

DEVELOPING A RELIGIOUS MODERATION-BASED CURRICULUM MODULE FOR LABORATORY MADRASAH TSANAWIYAH IN ISLAMIC HIGHER EDUCATION

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ABSTRACT

Religious moderation is a key element in fostering tolerance and harmony in a diverse society, and its integration into Islamic education is crucial for achieving these goals. This study aimed to develop a curriculum model based on religious moderation for madrasas, utilizing the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation) to ensure its comprehensive integration. The research involved identifying existing practices at MTs Pembangunan UIN Jakarta, designing a curriculum model incorporating religious moderation into intracurricular, extracurricular, co-curricular, and madrasa culture activities, and piloting the developed module. The results revealed that while MTs Pembangunan UIN Jakarta did not explicitly implement religious moderation in its character and moral development programs, the school exhibited implicit practices aligned with these values. The curriculum developed in this study was assessed as highly valid in terms of content, presentation, graphics, and language, with a particular focus on its practical implementation in fostering students' attitudes toward religious moderation. The findings emphasize the importance of a multi-faceted approach to embedding religious moderation in all aspects of madrasa life. This study provides valuable insights into how curriculum design can be an effective tool for promoting religious moderation, with implications for improving Islamic education by integrating these values into both formal and informal educational settings.

Keywords: ADDIE Model, Character and Moral Development, Curriculum Development, Islamic Education, Religious Moderation

INTRODUCTION

Religious moderation has become a key strategic policy in Indonesia, aiming to foster tolerance and promote harmony in a diverse society. The policy seeks to establish a balanced understanding of religion, avoiding the extremes of radicalism and liberalism (Alam, 2020; Hasbiyallah et al., 2024; Irama & Zamzami, 2021; Khaswara, 2022; Karman et al., 2021). It is explicitly addressed in the National Medium-Term Development Plan (RPJMN) 2020–2024, which identifies strengthening religious moderation as critical to achieving religious and social harmony. The RPJMN targets an increase in the Religious Harmony Index from 73.8 in 2019 to 75.8 by 2024, reflecting the government's commitment to strengthening unity amidst diversity.

The Indonesian Ministry of Religion (MoRA) has aligned its vision, mission, and strategic targets with the national policy on religious moderation. Its Strategic Plan for 2020–2024 emphasizes religious moderation as one of its priority programs, directing all institutions under its supervision to contribute to its implementation. Among these institutions, madrasas are positioned as pivotal in disseminating and enforcing religious moderation policies. MoRA's

Decree of the Director General of Islamic Education Number 7272 of 2019 provides guidelines for integrating religious moderation into Islamic education. Madrasas are envisioned as laboratories for cultivating religious moderation, given their role as powerful agents of societal transformation (Amrullah & Islamy, 2021; Sutrisno, 2019).

Madrasah implement religious moderation through integration into various aspects of the curriculum and institutional activities. Moderation is not introduced as a standalone subject; instead, it is embedded in subjects such as Qur'an Hadith, Aqidah Akhlak, Jurisprudence, and the History of Islamic Culture. Extracurricular and co-curricular activities, alongside the development of a madrasa culture, further reinforce these values. The goal is to foster attitudes of moderation, including *tawasut* (moderation), *tasāmuḥ* (tolerance), *islāḥ* (reconciliation), and *al-lā 'unf* (non-violence), among students (Azis & Anam, 2021). Through this comprehensive approach, madrasas aim to produce students equipped to contribute to a peaceful and harmonious society.

Several studies have explored the implementation of religious moderation in madrasas, offering insights into various strategies and approaches. Sholeh et al. (2022) investigated the integration of religious moderation values into English subjects at MTsN 3 Demak, revealing how lesson plans, learning materials, and evaluations were adapted to reflect moderation. Similarly, Mokoginta (2022) examined the cultivation of moderation through religious symbols and social interactions at MTsN 2 Kotamobagu. Prasetio and Huda (2022) analyzed how SKI subject teachers at MTs Yaspira Ngambon Bojonegoro integrated moderation values using contextual and real-life examples. These studies provide valuable insights but often focus on specific subjects or localized implementations.

Despite these contributions, a significant research gap exists regarding the development of a comprehensive curriculum explicitly designed to integrate religious moderation values across all subjects and activities. While Ibda and Wijanarjo (2021) presented a conceptual study on a religious moderation curriculum based on Ahlussunnah Waljamaah Annahdliyah values, its application remains theoretical and has yet to address broader institutional practices. Furthermore, no study has specifically examined the development and implementation of a religious moderation curriculum in laboratory madrasas under Islamic higher education (IHE), which serve as a nexus for educational innovation and community engagement.

This study aims to address this gap by developing a curriculum model for religious moderation in Laboratory Madrasah affiliated with IHE. These madrasah institutions, operating under both the MoRA and Islamic universities, are strategically positioned to play a central role in advancing the objectives of religious moderation. This research focuses on designing a valid, practical, and effective curriculum guidebook that can serve as a reference for broader implementation. By leveraging the unique position of laboratory madrasah, this study contributes to strengthening the role of education in fostering social harmony and countering extremism. The findings of this study are expected to provide significant contributions to the discourse on religious moderation in education. The proposed curriculum model not only addresses current gaps but also offers a framework that can be scaled to national and international contexts. This aligns with the broader goal of promoting peaceful coexistence and enhancing the societal impact of Islamic education in a pluralistic world.

METHOD

This research adopts a research and development approach to produce a curriculum guidebook on religious moderation for laboratory madrasas under IHE. The guidebook includes fundamental concepts, learning objectives, methods for integrating religious moderation into lessons, assessment strategies, lesson plans, and teaching materials for both curricular and extracurricular activities. Using the ADDIE model (analyze, design, develop, implement, and

evaluate), adapted from Branch (2009), the study creates a product aimed at fostering integrated moral teachings alongside religious moderation. Conducted at UIN Syarif Hidayatullah Jakarta on Jalan Ibnu Taimia IV in the UIN Jakarta Complex, the research employs qualitative methods—such as discussions, observations, and interviews—and quantitative methods, including questionnaires and observation sheets. The modified ADDIE model retains its five stages while simplifying the procedures: analyzing madrasah needs and MoRA regulations, designing a religious moderation-based curriculum aligned with the current curriculum structure, developing and validating the curriculum model through expert evaluation and product revision, implementing the curriculum in a trial involving students and teachers, and assessing its practicality and effectiveness as instructional products and teaching processes.

This research developed a valid, practical, and effective curriculum model based on religious moderation, necessitating appropriate techniques and data analysis to achieve this objective. For the validity test, data were gathered from three expert validators in population/family planning, education, and research. The results were tabulated, and validity percentages were calculated using the formula: $P = (\text{Number of scores per item}/\text{maximum score}) \times 100\%$. Validity categories were classified as invalid (0–20), less valid (21–40), quite valid (41–60), valid (61–80), and very valid (81–100) (Riduwan, 2005).

Practicality was assessed through interviews and a practicality questionnaire, with data analyzed descriptively in three stages: reducing, presenting, and concluding. The questionnaire data from trainers and parents were organized using a Likert Scale and analyzed with frequency techniques, following Purwanto's (2012) formula $P = (R/SM) \times 100\%$. Practicality was classified: very practical ($85 \leq p \leq 100$), practical ($75 \leq p < 85$), quite practical ($60 \leq p < 75$), less practical ($55 \leq p < 60$), and not practical ($0 \leq p < 55$). The effectiveness of the curriculum model was evaluated based on activities designed for family resilience from an Islamic education perspective, using observation sheets analyzed with percentage techniques $P = (f/N) \times 100$, and categorized as very little/not successful ($1 < tk \leq 25$), a little/least successful ($26 < tk \leq 50$), a lot/successful ($51 < tk \leq 75$), and very much/very successful ($76 < tk \leq 100$).

RESULTS AND DISCUSSION

The results of this study, structured around the ADDIE model adapted from Branch (2009), demonstrate a systematic approach to developing a curriculum guidebook that integrates moral teachings with religious moderation for laboratory madrasahs. Each stage of the ADDIE model contributed to refining the curriculum to ensure its relevance, practicality, and effectiveness.

Analysis Stage

Religious moderation is essential in educational institutions, including MTs Pembangunan UIN Jakarta, as outlined by regulatory mandates such as KMA Number 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasahs. This decree emphasizes that every subject teacher must incorporate religious moderation values, strengthen character education, and promote anti-corruption education among students. These values should be embedded through the hidden curriculum, which includes habituation, acculturation, and empowerment in daily life. While these principles do not need to be explicitly stated in lesson plans, teachers are still responsible for creating a classroom environment that fosters a culture of moderate religious thinking, character formation, and anti-corruption values, while also conveying moral messages to students.

It is mentioned that the value of religious moderation does not necessarily need to be explicitly stated in the teacher's learning tools, such as lesson plans or teaching modules; however, it is preferable for this value to be intentionally integrated into these tools. Beyond the formal learning tools, instilling religious moderation also requires familiarization and

conditioning. MTs Pembangunan UIN Jakarta has implemented various habitual curriculum and conditioning programs, including extracurricular activities and the provision of conducive facilities and infrastructure. KMA Number 184 of 2019, which applies to both the 2013 curriculum and the independent curriculum, emphasizes the importance of religious moderation. This is further reinforced by KMA Number 347 of 2022, which introduces the project for strengthening the Pancasila student profile and the *rahmat li al'alamîn* student profile (P5 PPRA). Specifically, the *rahmat li al'alamîn* student profile strengthening project at MI, MTs, and MA/MAK focuses on cultivating religious moderation, which is integrated through programmed learning activities and the development of habits that support moderate attitudes. These habits are fostered by creating a learning atmosphere that prioritizes the purification of the soul (*tazkiyyah an-nufûs*) through efforts like fighting personal desires (*mujâbadah*) and training the soul to resist destructive tendencies (*riyâdah*).

The survey on religious moderation attitudes is based on the nine values outlined in Book 1: Religious Moderation Based on Islamic Values and Book 2: Path to Moderation; Strengthening Religious Moderation Module for Teachers, published by the Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia in 2022. Each value is associated with five indicators, resulting in a total of 45 indicators and 45 survey statements. A recap of the survey results is presented in Figure 1.

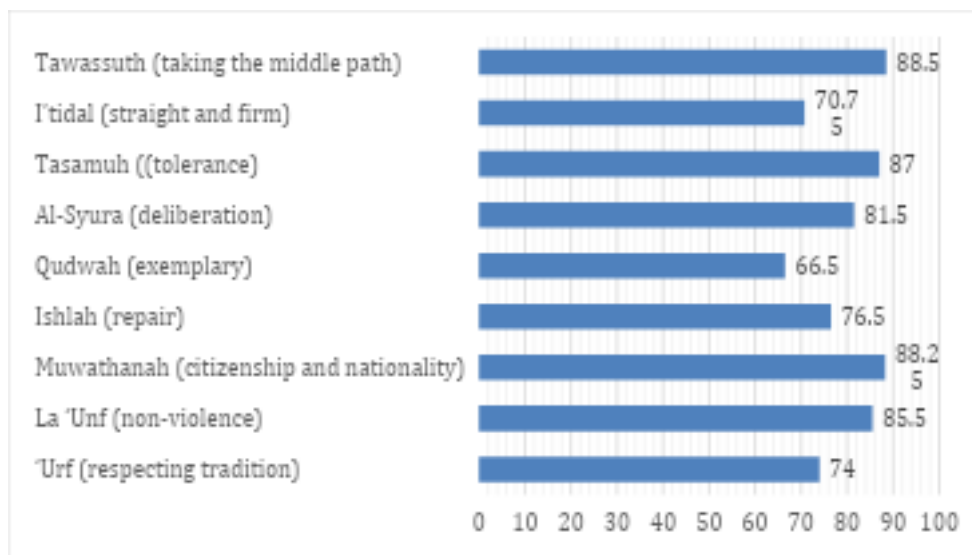


Figure 1. Students' Religious Attitudes of Class VII MTs Pembangunan, UIN Jakarta

The graph above shows that the attitude towards religious moderation is highest in the *tawassut* value at 88.5%, followed by *muwâtanah* at 88.25% and *tasâmuh* at 87%. The lowest attitudes were observed in the *qudwah* value (66.5%), followed by *i'tidâl* (70.75%) and *'urf* (74%). This indicates that the values of *qudwah*, *i'tidâl*, and *'urf*, require more attention at MTs Pembangunan UIN Jakarta. As mentioned earlier, the cultivation of religious moderation values is already underway at these madrasah through a habitual curriculum program aimed at instilling personality and noble morals, alongside direct teaching in subjects such as Aqidah Akhlak and Islamic Religious Education. However, the instillation of religious moderation values, as outlined in the nine core values, has not been adequately structured. The ten values of religious moderation, as part of the *rahmat li al'alamîn*. Student Profile in the Merdeka Curriculum, were only implemented in the 2023/2024 academic year at MTs Pembangunan UIN Jakarta. Given that this program is new and the design for instilling these values has not been fully developed, it is crucial to create a religious moderation curriculum model through this research to serve as

a reference for madrasahs, especially laboratory madrasahs affiliated with LPTKs, which play a role in providing guidance and assistance.

Design Stage

At this stage, a grid for developing a curriculum model based on religious moderation at the Madrasah Tsanawiyah level is created. The research team first analyzed the implementation of religious moderation in madrasahs, as outlined by the Ministry of Religion. This analysis was then adapted and further developed to align with the objectives of this research. The grid is organized around the indicators of religious moderation and its application across intracurricular, co-curricular, extracurricular, and madrasah cultural activities which can be seen in Table 1.

Table 1. Instrument for Developing a Curriculum Model Based on Religious Moderation

Aspect	Guide to Implementing Religious Moderation in Madrasahs (Ministry of Religion, 2021)	Development of a Madrasah Curriculum Model Based on Religious Moderation
Indicators	<i>ta'addub, qudwah, muwâtanah, tawassuť, tawâżun, i'tidâl, musâwabah, shûrâ, tasâmuħ, taťanwur wa obtikâr</i>	Be civilized [<i>ta'addub</i>], Exemplary [<i>qudwah</i>], Citizenship and nationality [<i>muwâtanah</i>], Taking the middle path [<i>tawassuť</i>], Balanced [<i>tawâżun</i>], Straight and firm [<i>i'tidâl</i>], Equality [<i>musâwabah</i>], Deliberation [<i>shûrâ</i>], Tolerance [<i>tasâmuħ</i>], Dynamic and innovative [<i>taťanwur wa obtikâr</i>], Repair [<i>işlâħ</i>], Non-violence [<i>lâ'urf</i>], and Respecting tradition [<i>'urf</i>]
The Model Implementation	1) Individual, 2) Group, and 3) Learning Class	1) Intracurricular, 2) Extracurricular, 3) Co-curricular, and 4) Madrasah culture
Intracurriculars	- Refers to KMA 184/2019 - Integration of religious moderation in learning:	Integration in Learning in: planning, learning process, and evaluation.
- Planning	planning makes the character moderate,	- Teaching Module: P5-PPRA Value (an indicator of religious moderation), Core Activities, Formative Assessment, Learning Media - Teaching Material: supplementary material on religious moderation relevant to the material. - student worksheet: student activities that integrate religious moderation values with the material.
- Learning	learning through indirect teaching can also be direct teaching	Direct teaching is relevant to the material in the core activities. - Indirect teaching through teacher example (verbal and nonverbal) and conditioning: instilling values through learning models (PBL, PjBL, etc.)
- Assessment	Learning assessment that is friendly to religious moderation	Formative assessment: attitudes (observation, self-assessment/survey), knowledge (tasks) - Reflection at the end of learning.

Aspect	Guide to Implementing Religious Moderation in Madrasas (Ministry of Religion, 2021)	Development of a Madrasah Curriculum Model Based on Religious Moderation
Extracurricular -		<ul style="list-style-type: none"> - Identification of religious moderation values that are relevant to extracurricular activities. - Integration of verbal religious moderation values (direct teaching) relevant to extracurricular activities. - Conditioning the cultivation of religious moderation values in extracurricular development - Habituation to the values of religious moderation during extracurricular activities - Example from teachers
Co-curricular -		Refer to the PPRA P5 Development Guide
Madrasah Culture-		<ul style="list-style-type: none"> - Formulation of madrasa values by following the vision, mission, and goals with insight into religious moderation. - Establishment of madrasa regulations that accommodate the cultivation of religious moderation values. - Conditioning: infrastructure that supports the cultivation of religious moderation values - Habituation: the excellent practice of cultivating the values of daily religious moderation in madrasas - Collaboration with parents, community leaders, and the government (Ministry of Religion) to build a madrasa culture implementing the values of religious moderation

Based on this grid, the researchers proceeded to formulate a curriculum module centered on religious moderation for laboratory madrasah in IHE. After designing the module, feedback was solicited from experts and practitioners through a focus group discussion (FGD) held on Friday, August 18, 2023 in Padang. The FGD featured three speakers with professorship in Islamic education. The discussion also included three Aqidah Akhlak teachers from MTsN Padang, the head of LPTK UIN Imam Bonjol Padang, two lecturers, and three students from FTK UIN Imam Bonjol Padang. The FGD resulted in suggestions for refining the framework, which the research team is considering for the development of the religious moderation curriculum model in its prototype form. It was also agreed that the curriculum model should be field-tested, focusing specifically on the learning aspect due to time constraints. Educational experts and practitioners in madrasahs had sufficiently validated the curriculum model, which aims to guide laboratory madrasah managers and teachers in implementing religious moderation across four key dimensions: intracurricular, extracurricular, co-curricular activities, and madrasah culture.

Development Stage

Based on the results of the FGD, the prototype focuses on creating a curriculum model guide and learning tools that integrate religious moderation into the learning process. Specifically, a Teaching Module for Class VII Aqidah Morals on the topic of Obligatory Characteristics of Allah SWT has been designed, as outlined in the attached materials. This module will be reviewed and discussed with the model teacher, Mrs. Khoironi Agustin, S.Pd.I., who will implement it at MTs Pembangunan UIN Jakarta. The module was developed systematically, incorporating suggestions and input from FGD I. The draft consists of seven parts: cover and title, foreword, table of contents, introduction, contents, bibliography, and appendices. The content section focuses on implementing religious moderation within the madrasah curriculum, particularly across intracurricular, extracurricular, co-curricular, and madrasah culture activities.

Following the module design, a formative evaluation was conducted, involving self-evaluation, expert evaluation, and focus group discussions. The research team first conducted a self-evaluation to identify any errors in the module's design and content, leading to a revision that divided Chapter 3 into four distinct chapters. The expert evaluation included input from three validators, with the module's content, presentation, graphics, and language all receiving positive feedback. In Focus Group Discussion II, held at MTs Pembangunan UIN Jakarta, further input was gathered, including suggestions to correct typographical errors and to revise the title of the module. Based on this feedback, revisions were made, such as updating the cover design and title to reflect real learning activities at MTs Pembangunan UIN Jakarta and adding curriculum theory references. However, some suggestions, such as Minangkabau local wisdom, were not accommodated, as the module aims to be applicable on a national level. Nonetheless, the value of local Minangkabau wisdom has been integrated into the module's character values, particularly in the context of *'urf* or local wisdom.

Implementation Stage

The implementation stage of the religious moderation-based curriculum model focused on intracurricular activities, specifically the Aqidah Akhlak subject for Class VII at MTs Pembangunan UIN Jakarta. Mrs. Khoironi Agustin, S.Pd.I., the Akidah Akhlak Subject Teacher, was selected as the model teacher to conduct a product trial involving both teachers and students. She integrated the values of religious moderation into two lessons on the mandatory characteristics of Allah SWT. The lessons were conducted in a Tahfizh bilingual class, with each meeting lasting 40 minutes. To support student understanding, Mrs. Khoironi utilized media designed with the Canva application, providing students with additional materials to reinforce their learning and deepen their insights on religious moderation integrated within the content. This collaborative effort between the researchers and the teacher aimed to design and incorporate the values of religious moderation directly into the curriculum.

The values of religious moderation were embedded in the learning process through direct teaching that was relevant to the material. For example, during the discussion on the mandatory characteristics of Allah SWT, the teacher also highlighted the *Salbiyah* attributes of believers. The integration of religious moderation was emphasized in the introductory phase of the lesson, where students were reminded that the goal of the learning was not only to understand the material but also to cultivate beliefs and noble morals, which are central to the values of religious moderation. Additionally, the teacher created a learning environment where these values could be internalized by allowing students to express their opinions in front of the class, while encouraging respect for differing views and fostering an attitude of tolerance and deliberation. Group assignments were also structured to promote these values, with "Student Worksheets" guiding the students in their collaborative efforts and motivating them to produce their best work.

To assess the integration of religious moderation values, the educator prepared an observation sheet for attitude assessments. These formative assessments helped monitor students' attitudes, such as tolerance, respect for differences, deliberation (*musyawarah*), and the development of leadership qualities (*qudwah*). The assessments provided valuable feedback to the educator, highlighting areas for improvement in subsequent lessons. The learning pattern, including the use of the module, was explained and followed by the model teacher in the Aqidah Akhlak lessons on Faith in Allah, specifically the sub-chapter on the Mandatory Qualities of Allah SWT. The teacher implemented the curriculum in two sessions, which were observed by a colleague who acted as an evaluator, providing additional feedback on the effectiveness of the religious moderation values incorporated into the teaching.

Evaluation Stage

The evaluation stage of the religious moderation-based curriculum model involved assessing both the quality of the product and the learning process through practicality and effectiveness testing. The practicality test was conducted by distributing questionnaires to madrasa leaders (Head and Deputy Head of Curriculum) and Aqidah Akhlak subject teachers at MTs Pembangunan UIN Jakarta, along with three teachers from MTs Negeri 6 Gunung Pangilun Padang. The results of this practicality test showed a generally positive assessment of the module, particularly in terms of its user-friendliness. The highest scores were given for aspects such as the module's ability to serve as a resource for madrasa leaders and teachers designing curricula based on religious moderation (91.6) and the clarity of the tables in helping readers understand key concepts (95.8). Overall, the module received an average score of 85.6, indicating that it was considered very practical for implementation.

The effectiveness test focused on the implementation of the learning activities within the intracurricular setting, given the limited time available for a broader effectiveness assessment. One model teacher, the Aqidah Akhlak subject teacher, was chosen to carry out the implementation. After being observed by fellow teachers, the teacher received a final score of 85.86, which was deemed very effective. High scores were given to aspects such as the teacher's ability to integrate the values of religious moderation into the lesson objectives, create a conducive learning atmosphere, and contextualize the material to reflect real-life applications of religious moderation values. Additionally, a survey was conducted to assess students' religious attitudes before and after the lesson. The results showed an increase in the students' scores across four values of religious moderation—*i'tidâl*, *qudwah*, *'urf*, and *tasâmuḥ*—indicating that the lesson contributed to a positive shift in their attitudes.

Prior to the lesson, students showed relatively low scores in the *qudwah* value (66.5%) and moderate scores in *i'tidâl* (70.75%) and *'urf* (74%). After the lesson, all values showed improvement, with *i'tidâl* increasing to 75.8%, *qudwah* rising to 68.75%, and *'urf* increasing to 76.45%. The *tasâmuḥ* value also increased slightly from 87% to 88.1%. Despite these positive changes, the *qudwah* value remained the lowest, suggesting that this attitude is more challenging to develop in students. However, the study shows that with continued practice, students can gradually internalize these values and eventually become role models for others. The lesson provided students with an opportunity to recognize and reflect on these values, and with ongoing learning, they are expected to make further progress in embodying the *qudwah* value.

The product of this research, the Religious Moderation-Based Curriculum Module, was evaluated for validity by a group of validators. Four aspects were assessed: appropriateness of content, presentation, graphics, and language. These four aspects are indeed important components in designing modules, as has been done by several previous researchers (Fradila et al., 2021; Kusumah et al., 2020; Utomo et al., 2020). The module was deemed highly valid across all components, with the content receiving the highest score for its relevance to the implementation of religious moderation in madrasas (95.8). The module's content was

considered up-to-date and practical for educators, addressing four dimensions of the curriculum—intracurricular, extracurricular, co-curricular, and madrasa culture. The main key to these four dimensions is the example (*qudwah*) behavior of teachers and madrasa citizens. It is the nature of every human being to want to be a role example (Supian et al., 2023; Suyadi et al., 2021). In Alberd Bandura's modeling theory, example is important to shape a person's behavior (Abdullah et al., 2020; Bandura, 2018). Likewise, in the study of Islamic education, as a true educator, the Prophet Muhammad SAW became a role model so that it was easy to shape the behavior of his people (Fajriyah et al., 2023; Sarwadi & Nashihin, 2023). For this reason, in this module it is emphasized that the key to successful religious moderation education is the example of teachers and school residents.

The module's presentation received a score of 95.48%, with perfect ratings in aspects like presentation techniques, support materials, and coherence of thought flow. This validation indicates that the module meets the needs of the madrasah curriculum, aligning well with the guidelines for designing curriculum and activities that incorporate religious moderation. Figure 2 helps to illustrate the process.

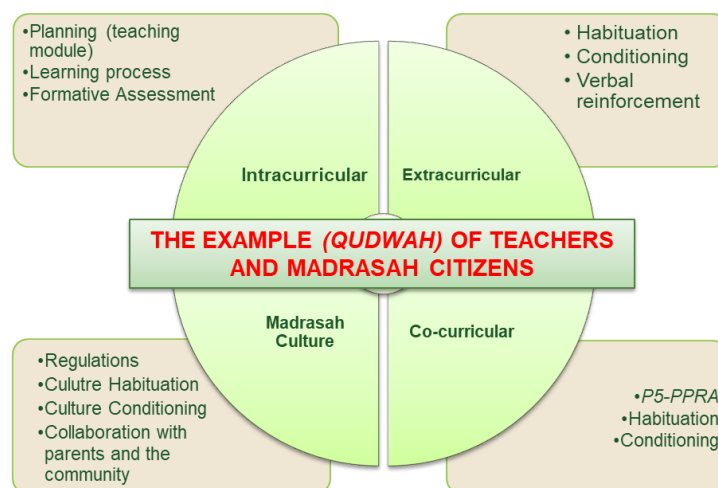


Figure 2. Implementation of Religious Moderation in the Madrasah Curriculum

The present study aimed to develop a curriculum model for religious moderation in madrasas, guided by the ADDIE framework. In the analysis phase, best practices from MTs Pembangunan UIN Jakarta were explored. While this madrasah had not explicitly implemented religious moderation, it did show implicit alignment with moderation values in its character and moral development programs. This observation supports the findings of Sholeh et al. (2022), who also identified the integration of moderation values in subjects like English in MTsN 3 Demak. The identification of such implicit practices is crucial for the design of a curriculum that can explicitly promote religious moderation. Recognizing these existing practices as a foundation enables a curriculum to address contemporary educational needs and align with the broader national goals of fostering tolerance and social harmony (Alam, 2020; Khaswara, 2022).

In the design phase, the curriculum model aimed to integrate religious moderation into intracurricular, extracurricular, co-curricular, and madrasa culture activities. This comprehensive approach echoes the findings of Azis & Anam (2021), who noted that moderation is often embedded in subjects like Qur'an Hadith, Aqidah Akhlak, and Jurisprudence rather than treated as a separate subject. The current study's design phase involved detailed planning of lesson plans, learning strategies, and assessment methods to ensure religious moderation values were explicitly taught across various educational contexts. This multi-faceted approach is aligned with

the Indonesian Ministry of Religion's vision to integrate religious moderation throughout the madrasa environment, as outlined in MoRA's Strategic Plan for 2020–2024.

A significant aspect of the curriculum design was the emphasis on madrasa culture. As Sutrisno (2019) emphasized, madrasas are pivotal in fostering societal transformation, and their culture plays a key role in the dissemination of religious moderation. Madrasah serves to implement *maqasid sharia* as the basis for Islamic moderation (Mutawali, 2023). The findings from this study reveal that the curriculum design incorporated cultural elements, such as collaboration between teachers, parents, and the community, to create a supportive environment for religious moderation. This is consistent with previous research by Muhammad et al. (2019), which highlighted the importance of cultural factors like parental involvement in nurturing students' attitudes towards moderation. The current study's design emphasizes a holistic approach, where madrasa culture extends beyond the classroom and into the broader community, ensuring that the values of moderation are continuously reinforced.

In the development phase, the curriculum module underwent validation, with experts rating the content, presentation, graphics, and language highly. The module's graphic design received particularly positive feedback, scoring 95.48%. This aligns with the findings of Hamidah & Darmayanti (2022), who noted the importance of well-designed materials that meet industry standards for size and layout. Such attention to design not only enhances the aesthetic appeal of the curriculum but also contributes to its accessibility and effectiveness. In particular, the perfect score for the cover design indicates that the module is visually appealing, making it more likely to engage students and educators alike. This focus on graphic quality is essential for ensuring that the curriculum has a positive impact on both teachers and learners.

Additionally, the language appropriateness of the module was rated highly (95.37%), indicating that the language used was both clear and communicative. The module's language was found to be suitable for the developmental level of students and used correct terminology and symbols. This focus on language clarity is crucial for ensuring that the curriculum is accessible and effective, particularly in religious education settings where complex concepts may need to be conveyed in simple terms. Similar findings have been reported by Kosim et al. (2022) and Kosim et al. (2019), where clear, appropriate language was emphasized as a key component of effective educational materials.

In the implementation phase, the curriculum module was piloted in intracurricular learning, where it was found effective in improving students' attitudes toward religious moderation. The findings from this study echo the research of Sholeh et al. (2022), who found that religious moderation could be effectively integrated into various subjects. Like character education, value integration is effective when learning is relevant to the learning material (Dewi & Primayana, 2019; Taufik, 2020). However, due to time constraints, the study was limited in testing the module's effectiveness in extracurricular, co-curricular, and madrasa culture activities. While intracurricular activities showed promising results, it is essential to further explore the application of the curriculum in these other areas. As Mokoginta (2022) suggested, religious moderation can be integrated into informal aspects of madrasa life, such as social interactions and extracurricular activities, which should be further examined in future research.

The evaluation phase of the study revealed that the curriculum module was highly practical and usable. The module's practicality was evaluated based on its attractiveness, the ease of understanding religious moderation, and its integration into madrasa culture. The highest rating was given to the ease with which teachers and students could understand and apply the concepts of religious moderation. This finding is consistent with the work of Hamid et al. (2019), who found that active engagement strategies, including discussions and collaborative learning, are effective in embedding religious moderation values. The current study's findings

suggest that the curriculum design successfully fosters engagement by focusing on both the cognitive and affective domains of learning.

Furthermore, the ease of application of the curriculum was found to be particularly strong in terms of its integration into madrasa culture. The collaborative approach between teachers, parents, and the community was highlighted as a key factor in reinforcing the values of religious moderation. This aligns with the research of Sutaman and Febriani (2021), who emphasized the importance of creating learning experiences that encourage active engagement. The current study's findings reinforce the idea that fostering religious moderation requires continuous reinforcement, not just within the classroom but throughout the madrasa environment, including extracurricular and co-curricular activities (Zulfatmi, 2023). Madrasah environment is expected to foster students' moderate attitude that will be crucial when they join the society (Salim et al., 2024).

CONCLUSION

This research developed a curriculum model based on religious moderation at a laboratory madrasah within an Islamic Higher Education Institution (IHE). The process began with the analysis phase, which identified best practices from MTs Pembangunan UIN Jakarta, where religious moderation, while not explicitly integrated into the character and moral development programs, was found to be implicitly relevant. Following the analysis, the design phase focused on creating a curriculum model structured around religious moderation, using the ADDIE framework. This phase specifically addressed the planning, learning, and assessment aspects of intracurricular, extracurricular, co-curricular, and madrasa culture activities. The curriculum model was developed to incorporate practical methods for instilling religious moderation values in these areas. In the development phase, the module was validated and received positive evaluations regarding its content, presentation, graphics, and language. The implementation phase saw the module tested in intracurricular learning, where it proved effective in enhancing students' attitudes toward religious moderation, though sustained efforts are necessary for continued success. The evaluation phase confirmed the module's practicality, with feedback from madrasah leaders and teachers highlighting its ease of use. However, due to time constraints, the module's effectiveness in extracurricular, co-curricular, and madrasa culture activities, as well as its application in subjects beyond moral beliefs, remains untested, pointing to areas for further exploration in future research to refine and expand the curriculum model based on religious moderation.

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