
**RELIGIOUS MODERATION AND LOCAL RELIGIOUS CONTENT
CURRICULUM: A STUDY OF THE INTERNALIZATION OF THE
RELIGIOUS MODERATION VALUES IN MADRASA**

**MODERASI BERAGAMA DAN KURIKULUM MUATAN LOKAL
KEAGAMAAN: STUDI INTERNALISASI NILAI MODERASI
BERAGAMA DI MADRASAH**

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Abstract

Religious moderation is an important comprehension among the spread of extreme religious thoughts and practices. In this case, Islamic education institutions have a major role as the spearhead in internalizing religious moderation values, including Madrasah Aliyah (MA) NU Miftahul Falah Kudus, Central Java. This study aims to reveal the characteristics of the local religious content curriculum focusing on religious moderation, the process of internalizing the religious moderation values, and the model of religious moderation education based on the local religious content curriculum. In its implementation, this research used a qualitative approach with data collection techniques in the form of interviews, observations, documentation, and a literature review. Sources of data were obtained from the head of the madrasa, deputy head of curriculum, teachers of local religious content, and students. The results of this study revealed that first, the characteristics of the local religious content curriculum at MA NU Miftahul Falah Kudus were more of Islamic boarding school-based curriculum, in which the yellow books (Kitab Kuning) written by classical scholars have been used as teaching material. Second, the process of internalizing the religious moderation values was taught through local religious content subjects, starting with the socialization and equalization of perceptions about religious moderation to supporting teachers, which was then internalized in all local religious content subjects, with the main emphasis on *Aswaja*, *Ushul Fiqh*, *qawaidul fihiyyah*, and religious NU subjects using a problem-based learning model combined with the *sorogan* and *bandongan* methods. The three models of religious moderation education were emphasized through Islamic boarding school-based subjects by adopting formal education using a problem-based learning model and Islamic boarding school education using the multi-strategy model in its delivery. As a formal educational institution based on an Islamic boarding school with teaching materials from the *Salaf* book, this madrasa is present as a formal educational model institution focusing on mainstreaming Islamic wasathiyah insight.

Keywords: Internalization; Religious Moderation Values; Religious Local Content Curriculum

Abstrak

Moderasi beragama menjadi suatu pemahaman penting ditengah merebaknya pemikiran dan praktik beragama yang ekstrem. Lembaga Pendidikan Islam memiliki peran besar sebagai ujung tombak dalam proses internalisasi nilai nilai moderasi beragama termasuk Madrasah Aliyah NU Miftahul Falah Kudus Jawa Tengah. Tujuan dari penelitian ini untuk mengungkapkan karakteristik kurikulum muatan lokal keagamaan yang focus pada moderasi beragama, proses Internalisasi nilai moderasi beragama, dan Model pendidikan moderasi beragama berbasis kurikulum muatan lokal keagamaan. Dalam pelaksanaannya, penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data berupa wawancara, observasi, dan dokumentasi serta telaah pustaka. Sumber data diperoleh dari kepala madrasah, waka kurikulum, guru pengampu muatan lokal keagamaan, dan peserta didik. Hasil penelitian ini menunjukkan Pertama, karakteristik Kurikulum muatan lokal keagamaan di MA NU Miftahul Falah Kudus lebih bercorak kurikulum berbasis pesantren dimana kitab kuning karya ulama klasik dijadikan sebagai bahan ajar. Kedua, Proses Internalisasi nilai moderasi beragama diajarkan melalui matapelajaran muatan lokal keagamaan dengan diawali sosialisasi dan penyamaan persepsi tentang konsep moderasi beragama kepada guru pengampu yang selanjutnya diinternalisasikan pada seluruh matapelajaran muatan lokal keagamaan, penekanan yang paling utama pada matapelajaran Aswaja, ushul fiqh, qawaidul fihiyyah, dan ke-NU-an dengan model pembelajaran berbasis problem based learning berpadu dengan metode sorogan dan bandongan. Ketiga model pendidikan moderasi beragama ditekankan melalui matapelajaran berbasis pesantren dengan mengadopsi model pendidikan formal problem-based learning dan model pendidikan pesantren dengan menggunakan multistrategi dalam penyampaiannya. Sebagai lembaga pendidikan formal berbasis pesantren dengan bahan ajar kitab salaf, madrasah ini hadir menjadi model lembaga pendidikan formal yang focus terhadap pengarusutamaan wawasan Islam Wasathiyah.

Kata Kunci: Internalisasi; Nilai Moderasi Beragama; Kurikulum Mutan Lokal Keagamaan

INTRODUCTION

Entering global developments, Indonesia and even the world are faced with the challenge of emerging religious groups with exclusive, explosive, and intolerant attitudes that lead to radicalism. In Indonesia, the plurality and heterogeneity add to the long list of intolerance and radicalism cases in the name of religion. Based on the BNPT (National Counter-Terrorism Agency) survey results, around 80% of the millennial generation are vulnerable to being exposed to radicalism (Rahma Sugihartati, 2021).

According to Hefni et al., educational institutions are considered to have negative loopholes that are very effective in being used as media to spread the notion of religious radicalism and intolerance (Hefni & Mustofa, 2020). For this reason, educational institutions need to play an important role as the spearhead of mainstreaming religious moderation insights. Edy Sutrisno stated that educational institutions have a major role as “religious moderation laboratories” because, with educational institutions, the younger generation has space and forum for dialogue and discussion about differences and sensitivities. In addition, learning can also be a means for teachers to provide understanding to students through discussions or dialogue spaces, where religion is present to bring messages of love, not to spread hatred (Sutrisno, 2019).

In practice, educational institutions have the authority to compile and develop madrasa curricula following regional peculiarities. Besides, every educational institution has a vision and mission that must be achieved. Therefore, educational institutions have the space to independently develop the curriculum while still referring to the national curriculum.

Looking at the meaning, a curriculum is planning, directing, and implementing many experiences, which are then held accountable by the school or teacher (Masykur, 2019). Thus, as the spearhead who know the field from the education implementation, the schools or madrasas must, of course, design, implement, and account for a clear and systematic curriculum.

Moreover, along with the times, the national curriculum needs to be supported by several components, such as the local content curriculum, to answer the challenges of the needs. Specifically, the function of the local content curriculum is to complement the national curriculum (E. Mulyasa, 2006). The existence of a local content curriculum also does not necessarily erase the essence of the national education goals. It indicates that national education and institutional goals are reference materials and footholds to achieve educational goals. Based on the facts above, the writers are interested in studying how to implement the religious moderation values through the local religious content curriculum.

In this case, madrasas, as part of national educational institutions, are deemed as ideal and appropriate places for the process of internalizing values, including religious moderation. Thus, as part of the community ecosystem, madrasas need to introduce moderation values. In living together, there must also be a sense of willingness of religious adherents with existing religious teachings to live together comfortably, safely, and peacefully. It will never be created without the support of a sincere attitude from every religious believer, and it needs to be reinforced with understanding and practicing of true religious teachings (Nugroho, 2016).

Furthermore, madrasa institutions have the authority to implement preventive and curative policies to stem radicalism development among students and educators. As the moderation agents, madrasas also have a role in realizing and growing moderate characters in the form of *tahaddhur*, *i'tidal*, *musawah*, *tawassuth*, *islah*, and *awlawiyah*. In this regard, one of the efforts to instill insight into religious moderation is by socializing the cultivation of moderation values through learning, followed up through various madrasa programs (Ni'mah, 2020). It is in line with Nugroho's research on *tasamuh* education, which has three phases, starting from the value terms in curriculum content, educators' understanding of value terms, and the process of internalizing values (Puspo Nugroho, 2019).

To ensure the novelty in this research, the researchers described several previous studies examining the mainstreaming of the religious moderation values in educational institutions. First, in the research conducted by Nugraha et al. entitled *Values of Religious Moderation in the Salaf Al-Falah Islamic Boarding School, Cianjur Regency*, the qualitative approach was used to find out what moderating values were instilled through Islamic boarding school education and how it was implemented. The research resulted in the appreciation and tolerance values instilled by kyai and supporting teachers through the study of the *Salaf* book with the *sorogan* and *bandongan* methods (Nugraha & Nurwadjah, 2021).

Second, Qonitah et al. researched the *Internalization of Islamic Moderation Values in the Islamic Boarding School Tradition at Madrasah Aliyah Religious Program (MAPK) MAN 4 Jombang*. This research sought to find out how the process of

internalizing Islamic moderation values was and the factors supporting the process were internalized. The results indicated that the Islamic moderation values were actualized through *tawasuth*, *tasamuh*, *tawazun*, *tathawwur wa ibtikar*, and *wathaniyah wa muwathanah*, in which the process got full support from the government and foundations to realize Islam rahmatan lil alamin (Qonitah, Umam, & Ni'mah, 2021).

Third, a study by Siti Mariyam revealed that the local content curriculum applied at MTs N Tambakberas Jombang was based on Islamic boarding school guidelines. In this case, formulating local content for Islamic boarding schools aims to produce students proficient in the religious and general sciences (Mariyam, 2008).

From the three previous studies above, there are differences related to the significance of the study. In this research, the researchers tried to compile a synthesis in which the researchers focused more on the characteristics of the local religious content curriculum and the process of internalizing the religious moderation values in the religious local content curriculum at MA NU Miftahul Falah Kudus.

Then, the problems in this study were formulated as follows. First, what are the characteristics of the local religious content curriculum supporting internalizing religious moderation values? Second, how is the process of internalizing the religious moderation values based on the local religious content curriculum? Third, how is the model of religious moderation education based on the local religious content curriculum?

From the above problem formulations, this study aims to find the characteristics of the local religious content curriculum,

the process of implementing religious moderation values based on the local religious content curriculum, and the model for inculcating moderating values based on the local religious content curriculum.

RESEARCH METHODS

This research was conducted at MA NU Miftahul Falah Kudus, Central Java, in 2021-2022. In its implementation, this study used a qualitative method, where the researchers, as the key instruments, entered directly into the natural setting being studied.

At the stage of extracting data, the researchers used several data collection techniques in the form of interviews, observation, documentation, and literature review. For qualitative researchers, a phenomenon can be well understood if there is direct interaction with the subject through interviews and documentation of where the phenomenon occurs (Rukajat, 2018).

At the stage of determining the informants, the authors employed a purposive sampling technique, where the selection of informants was determined according to the criteria based on the research objectives. Interviews and documentation were conducted with several informants who had the authority to convey information and answer questions in the first problem formulation related to the characteristics of the local religious content curriculum, including the head of the madrasa, deputy head of curriculum, and teachers in charge of local religious content subjects. In addition, data mining was also carried out through various sources, such as documents in the form of books and scientific magazines, archives, curriculum documents, and other personal documents owned by MA NU Miftahul Falah Kudus.

At the stage of extracting data from the internalization process of religious moderation values, the researchers also prioritized the use of observation techniques and direct interviews with teachers who taught local religious subjects and then the data found were analyzed in-depth related to the model of religious moderation education at the research site.

Then, the data analysis technique was carried out in three stages. First, data reduction included concluding, choosing the most interesting things, focusing on the important things, and looking for themes and patterns. Then, the data display was done to present the data to clarify what happened and further work plans from what had been felt. After that, the data conclusion was performed. In this regard, the conclusions in qualitative research are discoveries that have never existed. The discovery can be in the form of a description or depiction of an object that was previously vague so that it turns out to be clear after research (Sugiyono, 2010).

RESULTS OF RESEARCH AND DISCUSSIONS

Characteristics of Curriculum-Based on Local Religious Content

The term curriculum in Islamic education implies a component of religious education that follows the objectives of Islamic education and the student's age, learning ability level, and learning abilities. In this case, the Islamic education curriculum aims to foster trust in the heart and mind, moral improvement, and apply the theoretical practice in life (Noorzanah, 2018).

It aligns with Salmi Ahmad's explanation that, briefly, Islamic education is a key mechanism in shaping a better personality.

The main aspect that must be concentrated on to achieve it is by inculcating six values: commitment to Allah's commands, open-mindedness, comprehensive personality, self-confidence, self-awareness, and discipline (Salmi Ahmad Sudan, 2017).

Thus, in conclusion, the curriculum is a set of formulations that cover the content of the objectives, learning materials, and the methods used as guidelines in learning activities compiled by stakeholders in the education field so that it is hoped that good quality education will be formed. In comparison, the Islamic education curriculum means a set of educational formulations following Islamic religious values, including the content of objectives, teaching materials, and guidelines for how to carry out learning activities.

Specifically, local content has the meaning of an educational program in which the content and delivery media are related to local environmental conditions and adapted to the needs of local development and the shared goals of an institution. Local content is obtained from the uniqueness of the area that comes from the natural and human potential in an area. Local content then becomes material for developing regional potential and a barometer of local and regional development (Marliana & Hikmah, 2013). Meanwhile, in the meaning of local religious content, it gets the affix of the word religious, where the word comes from the basic word religion, indicating a system that regulates belief and worship to the Almighty ("KBBI Daring," t.t.).

From the theory above, it can be concluded that the local religious content curriculum is a set of subjects that have a relationship with religion determined by the madrasa

following the needs of madrasas in the local area.

In this case, MA NU Miftahul Falah Kudus has different characteristics from other madrasas. This difference could be seen in the curriculum model used in the madrasa, referring to the National Curriculum of the Ministry of Religion and the local content curriculum based on religion designed internally by the madrasa with characteristics based on *Salaf* Islamic boarding schools.

The curriculum for local religious content developed and implemented at MA NU Miftahul Falah Kudus was used to strengthen religious understanding, where its implementation needed the conditions for experience and moderate values. In addition, this curriculum was emerged based on the spirit of the institution's founders, the majority of whom are Kyai alumni of Islamic boarding schools who have the passion and ideals to provide religious education based on the *ahlussunnah wal jama'ah* values (Interview; Deputy head of curriculum, 2021). Miswar et al. explained that the religious curriculum developed and implemented in the madrasa environment is a "circle of instruction," meaning a learning circle in which the teacher and the teacher's mood are involved (Miswar Saputra et al., 2021).

Talking about the characteristics of the local religious content curriculum at MA NU Miftahul Falah Kudus, of course, it cannot be separated from its vision of "creating a generation of NU that is solid in the Aqedah of *ahlussunnah wal jama'ah an-nahdliyah*, has good character, excels in achievement, is skilled in science and technology, and has a global perspective."

In addition, the curriculum structure of local religious content at MA NU Miftahul Falah Kudus is one part of continuing the ideals of the kyai, i.e., providing education with the value of *ahlussunnah wal jama'ah*. On this basis, *salafiyah* subjects were arranged and then classified into a curriculum based on local religious content (Interview; Ali Nuhin, December 21, 2021). Furthermore, Asnadi, the head of the madrasa, explained that the local content characteristics at MA NU Miftahul Falah are based on Islamic boarding school science, so the study material has *salaflesson* content summarized in *salafiyah* local content (Interview; Asnadi, December 22, 2021).

The characteristics of the local religious content curriculum implemented at MA NU Miftahul Falah conform to the local content scope. According to Made Pidarta, as quoted by Budi Lunerto, in general, it has the following content structure (Luneto, 2020): 1) instilling community norms, 2) adjustment of work tools and media to the local environment, 3) examples of different lessons based on local conditions, and 4) the types of student participation activities in the community adjusted to the conditions of the community. Meanwhile, the local content scope based on KMA No. 184 of 2019 concerning guidelines for implementing the madrasa curriculum can be in the form of 1) *tahfidz* (Qur'an memorization), 2) recitations, 3) Islamic art, 4) research/scientific research, 5) language/literacy, 6) technology, 7) deepening of science, 8) the peculiarities of the madrasa, and 9) the peculiarities of the madrasa specifically under the auspices of the Islamic boarding school. In detail, the structure of local religious content subjects at MA NU Miftahul Falah Kudus can be seen in the following table:

Table 1.
Structure of Local Religious Content Curriculum in Teaching Materials

No.	Subjects	Teaching materials
1.	<i>Tafsir</i>	<i>Tafsir</i> Jalalain
2.	Science of <i>Tafsir</i>	Tasrihul Yasir
3.	Hadits	<i>Bulughul Maram</i>
4.	Mustholah Hadits	Minh al Mughits, Al-baiquniyyah
5.	Tauhid	<i>Faraidul bahiyyah</i>
6.	<i>Balaghah</i>	Al-jauhar al-Maknun
7.	Mantiq	Sullamul Munawroq
8.	Fiqh Salaf	Fathul Muin
9.	Mutholaah	Fathul Qorib
10.	Ushul Fiqih	Tashilut Turuqot
11.	<i>Qawaid</i> Fiqh	Faroridul Bahiyyah
12.	<i>Aswaja</i> (Ahlussunnah wa al-Jama'ah)	Faroiduts Tsaniyyah
13.	NU-related	Ma'arif Educational Institution Textbooks
14.	<i>Nahwu</i>	Alfiyyah ibn Malik

Source: Documentation of Teaching Materials; 2022

Table 2.
The Curriculum Structure of Religious Local Content Lessons

No	Subjects	Time Allocation Per Week		
		X	XI	XII
1.	<i>Tafsir</i>	2	2	2
2.	Science of <i>Tafsir</i>	1	1	-
3.	Hadits	2	2	2
4.	Mustholah Hadits	1	1	-
5.	Tauhid	2	2	2
6.	<i>Balaghah</i>	2	2	2
7.	Mantiq	1	1	-
8.	Fiqh Salaf	3	3	3
9.	Mutholaah	1	1	1
10.	Ushul Fiqih	1	1	2
11.	<i>Qawaid</i> Fiqh	1	1	1
12.	<i>Aswaja</i> (Ahlussunnah wa al-Jama'ah)	1	1	1
13.	NU-related	1	1	1
14.	<i>Nahwu</i>	4	4	4
15.	<i>Tasawwuf</i>	1	1	1
Number of hours		24	24	22

Source: Curriculum Documentation; 2022

Based on the data obtained at the madrasa above, the curriculum of local religious

content, containing various *salafiyah* Islamic boarding school-based subjects, was the hallmark of MA NU Miftahul Falah. It refers to the first objective of establishing a madrasah aliyah, where the founders are mostly religious circles/kyai, which is to provide religious education based on the values of *ahlus sunnah wal jama'ah nahdliyah* (Deputy head of curriculum, December 21, 2021).

In developing the curriculum, it referred to the Decree of the Minister of Religion Number 184 of 2019 concerning guidelines for implementing the ninth point madrasa curriculum, emphasizing that local content subjects can be in the form of madrasa characteristics. It was also confirmed by the head of the madrasa's explanation that the local content characteristics at MA NU Miftahul Falah were *salafiyah* Islamic boarding schools-based subjects (Head of the madrasa, December 22, 2021). Ismail stated that local content lessons in madrasas were unique to stick to or inherit the Islamic boarding school tradition. Most of the methods used were typical Islamic boarding schools, namely the *bandongan* and *sorogan* (Abdurrahman Mas'ud, 2002).

It is in line with the theory presented by R. Masykur, suggesting that a curriculum is several experiences planned, directed, and implemented by the school or teacher (Masykur, 2019). Meanwhile, Hermawan et al. argued that the curriculum is everything related to the realization of the personal character of students following the goals of education so that it influences the quality of education itself (Hermawan, Juliani, & Widodo, 2020).

According to interviews with resource persons, books based on local religious

content lessons were given to all classes starting from grades 10, 11, and 12, with a *sorogan* model learning system as *salaf* Islamic boarding schools in general. Each class's material was delivered in stages according to the division of the study themes in each book, which would continue in the next class.

Moreover, the learning process on local religious content subjects followed the lesson hours as in general subjects. There was no specific difference in lesson time; each subject of local religious content was limited to only a few lesson hours (Deputy head of curriculum, December 21, 2021)

Internalization of Religious Moderation Values Based on Local Religious Content Curriculum

MA NU Miftahul Huda Kudus has a uniqueness that is different from other private madrasah aliyahs, where this madrasa has applied local religious content curriculum based on *Salaf* Islamic boarding schools. The madrasa, which adopted the national curriculum of the Ministry of Religion and the internal curriculum in the form of local religious content based on Islamic boarding school, had implemented and internalized the religious moderation values (*Islam Wasathiyah*), including *tawasuth*, *tawazun*, *tasamuh*, *tathawur wa ibtikar*, and *wathaniyah wa muwathanah*.

Internalization of the religious moderation values at MA NU Miftahul Falah through a local curriculum of religious content began by equipping educators with the Islamic moderation concepts and values, followed up through a learning process involving educators. Thus, it demands a broad insight and understanding of moderate Islam.

Based on the data obtained, the religious local content curriculum at MA NU Miftahul Falah had a pattern of subjects based on the study of the *salafiyah* book of Islamic boarding schools, where the application of religious moderation values was adjusted to the material structure in each subject that correlated with religious moderation insights. Related to that, the uniqueness of Islamic boarding schools has a close relationship with the moderation values with a *tawasuth* pattern because the study in Islamic boarding schools uses references to books by classical, medieval scholars who tend to have moderate attitudes (Qonitah et al., 2021).

Furthermore, Mr. Asnadi said that religious moderation was applied starting from young educators; they were equipped with moderate understanding, which was then applied according to the field being taught (Interview: Asnadi, December 22, 2021). It is in line with Maghfuri's concept that the curriculum is crucial because it contains a decisive element in infiltrating certain understandings, in this case, the mainstreaming of religious moderation insights. Maghfuri also explains that the curriculum and learning processes are elements that can influence and direct students to a certain understanding and typology (Maghfuri, 2019).

In the religious local content curriculum for *salafiyah* subjects, Ali Nukhin said there was much content on religious moderation; even though it did not use the term moderation, the values contained in *salafiyah* lessons were direct and instilled in students related to religious moderation. It could also be seen from how students were emphasized in the process that studying religion was not based on doctrine, but students were invited to understand how the process was,

studying religion starting from the basics by prioritizing an open, friendly, and tolerant attitude. Further, the learning process will impact the outputs or graduates of students who have a broad view and are not rigid in accepting differences (Interview; Ali Nuhin, December 21, 2021).

Moreover, the internalizing of the religious moderation values in each subject of local religious content was based on *salafiyah* Islamic boarding schools and their learning strategies. First, it was through the hidden curriculum in learning local religious content. Nuhin emphasized that although the curriculum for local religious content did not explicitly use the term Islamic moderation, it is a requirement for Islamic moderation values. Some existing local religious content also did not explicitly mention the religious moderation values because the branches of science have different functions and characters (Interview: Deputy head of curriculum, 2021). In this case, the teacher is the spearhead of the process of internalizing Islamic moderation values. Teachers' understanding of Islamic moderation is the main demand. In addition, the support of educators who have moderate understanding will encourage students to have moderate understanding because students are emphasized in the process, not just indoctrination (Interview; Ali Nuhin, December 23, 2021). The explanation for each subject is as follows:

1. *Nahwu* Subjects

The learning resource used in *Nahwu* subjects was the book *Alfiyyah Ibn Malik*. *Nahwu* learning becomes a tool for understanding the text of the Qur'an and *Hadith*. Students were taught how to read, give meaning, give *tarkib* and then *shighat*, what are the

reasons for reading Arabic script like this, and how (Interview: Anwari), December 22, 2021). It is important because the main sources of Muslims are the Qur'an and *Hadith*, which are in Arabic. Thus, students were directed to interpret a verse or Arabic-language editorial through a systematic process, not only through its free translation. By strengthening Arabic grammatical knowledge, students were taught to be wiser and have breadth in translating a proposition so that students can be tolerant/*tawasuth*.

2. *Tafsir* and Science of *Tafsir* Subjects

Tafsir subjects used teaching materials from the book of *Tafsir Jalalain*, while the science of *Tafsir* referred to the book of *Tasrihul Yasir*. Asyif, a teacher of the science of *Tafsir*, said that "the source of knowledge is the Qur'an" (Interview: Asyif, January 5, 2022). Fauzan also emphasized that "understanding the Qur'an must be serious, in terms of *asbabun nuzul*; it is not just a piece. The Qur'an is broad and deep, with a lot of knowledge. *Nahwu*, *sharaf*, and *balaghah* must be mastered." (Interview: Fauzan, December 22, 2021).

Furthermore, regarding the issue of religious moderation, which is becoming a global issue, Asyif said that moderate values were applied to students through the method of stories of the Prophet and his companions in the Qur'an and *Hadith* (Interview: Asyif, January 5, 2022).

3. *Tasawwuf* (Sufism) Subjects

The book of *Qami'ut Thugyan* was used as teaching material for this subject. Halim, as the supervisor, said, "*Sufism is a theory in human life that relates to God, others, and the environment. The*

process of internalizing the religious moderation values in this subject prioritizes examples of the reality of good relations with God, fellow humans, and nature. This Tasawwuf study material is for those who have passed the sharia because what is talking is the heart, not the limbs." (Interview: Halim, December 23, 2021)

It is in line with the opinion of Santoso et al., who categorized the values of peace in Islam into three values: *Tawhid* (oneness of God Almighty for all mankind), *rahmah* (love), and *musawah* (egalitarianism/all humans are equal before God) (Santoso & Khisbiyah, 2021).

4. *Qawaid Fiqhiyyah* Subjects

The *qawaidul fiqhiyyah* lesson used the *faraidul bahiyyah* book in the form of *nadhaman/si'ir*. In this study, students were encouraged to have an open insight into Islamic law. For example, the legal theme of eating carrion is haram. However, in the book of *qawaid*, it is explained that eating carrion can be obligatory when faced with a dangerous situation. Masyfu'i, as the supervisor, emphasized that it shows that Islam is broad, and it is called legal development, *wahuwa fannun wasiun muntasiru furu'uha la tanhasiru bil 'aadii*. Thus, *qawaidul fiqh* is a broad lesson (Interview: Masyfu'i, December 23, 2021).

By studying this subject, students were taught not to judge something easily. With this study, students were taught about the value of *tawassuth* (the middle way), encouraging them not to justify easily that different people in carrying out *furu'iyyah* worship procedures are wrong (Ni'mah, 2020).

Regarding the application of moderation values in this subject, Islamic moderation values were inserted to students, and the teacher presented trending issues and then discussed them in the learning process (Interview: Masyfu'i, December 23, 2021).

5. *Mustalah Hadith* Subjects

The *Minhatul Mughits* and the Al-Baiquni books were used as teaching materials for students. In practice, learning *musthalah hadith* discussed the history of the emergence of *hadith*: who the narrators are and where they come from. Ainna conveyed that moderate Islamic values are more hidden in discussing the content in the *hadith*. The tolerance value is emphasized and not bringing each other down. (Interview: Ainna, December 23, 2021).

6. *Aswaja* Subjects

Aswaja or *ahlussunnah wal jama'ah* subjects have characteristics because they used teaching materials from the *faraidus tsaniyyah* book by the charismatic Kudus cleric, KH. Sya'roni Ahmadi. In the learning process in this subject, students were invited to understand texts that are indeed *amaliyah* in society, especially among *Nahdliyin*. *Aswaja* subjects taught were also directed directly at texts or arguments related to *amaliyah* usually carried out by the community, such as *tahlilan*, *tawassulan*, and others, along with the basics. In the learning process, the methods used were similar to the learning process in Islamic boarding schools, namely *sorogan* and *bandongan*.

In the next stage, students were invited to examine current issues and social and cultural realities that arose and

developed in society. At this stage, students were asked to respond whether the reality or culture in society follows the existing text or not. If not, students were directed to have a *tasamuh* attitude, to respect, not blame or judge (Interview: Akhfas, December 28, 2021). In Arabic, the word *tasamuh* means tolerance, which has the same meaning as harmony (Puspo Nugroho, 2019). Moreover, since the discussion spaces are wide open at this moment, students were encouraged to apply the moderate value of *tasamuh*, armed with religious knowledge learned from the books.

7. *Balaghah* Subjects

The teaching materials for *balaghah* subjects used the *Jawahirul Maqnun* book. Akhfas said, "As Muslims based on existing texts, especially the Qur'an, it has a high literary value. Thus, the science of *balaghah*, which talks about literature, is also a science that helps understand the Qur'an. As a text with high literary value, understanding the Qur'an without *Balaghah* knowledge will make understanding incomplete, and sometimes, people only understand the Qur'an from the text or its original meaning."

From the point of view of *balaghah* science, it could be the cause of a text not mentioned in its entirety, or some words were intentionally discarded. Hence, one must use supporting knowledge to avoid shallow or partial understanding and interpretation when understanding the Qur'an text. Shallow and partial understanding of a Qur'an text will give birth to wrong, hard, and rigid interpretations and understandings" (Interview: Akhfas, December 28, 2021).

8. *Hadith* Subjects

The next local content was the *hadith*, using the *Bulughul Maram* book as a reference. The learning method was the lecture method, combined with the discussion method. This *hadith* study encouraged students to understand a *hadith* with the rules of science supporting the *hadith*. For the *ashbabul wurud*, the reasons for the *hadith* said by the Prophet, the situation, and conditions like the *hadith* application and understanding must also be adjusted to how the *hadith* intent or content. Not only understanding the text or the translation, but the background of the *hadith* said by the Prophet, and the core purpose of the *hadith* must be understood.

In addition, Abdu'i, as a facilitator, said that when people only understand the text/textual, the emerging understanding is radical and can lead to an unwillingness to respect people who have different understandings or beliefs (Interview; Abdu'I, December 28, 2021).

9. *Ushul Fiqh* Subjects

Ushul Fiqh subjects used the *tashilut turuqat* book. This science branch examines how to understand the law globally. It is not detailed because it will enter the area of *fiqh* if it is detailed. In the study of *Ushul Fiqh*, the area discussed is the area of understanding the arguments in general.

Saeifudin as the supervisor, said, "In reviewing materials, the teacher always incorporates Islamic moderation values like *tasamuh*. Studying Islamic law will always meet with differences of opinion, and students must be able to accept those differences. The teacher

gives an example of an Islamic law case study different from some scholars and discusses it with the students. Students are invited to accept each other's differences so that if the attitude of accepting the difference is already owned, there will be no blaming each other. From there, students understand that in understanding a proposition, one must be fair and wise" (Interview: Saeifuddin, January 6, 2022).

10. NU-related Subjects

As is well known, madrasas within the Ma'arif NU educational institution present NU subjects in their curriculum structure. It follows the Decision of the NU Regional Management, Maarif Educational Institution, Central Java, Number 014/PW.11/LPMNU/SK/I/2020 regarding the NU curriculum subjects. The NU subjects direct students to become human beings who are pious and have good morals, following the teachings of *Ahlussunnah wal jama'ah*. The scope of the NU subjects includes *Aqedah/Tawhid, Fiqh*, Sufism, History of Islamic Civilization in Indonesia, *Amaliah Ahlussunah Waljamaah* NU, and NU Organizations (Admin Ayo Madrasah, 2020).

The application of the religious moderation values in this NU lesson was taught starting by giving examples to the teacher, and then an explanation was given about the moderation value so that students were willing to apply it (Interview: Syamsul, January 6, 2022).

First, as described above, various strategies were adopted in the learning process in the local religious content curriculum to instill Islamic moderation values, including a) learning with the *sorogan* and *bandongan*

methods as in the Islamic boarding school model, b) strengthening understanding of Arabic grammatical science, c) learning with the story method -the story of the Prophet and his companions, d) giving examples of the reality of good relations to God, fellow human beings, and nature, e) presenting the latest issues of social and cultural reality and then discussing them in the learning process, f) using the lecture method combined with the discussion method, g) giving examples of case studies and discussions on Islamic law that are different from some scholars, and h) providing direct examples by teaching teachers about the realization of the moderation values in religion.

Second, internalizing Islamic moderation values was strengthened in local religious content subjects whose materials were Islamic moderation values, such as *Aswaja*, NU-related, *Ushul Fiqh*, and *qawaidul fiqhiyyah* subjects. Third, the learning process used the *sorogan* and *bandongan* methods combined with the problem-based learning (PBL) method.

Further, by strengthening the local religious content curriculum with the characteristics of Islamic boarding schools emphasizing the learning process made from the book of *Salaf*, it will encourage students to have a moderate attitude. In understanding religious teachings, students emphasized the maximum process and not just understanding religion instantly. In addition, the material taught not only refers to learning about Islamic doctrine but also broadens the horizons of the main objectives of Islamic law (Maqdashid ash-shari'ah) (Ihsan & Fatah, 2021).

Moreover, as quoted by Yedi Purwanto et al., a moderate attitude in Islam can

be realized by studying various related literature. Among the moderation in Islam are as follows. First is the moderation of Aqedah, namely, balancing textuality and rationality. The second is the moderation of Islamic law, i.e., the dialectic between text and reality. In line with issuing laws, existing laws provide convenience for humans without forgetting the naqli argument. The third is the moderation of *Tafsir*. The *Tafsir* used is a product of moderate and gracious interpretation, in which the *Tafsir* product follows Islamic values, which still pays attention to the condition of the plurality of the nation and society. Fourth is moderation of Islamic thought by promoting tolerance in diversity, both various schools of thought and religions. Fifth is the moderation of *Tasawwuf* by building a life full of *ma'rifatullah* through *akhlakul karimah* and physical happiness with health and material needs (Yedi Prawanto, *Qawaid*, 2019).

Religious Moderation Education Model Based on Local Religious Content Curriculum

Learning on local religious content subjects mostly used the *sorogan* and *bandongan* methods because the teaching materials used were classical books. It is reinforced by the statement of Saefuddin, a teacher in charge of *Ushul Fiqh* subjects, that in learning, he used much information sourced from books, occasionally showing videos of differences of opinion from ulama on the projector. However, what is more often used is information from the book using the lecture method (Interview; Saefuddin, January 6, 2022).

In addition, the model of religious moderation education at MA NU Miftahul Falah used the top-down model based on the spirit

and ideals of the madrasa founders, most of whom are Islamic boarding school alumni. Furthermore, in terms of recruitment of educators and curriculum preparation, they still adhered to the curriculum of the Ministry of Religion and were supported by a curriculum of local religious content prepared internally by the madrasa.

In the next stage, debriefing for madrasa educators related to understanding the concept of Islamic moderation was then applied to each subject of local religious content. In this study, the application of the religious moderation values was found in local religious content subjects: *Aswaja*, *qawaidul fihiyyah*, and *Ushul Fiqh*, although in each local content subject, educators would try to include Islamic moderation values following the flow of discussion of the study material based on the vision of the institution.

Moreover, the teaching process applied the problem-based learning method, in which the teacher incorporated Islamic moderation values between learning with the *sorogan* and *bandongan* methods (Interview, Head of Madrasa). As is known, this problem-based learning model is where students are actively stimulated to seek answers and solutions based on tolerance and orientation of togetherness in *amaliyah* differences (Dera Nugraha, 2020).

The flow of the model of religious moderation education at MA NU Miftahul Falah is presented as follows:

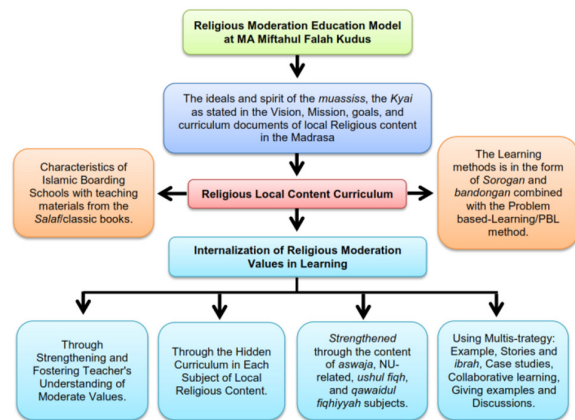


Figure 1. Religious Moderation Education Model Based on Local Religious Content

In reality, religious moderation values were not implemented separately in the field. It is in the sense that the religious-based local content curriculum contains *Salaf* subjects where these subjects are full of moderating values. Thus, applying these values indirectly adjusted the material's structure in each *Salaf* subject. As for some subjects in this study, *Aswaja*, *qawaidul fihiyyah*, and *Ushul Fiqh* had a significant role in developing insight into religious moderation through an open dialogue space by triggering students on an issue/problem to be discussed and internalizing the moderating values of *tawassuth*, *tasamuh*, and *i'tidal* to the students. In this case, the Islamic boarding school-based education model with the study material of classical ulama books has a great opportunity to show the insight of moderate Islam. It is consistent with Helmy's research. Although it was more focused on the Darul Falah Islamic boarding school, it was found that most students believed that tolerance was a must even though they did not directly interact with different people (Helmy, Kubro, & Ali, 2021).

It aligns with the previous theoretical study that educational institutions are appropriate for "religious moderation laboratories." With this Islamic boarding school-based

religious education institution, students have space for dialogue and discussion about the differences and sensitivities. In addition, there is also a space for dialogue for teachers to provide an understanding that religion is a treatise of ideals, and the school system is free to accept these differences (Sutrisno, 2019).

CLOSING

Based on the description above, it can be concluded that first, the characteristics of the local religious content curriculum at MA NU Miftahul Falah Kudus were in the form of Islamic boarding school-based local content subjects with teaching materials in the form of classical books.

Second, the process of internalizing the religious moderation values was carried out through the stages of socializing the strengthening of religious moderation insights to teaching teachers, emphasizing through the hidden curriculum on religious local content curriculum subjects based on the *Salaf* Islamic boarding school having *manhaj ahlussunnah wal jama'ah* and highlighting several local content subjects correlated with the religious moderation concept.

Third, the model of religious moderation education at MA NU Miftahul Falah emphasized subjects belonging to the local religious contents based on *Salafiyah* Islamic boarding schools. The learning process used a formal learning model based on PBL (problem-based learning) combined with the *sorogan* and *bandongan* methods. Through several local religious subjects, such as *qawaidul fihiyyah*, *Aswaja*, and *Ushul Fiqh*, students were invited to look for authentic problems related to Islamic moderation and formulate a problem-solving.

As a formal educational institution with a basic *Salaf* Islamic boarding school, it certainly has a moderate religious understanding, where the classical ulama books have been used as the main teaching materials. With the concept of Islamic boarding school-based madrasa, an illustration of how Islamic moderation values were instilled could be known, i.e., through a local religious curriculum with a yellow book-based learning resource as the core. Through this religious education model with the concept of Islamic boarding school-based madrasa, it is expected to produce students with moderate religious understanding.

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