthetics and natural science approaches. This problem is universal. Thus it can be studied and studied in the curriculum. *Second*, focus on *urgent* or urgent social problems. The themes promoted in the social reconstruction curriculum design focus on urgent social problems. This means that the problem requires immediate treatment or solution. For example, radicalism, terrorism, youth violence or crime, bullying, and other problems that require preventive and curative steps through the curriculum. *Third*, develop a curriculum organization pattern. The curriculum organization pattern functions to make it easier for students to understand the flow of the curriculum. Shows the essence of the discussion theme and then breaks it down into several discussion topics. Discussion topics obtained from the main theme will be discussed in depth through discussions, exercises, *reality experiential studies*, and other learning designs with the aim of providing meaningful experiences for students.⁷

To clarify the position of the research to be carried out, it is necessary to explore the results of previous research. Previous research related to curriculum development for social reconstruction and religious moderation.

1. Muria Khusnun Nisa⁸ et al (2021) informed that religious moderation is a teaching of every religion in Indonesia. Islam has the concept of *wasathiyah* as religious moderation. The *wasathiyah* dimension contains the principles of moderation (*tawassuth*), tolerance (*tasamuh*), balance (*tawazun*), and fairness (*i'tidal*). Christianity has a concept of moderation in perspective to mediate extremities of interpretation. The Bible teaches the prohibition of war, violence and causing damage, Jesus teaches virtue. Catholicism teaches the community of faith and love. Hinduism has a concept of religious moderation, *Moksartham Jagadhita Ya Ca Iti Dharma*, namely balance between the outer and the soul (*atman*), so that moksa can be achieved. Another teaching, namely Ahimsa, means not to harm. Buddhism has a spirit of moderation, namely metta; adhering to love based on human values (solidarity, tolerance, equality and non-violence).
2. Research conducted by Heri Gunawan et al informs that the internalization of religious moderation values in Al-Biruni Smart Mulia High School implements fostering a school community that has a deep understanding and practices *wasathiyah* or moderate Islam and has the morals of al karimah *rahamatan lil alamin*. These characters include; tolerance, harmony in practicing one's religion, caring, loving peace, empathy, and being pro-active in society.⁹

⁷ Andri Jepisa Bako, "Social Reconstruction Curriculum."

⁸ Muria Khusnun Nisa et al., "Religious Moderation: Foundations of Moderation in the Traditions of Various Religions and Implementation in the Era of Digital Disruption," *Journal of Religion Research* 1, no. 3 (December 15, 2021): 79–96, <https://doi.org/10.15575/jra.v1i3.15100>.

⁹ Heri Gunawan, Mahlil Nurul Ihsan, and Encep Supriatin Jaya, "Internalization of Religious Moderation Values in Islamic Education Learning at Al-Biruni Smart Mulia High School, Bandung City,"

3. Research conducted by Novri Hardian at KUA Nanggala Padang resulted that Islamic religious counselors carried out religious moderation counseling through internalizing the values of tolerance, maintaining local wisdom, and not restraining their adherents. The geographical condition of KUA Nanggala District which is far from the center of the capital of West Sumatra causes a lack of facilities and infrastructure as well as unsupportive infrastructure. This situation becomes an obstacle in implementing the internalization of religious moderation.¹⁰
4. Research conducted by Agus Susanto at the Cingambul Religious Affairs Office (KUA), Majalengka Regency. ¹¹Research title: The Role of Islamic Religious Counselors in Building Literacy-Based Religious Moderation in the Era of New Media 5.0 in Majalengka Regency. The research results show that there are four strategies in building religious moderation in Majalengka Regency; *first*, optimizing the role of Islamic religious instructors, increasing the qualifications and abilities of Islamic religious instructors, and utilizing digital media to internalize religious moderation, both personally and institutionally. *Second*, presenting an approach to religious moderation material that is easy to understand and interesting, optimizing the role of counselors in countering hoax news and radicalism, and recommending religious counselors to take references for religious moderation from valid sources. *Third*, improving religious literacy skills, building self-image, and the duties of religious instructors cannot be separated from developments in information technology on the latest issues in society. *Fourth*, increasing literacy competence in accessing valid and credible sources. The role of Islamic religious instructors in internalizing the values of religious moderation is going quite well and has quite a potential role.
5. Research conducted by Mohamad Fahri and Ahmad Zainuri concluded that radicalism in the name of religion can be prevented with moderate and inclusive Islamic education. An attitude of religious moderation is shown by *tawazun* or balance, *i'tidal* straight, *tasamuh* means tolerance, *musawah* is egalitarian, *shura* is deliberative, *islah* is interpreted as reform, *auditorium* means priority, *tathawwur wa ibtikar* (dynamic and innovative).¹²

Religious Moderation

Religious moderation is the vision of the Ministry of Religion to create a religious order that is harmonious, peaceful, safe, and prosperous. This situation will be realized if a moderate understanding of religion can be strengthened in a

Atthulab: *Islamic Religion Teaching and Learning Journal* 6, no. 1 (July 13, 2021): 14–25, <https://doi.org/10.15575/ath.v6i1.11702>.

¹⁰ Novri Hardian, "The Role of Religious Counselors in Increasing Religious Moderation in Kua Nanggalo," *Journal of Da'wah and Communication* 6, no. 1 (2019), <https://ejournal.uinib.ac.id/jurnal/index.php/alhikmah>.

¹¹ Agus Susanto and Maya Ulfah, "The Role of Islamic Religious Counselors in Building Literacy-Based Religious Moderation in the Era of New Media 5.0 in Majalengka Regency," *Journal of Religious Extension (JPA)* 9, no. 1 (April 5, 2022): 27–46, <https://doi.org/10.15408/jpa.v9i1.24507>.

¹² Mohamad Fahri and Ahmad Zainuri, "Religious Moderation in Indonesia," *Intizar* 25, no. 2 (2019), <https://doi.org/doi.org/10.19109/intizar.v25i2.5640>.



plural and multicultural society. The potential to realize harmony has existed in local wisdom which has been the culture of the Indonesian people for generations. The Indonesian people have long loved deliberation, mutual cooperation and mutual respect. This has the potential to strengthen religious moderation in the Unitary State of the Republic of Indonesia.

Etymologically, moderation comes from Latin, namely *moderation*. This word means moderateness or neither excess nor deficiency. Another meaning, namely self-control from excessive and deficient attitudes.¹³ Meanwhile, in the Big Indonesian Dictionary, moderation means reducing violence and avoiding extremes.¹⁴ This meaning shows that religion requires a reasonable and not extreme attitude and prioritizes harmony. Meanwhile, in English, *moderation* is used to mean *average*, meaning average, *core* meaning core, *standard* meaning standard, and *non-aligned*, that is, not taking sides. Relevance to religious moderation, namely prioritizing balance in belief or religion.

Meanwhile, the Koran provides information, religious moderation means *ummatan wasathan*. This rule is stated in surah al-Baqarah verse 143; *Likewise, we have made you (Muslims) a medieval community so that you may be witnesses of human (deeds) and so that the Messenger (Prophet Muhammad) may be witnesses of your (deeds)*.¹⁵ According to the LPMQ, *ummatan wasathan* means the Middle Ages as the chosen, best, fair, and balanced people, both in beliefs, thoughts, attitudes, and behavior. The meaning is that to become a complete human being requires a balanced attitude in religion. This balance is demonstrated through a fair attitude. Fairness is reflected in thoughts, attitudes and behavior that are not extreme and prioritize personal beliefs without paying attention to other social aspects. Yusuf al-Qardhawi provides signs regarding moderation, namely; have a comprehensive understanding of religion (Islam), balance between sharia provisions and social dynamics, orientation, and support for the creation of peace and protection of respect for human values, awareness of religious, cultural, and socio-political pluralism, and recognition of minority rights.¹⁶ Qardhawi further emphasized the understanding of *wasathiyah*, namely a complete and universal understanding of Islam. The meaning of Islam that was revealed to the prophet Muhammad includes faith, *sharia*, knowledge, charity, worship, and *mu'amalah* as well as *tsaqofah* and morals that must be understood completely and comprehensively.

DISCUSSION

¹³ Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia 2019, *Religious Moderation* (Jakarta, 2019).

¹⁴ Ebta Setiawan, "Big Indonesian Dictionary (KBBI) Dictionary online version," in *Indonesian Dictionary electronic edition (Language Center, 2008)*, 2023 2012.

¹⁵ Mohamad Taufiq, "Qur'an Ministry of Religion In MS. Word," Indonesia, Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) (Jakarta: Indonesia, 2019).

¹⁶ Nabila Khalida An-Nadhrhah, "Religious Moderation According to Yusuf Al-Qardhawi, Quraish Shihab, and Salman Al-Farisi."



I. Development of Religious Moderation Values

The development of religious moderation at MAN 2 Kediri, MAN 1 Tulungagung, and MAN 1 Nganjuk was carried out by; *first*, the religious moderation development team (MGMP). The religious moderation development team consists of several religious teachers. The team was formed by the Head of the Madrasah who was tasked with developing the values of religious moderation. Relevant to Ralph Tyler's theory in Tatang Hidayat,¹⁷ curriculum development begins with four questions, namely *objective, instructional strategic and content, organizing learning experiences, assessment and evaluation*.

The religious moderation values development team conducted an analysis of religious moderation. Religious moderation values developed by the moderation team, to serve as educational goals. From the results of research conducted by researchers, the values of religious moderation were developed, namely; 1) an attitude of tolerance. Tolerance is one of the points of religious moderation. Tolerance is interpreted as the existence of two or more groups that have different cultures but still have good relations.¹⁸ In an educational institution, especially a madrasah, there are many differences in the madrasah community. These differences include economic background, ethnicity, culture, and perspective in understanding religion (religious organizations). From the analysis carried out by the moderation development team, differences in religious mass organizations sometimes lead to conflict. Therefore, it is necessary to build an attitude of tolerance in students from an early age. Not only students, but educators are also encouraged to be role models in upholding differences in viewpoints in interpreting religion from the perspective of their respective religious organizations. Yasid in Suprpto¹⁹ provides information regarding balance or *tawazun* in religion, namely balance in theology, balance in religious rituals, balance in morality, and balance in the *tasyri'* process (legal products).

A balanced attitude in religion can be achieved by providing a complete understanding of religion. Balance in theology and ritual practice will have an impact on mutual respect for differences. Each has a different perspective on religion. If you have a complete understanding, harmony will be created. The birth of harmony (differences that complement each other) is supported by knowledge, understanding, awareness and activity, as well as the implementation of an attitude of tolerance. Therefore, in order to support a complete understanding of religious moderation, religious studies are programmed. Religious studies held at the madrasah, namely contemporary

¹⁷ Tatang Hidayat, Endis Firdaus, and Momod Abdul Somad, "Tyler's Curriculum Development Model and Its Implications for Learning Islamic Religious Education in Schools," *POTENSIA: Journal of Islamic Education* 5, no. 2 (September 26, 2020): 197, <https://doi.org/10.24014/potensia.v5i2.6698>.

¹⁸ Ebta Setiawan, "Big Indonesian Dictionary (KBBI) online version of the dictionary."

¹⁹ Suprpto, "Integration of Religious Moderation in the Development of the Islamic Religious Education Curriculum," *EDUKASI: Journal of Religious and Religious Education Research*, no. Education and Religion (2020): 355–68, <http://jurnaledukasikemenag.org>.



religious studies. This study can take the form of taklim assemblies, general recitations, religious literacy, and religious extracurriculars. Each of these activity forums will provide a complete religious understanding for students and the madrasah community. Then an attitude of tolerance in theology, worship rituals and sharia can be realized. 2) develop a moderate attitude in thinking. Moderate is a middle attitude. The Koran provides information about moderation, namely *being aware of the middle attitude*. This is stated in surah Al-Baqarah verse 143, as follows; *And thus We have made you, the ummatan wasathan so that you may become martyrs towards/for mankind and so that the Messenger (Muhammad) may become martyr towards/for you.*²⁰

Initially the word *wasath* meant everything that was good according to the object attached to it. This statement is supported by a wise opinion which says; the best thing is the middle, meaning it is in the middle between two extremes. Regarding this attitude, Quraish Shihab provides confirmation in the form of examples, namely, the attitude of bravery is the middle between being careless and cowardly, the generous nature is the middle between being extravagant and stingy, so there are several examples that can be captured from the meaning of attitude and moderation.

In line with the phenomenon in state madrasahs, they prioritize moderate (middle) attitudes. This attitude is developed in worship ritual activities that are not inclined towards the religious practices of a particular religious organization, but towards general worship practices that can be accepted by all groups. Students gain an understanding of the courageous moderate attitude. Dare to show off your achievements, dare to take part in extracurricular activities (culture, arts, drama, and vocals). A brave attitude is nothing other than developing the values of moderation, namely being careless and cowardly.

Developing another moderate attitude, namely the sharing alms program with the poor. This sharing awareness program is realized in the moments of Friday prayer *infaq*, natural disaster *infaq*, and various other activity *infaq* which are held *incidentally*. This is the development of moderate values, a middle ground between stinginess and extravagance. This moderate attitude, which is manifested in various forms, provides opportunities for the creation of moderate thinking in everyday life.

3) Perpendicular. The development of the values of religious moderation is uprightly manifested in the discipline of students while participating in teaching and learning activities at madrasahs. Discipline becomes a manifestation of the value of perpendicular moderation. Order and neatness while in the madrasa environment become academic culture and rules. The discipline of arriving on time is an implementation of religious moderation. This phenomenon is shown by most students arriving on time at the madrasah. If some students do not arrive on time, they will be given guidance and a humanistic approach to find solutions to the problems they face. This solution,

²⁰ “Mushaf of the Qur'an.”

for example, is to leave early to avoid delays. The humanist and solution approach are nothing more than a manifestation of the development of the value of moderation, in the form of wisdom. Wise is the middle between being *mischievous* and *overprotective*. In line with the understanding of moderation conveyed by Azra in Nisa ²¹, moderation is a virtue that helps create social harmony and balance in personal, family and community life.

A balanced learning process, namely a curriculum that continues to be developed in accordance with current developments and the conditions of the social environment of society. This is nothing other than a manifestation of curriculum development based on social reconstruction based on religious moderation. Social dynamics continue to develop. Society's culture always develops in line with advances in science and technology. It is a necessity if the curriculum development team carries out analyzes related to environmental changes, community (student) needs, and various elements of social dynamics that influence students' future lives.

secondly , religious moderation experts. The development of religious moderation values was developed by experts. These experts are some of the educators sent by the institution to increase capacity in the field of religious moderation. The results of this training will be implemented in Islamic madrasah institutions in the form of religious moderation. The values of religious moderation are developed, namely elevating local wisdom to become a glue for plural social relations. Through art, culture, local traditions full of messages of wisdom are used as a medium for building al-karimah morals. These symbolic messages are embodied in the arts of dance, selawat, hadrah, karawitan, and other extracurricular activities related to local arts and culture. Relevant to research conducted by Surya Eka Putra ²²et al, namely regarding the local wisdom of the Mentawai tribe. The Mentawai tribe has a way of life, namely maintaining good relations between nature, society and culture. This rule is inspired by the folklore of the Mentawai tribe *Sitakkigagailau and Pagetasabbau* . The story describes the harmony of human life with the natural, social, and cultural environment.

Local wisdom messages packaged in dance, selawat and karawitan contain implicit and explicit messages of maintaining natural, social and cultural harmony (the progress of human civilization). State madrasahs throughout East Java implicitly try to maintain the balance of these three dimensions through their teaching and learning process. Maintaining a balance in life with the natural environment is realized through clean living behavior. This is not just jargon, pamphlets and slogans but is included in the madrasa program. Maintaining cleanliness begins with cleansing oneself of unclean dirt and then cleansing the heart and mind through rituals of worship. The substance of the impact of mental cleanliness will be reflected in the attitudes and behavior of clean living

²¹ Nisa et al., "RELIGIOUS MODERATION."

²² Surya Eka Putra et al., "The Role of Local Wisdom of the Mentawai Tribal Community in Disaster Mitigation Efforts: Systematic Review" 10, no. Indonesian Environmental Dynamics (July 2023), <https://doi.org/DOI.10.31258/dli.10.2.p.88-96>.



in the community. A clean heart and mind will also have an impact on good social relations. An attitude of tolerance is a reflection of cleanliness of heart and mind. Apart from the goal, namely being able to compete on the national and international stage in building a sophisticated culture, namely science and technology.

third, the religious moderation advisory board. This supervisory board is responsible for the madrasah. The person in charge of the madrasah, namely the head of the madrasah, will always supervise, accompany and control the course of teaching and learning activities at the madrasah. Therefore, the role of the madrasa head in developing the values of religious moderation is quite strategic. Tri Prasetyo Utomo in his research provided information that madrasah heads have the power of legitimacy in determining the priority scale of educational institutions.²³ The head of the madrasah has quite a big role in determining the program at the madrasah. Therefore, the collaboration of madrasa heads, educators, students and the entire madrasa community will help achieve the program for developing the values of religious moderation.

2. Effectiveness of Developing Religious Moderation Values

Learning effectiveness is one of the qualities of education. Learning effectiveness is often measured by the achievement of learning objectives. Meanwhile, in curriculum development, its effectiveness is measured by the program achievements that have been formulated and implemented in teaching and learning activities. So, learning effectiveness is the accuracy of managing the learning situation (*doing the right thing*).²⁴ The effectiveness of developing religious moderation values can be measured. Vita Santa Kusuma Chrisantina provides²⁵ *blue print* information on learning effectiveness; *First*, the level of students' knowledge of the meaning of tolerance. Students' cognitive knowledge regarding religious moderation material is an indication of the effectiveness of developing a moderation program. Students who know will easily carry out analysis to combine with several other principles of religious moderation synthesis. This knowledge will help students behave in a moderate manner that is realized, at least fair, balanced and tolerant.

Second, understanding. Students who understand the material (the values of religious moderation) will develop their own perspective. This perspective will be reflected in varied moderate behavior but the substance does not deviate from the values of religious moderation. This is characterized by students realizing an attitude of tolerance not only limited to the madrasa environment, but wherever the students are they will apply an attitude of tolerance.

²³ Tri Prasetyo Utomo, *Strategic Management for Effective Schools*, vol. 1, 1 (Yogyakarta: CV. Pustaka Ilmu Group Yogyakarta, 2020).

²⁴ Afifatu Rohmawati, "Learning Effectiveness" 9 (2015).

²⁵ Vita Santa Chrisantina, "Effectiveness of the Multimedia-Based Religious Moderation Learning Model for Madrasah Ibtidaiyah Students," *Edutrained Journal: Journal of Education and Training* 5, no. 2 (December 20, 2021): 79–92, <https://doi.org/10.37730/edutrain.v5i2.155>.

Third , awareness of moderate attitudes. Awareness and interest in acting and being moderate everywhere is a sign of the effectiveness of developing moderate values. Students have a strong foundation, that a moderate awareness of life is a necessity. This is because complete knowledge and understanding has been developed that they live in a pluralistic society. Thus, like it or not, moderate awareness becomes a belief in the solution to this plural situation. This awareness is demonstrated by the behavior of students who always help and share with other people who need it. This effectiveness can be seen in the moderate living behavior of each student wherever they are.

Fourth , moderate activity. Moderate activity can be seen from student activities including verbal, action, mental and emotional. The communication of students who understand moderate attitudes tends to prioritize honesty and fairness. Honesty is a religious characteristic that must be adhered to. Meanwhile, justice is a manifestation of the values of religious moderation. In the momentum of distributing zakat, for example, students will do justice by distributing zakat according to their size and rights.

Fifth , implement a moderate attitude. The moderate attitude described above will always adorn the behavior of students in madrasas and the wider community. An attitude of tolerance for differences, an attitude of balance (*tawazun*), an attitude of upright discipline that upholds sportsmanship, and acting fairly is an application of moderation.

CONCLUSION

The development of religious moderation values is carried out by a team of moderation developers, moderation experts and madrasa heads. The development of the values of religious moderation produces attitudes of tolerance, moderation, balance, uprightness, freedom of worship, and al-karimah moral orientation. Meanwhile, the effectiveness of developing religious moderation values can be measured from; level of moderation knowledge, understanding, awareness, moderation activity, and moderation implementation.

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