



Internalization of Religious Moderation in Independent Curriculum Development

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Abstract

This research raises three issues: How to internalize religious moderation in developing an independent curriculum in madrasas, what is the meaning of religious moderation, how to develop an independent curriculum in madrasas. The type of research used is qualitative research using observation, observation and documentation methods. The sources of research data include primary data and secondary data. Data collection techniques used by data reduction, data presentation, and verification. The results of this study show that, religious moderation is a conscious effort in understanding, instilling and cultivating an understanding of religious, ethnic, racial and cultural diversity through various approaches, strategies and appropriate methods so that moderate attitudes and behaviors are reflected in the values of religious moderation, among others, respect for diversity, tolerance, moderation, balance, and justice in each student. The curriculum was developed with the aim of improving the quality of education because the heart of an education is the curriculum.

Introduction

Learning is a process of teaching students that has been planned, implemented and evaluated so that students can achieve learning goals effectively and efficiently (Cheng & Tsai., 2019). This learning can be divided into two parts, namely learning as a system and learning as a process. Learning as a system consists of several structured components, including learning objectives, learning media, strategies, approaches, learning methods, class organization, learning evaluation, and learning follow-up in the form of remedial and enrichment. Learning is a process by a teacher in making students learn (Widiastuti et al., 2020). The most important ability a teacher must have is a learning strategy, so that a teacher not only masters the lesson he or she will teach, but is also able to teach it to students (Navbakhor, 2020).

Indonesian society is known as a pluralistic and heterogeneous society. The plurality and diversity of Indonesian society is characterized by various differences, both horizontal such as ethnicity, language and customs and vertical regarding spiritual relations. Plurality is a historical reality and an inevitability for Indonesian society (Kawangung, 2019). This pluralism is something that is unique and cannot be separated from humanity itself, like a colorful rainbow. Diversity is harmony and beauty in itself. It is not chaos and chaos. Diversity cannot be fought, it will always exist, it is sunnatullah.

In reality, the characteristics of diversity and differences possessed by the Indonesian people are a dilemma (Adnan & Amaliyah., 2021). On the one hand, this condition is invaluable wealth, but on the other hand it can be a potential disaster and disaster. Plurality and heterogeneity could be a blessing for the Indonesian people if they were able to become capital

that would lead Indonesia to become a great nation as a multicultural nation-state. A nation capable of living in peace and harmony amidst differences. However, on the other hand, the uniqueness of a multiethnic and multicultural society like Indonesia is faced with problems, namely the emergence of potential threats. The diversity of this multicultural society is very prone to triggering conflict and division (Marchetti & Tocci., 2020).

Madrasas as a model of Islamic education have so far demonstrated success in instilling a moderate character in religious thinking and practice. The portrait and practice of madrasa-style education needs to be raised and introduced to a wide audience so that it can become a prototype and model for how religious moderation is instilled in madrasa students (Amzat, 2022).

For this reason, this article will raise important issues related to religious moderation in Islam, including: Writing this article includes library research, therefore the steps that will be taken are exploration of a number of data from various literature, both primary data and secondary data. The data collection method is carried out by collecting books, articles, journals, scientific opinions which reveal and study wasatiyah. The data analysis technique uses descriptive-analytic methods. The data that has been analyzed is then presented using a deductive method which departs from general theory to reach conclusions which are answers to the research problem formulation.

Methods

Research methods discuss how to search for data and collect data. The part about:

Type of Research

This type of research uses qualitative research. Qualitative research is research that produces analytical procedures that do not use analytical procedures or other methods of quantification. Qualitative Research is based on efforts to build a detailed view of those being studied, formed in words, a holistic and complex picture. According to Jane Richia, Qualitative research is an attempt to present the social world, and its perspective within the world, in terms of concepts, behavior, perceptions and issues about the humans being studied.

Research object

In this research, the research objects consist of 2 (two), namely formal objects and material objects. The formal object in this research is Internalization of Religious Moderation. Meanwhile, the material object is the Independent Curriculum

Data Collection Techniques

Data is the result of research recording, either in the form of facts or in the form of documentation. Meanwhile, primary data collection in this research is as follows

Observation (Observation)

Observation is a very effective way to find out what people do in certain contexts, routine patterns and interaction patterns from their daily lives. In collecting qualitative research data, observation is preferred as a tool because researchers can see, hear, or feel the information directly. When researchers go directly into the field, the information that emerges can be very valuable. As stated by Stake (2010) in Anggito; many qualitative researchers prefer observation data information that can be seen directly by the researcher or heard or felt. Therefore, with observation researchers can more easily process existing information or even information that appears suddenly without being predicted in advance.

Interview

Interviewing is a method that is carried out by communicating with data sources through dialogue (question and answer) verbally, either directly or indirectly. Moleong defines an interview as a conversation with a specific purpose. Interviews will be conducted with teachers and students. This interview was conducted to obtain further information regarding the problems studied by the researcher.

Documentation

Written documents, using documentation methods, researchers investigate written objects such as books, magazines, documents, regulations, and so on. In a broader sense, documents are not only verbal, but can take the form of heritage objects such as inscriptions and symbols. such as school profile, school vision and mission, regulations for educators and education staff, and so on.

Data analysis techniques

After all the data has been collected, a data selection process is required and then analyzed and interpreted carefully, tenaciously and skillfully so that an objective conclusion is obtained. Data analysis is an activity to explain data, so as to obtain a truth or untruth from a reference. Another limitation reveals that data analysis is a process that details formal efforts to find themes and formulate ideas as suggested by the data and thus attempts to provide assistance on themes and ideas.

Results and Discussion

Understanding Internalization

Internalizing religious moderation in schools through an independent curriculum can be done by reviewing the planning of all activity programs that will be implemented. Meanwhile, it is necessary to pay attention to aspects of management which include planning, organizing, actuating and controlling.

Through good activity program management, all work programs will be implemented well. The first important thing to do in this activity of internalizing religious moderation is to first determine the vision of the extracurricular activity that contains religious moderation. Vision is a picture of the future conditions that you want to achieve.

Internalization is the appreciation of a doctrine towards a teaching, doctrine or value, so that it is belief and awareness of the truth of the doctrine or value which is manifested in attitudes and behavior. Internalization according to Kama Abdul Hakam and Encep Syarief Nurdin is defined as the process of presenting a value that originates from the external world for individuals and groups.

So, internalization of values is a process or activity of instilling a value into a person to form a good mindset that requires quite a long time and is supported by methods and activities that support the internalization of a value.

Internalization Stage

The following is an explanation of the stages of internalization of values, looking at where and how values can become an element of a person's personality. According to David R. Krathwohl, these stages, as quoted by Soedijarto, are; (1) Listening (Receiving), is the level of starting to be open to receiving stimulation, which consists of awareness, ambition to receive influence

and being able to differentiate between these influences. At this level it has not yet been formed but is still in the process of receiving and searching for value. (2) Responding, the level at which one begins to respond to stimuli efficiently, namely: obeying, actively paying attention and being happy in responding. At this level a person begins to actively respond to values that develop outside and respond to them. (3) Giving value (valuing), the level at which you begin to give an assessment based on the values that are included in it, namely: the stage of believing in the values received, feeling attracted to the values that are believed and having an inner commitment to strive for the values that are believed. accepted and believed in it. (4) Organizing values (organization), organizing the values received, namely: ensuring the position or relationship of values to other values. For example, social justice with the people led by wisdom in deliberation or representation. And organize a form of value within himself, namely a lifestyle and ethics that are based on the values he believes in. (5) Alignment of values towards a stable value system, namely: generalization of values as a basis for assessing and viewing the problems faced, and the character stage, namely personalizing these values.

Understanding Religious Moderation

From an etymological perspective, the word moderation is a loanword for moderation from the adjective moderate which means not extreme; limited means not extreme or limited. Terminologically, according to Ma'ruf Amin, the meaning of the word "wasatan" is the middle as balance (al-tawazun), namely the balance between two paths or two directions that face each other or conflict: spirituality (ruhiyah) with material (maddiyah), individuality (fardiyyah) with collectivity (jama'iyyah), contextual with textual, consistent (sabbath) with change (tagayyur) (Cholil et al., 2019).

According to Din Syamsuddin, the concept of Islamic moderation is interpreted as al-sirat al-mustaqim which relies on monotheism as a fundamental Islamic teaching and at the same time upholds balance in creation and unity of all circles of human consciousness.

Based on these several definitions, the meaning of moderation (wasatiyyah) can be combined as a balance between strong beliefs and tolerance in which there are Islamic values which are built on the basis of a straight and middle way of thinking and not excessive.

Islamic moderation (Wasatiyyat Islam) is a style of Islamic understanding and practice. It is also a method or approach in contextualizing Islam in the midst of global civilization. The presence of Wasatiyyat Islam is very necessary and needed both within the Muslim community itself, as well as in the midst of Islam's struggle with various religions and other world systems.

Moderate religious understanding (al-wasathiyah fil-Islam) is important to continue to be echoed and socialized to as many people as possible. So it can be a counter narrative to the claims of certain groups that spread radicalism. Currently, this group spreads its ideology and beliefs through halaqah, distributing pamphlets, bulletins, propaganda on social media and so on. Up to this point, the activities carried out by this group can be categorized as radical in ideas and concepts (radical in mind) which can be a threat and need to be watched out for because at any time they can turn into radical in movement (radical in action).

Education is basically human interaction that meets human diversity, including religious, ethnic and racial diversity. Suardi stated that religious moderation education is an effort to understand and foster understanding of religious, ethnic, racial and cultural diversity.

From the explanations above, it can be concluded that religious moderation education is a conscious effort to understand, instill and foster understanding of religious, ethnic, racial and cultural diversity through various appropriate approaches, strategies and methods so that

moderate attitudes and behavior can grow as reflected in The values of religious moderation include respect for diversity, tolerance, moderation, balance and justice for each student.

Development of an Independent Curriculum

The independent curriculum is a curriculum that focuses on developing students' interests and talents in the learning process in the classroom. This curriculum focuses on essential material, student competencies and also character development. The implementation of the independent curriculum can support its widespread distribution in Indonesia evenly with the policies that have been set by the government for students, which was originally a learning method in the classroom by listening to the teacher's explanation, changed to a learning method whose object is focused on students, where students can be creative. with their respective abilities and facilitated by the teacher in the class (Intan & Septi., 2022).

The Merdeka Curriculum is a development of the previous curriculum, but with different intracurricular learning. In the Independent Curriculum, students' competencies are developed optimally, namely by increasing extracurricular time at the madrasah. Learning is carried out using various methods, according to material and learning needs. Educators are given the authority to use learning tools in the learning process. In an effort to achieve the government's Pancasila learning profile, learning projects are not tied to specific subjects. So that the government's Pancasila learning profile target can be achieved

Internalization of Religious Moderation in the Development of the Independent Curriculum in

Class 7 Al-Islam Islamic Boarding School

From the results of observations made by the author, at the Al Islam Islamic Boarding School, currently the curriculum being developed is an independent curriculum, especially for grade 7. The implementation of the Independent Curriculum has been realized since 2021, with the launch of the Driving School program as the seventh episode of the large Independent Learning program from the Ministry of Education, and Culture, Research and Technology. The driving school is a pilot project for implementing the independent curriculum. The implementation of the independent curriculum is felt to be very important in the context of learning recovery after the Covid 19 pandemic, where one of the interventions is student-centred learning. The transition from online learning to limited face-to-face learning requires innovation in learning to generate student motivation and learning outcomes.

One way of student-centered learning implemented at the Al-Islam boarding school in grade 7 is by implementing differentiated learning. Differentiated learning is a form of effort in a series of learning that pays attention to students' needs in terms of learning readiness, students' learning profiles, interests and talents. There are three approaches to differentiated learning, namely content, process and product. 1) Content differentiation is what students learn, related to the curriculum and learning materials. 2) Process differentiation is the way students process ideas and information, which includes how students choose their learning style. 3) Product differentiation, namely students show what they have learned.

Even though differentiated learning is not something new, the implementation of teaching and learning activities is still rarely carried out. One way of student-centered learning is by implementing differentiated learning. Differentiated learning is a form of effort in a series of learning that pays attention to students' needs in terms of learning readiness, students' learning profiles, interests and passions.

The curriculum was developed with the aim of improving the quality of education because the heart of education is the curriculum. The independent curriculum creates active and creative learning. This program is not a replacement for programs that are already running, but to provide improvements to systems that are already running

Conclusion

Religious moderation is a conscious effort to understand, instill and foster understanding of religious, ethnic, racial and cultural diversity through various appropriate approaches, strategies and methods so that moderate attitudes and behavior grow which are reflected in the values of religious moderation, among others, respect for diversity, tolerance, moderation, balance and justice for each student. The curriculum was developed with the aim of improving the quality of education because the heart of education is the curriculum. The independent curriculum creates active and creative learning. This program is not a replacement for programs that are already running, but to provide improvements to systems that are already running.

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