



Moderate Islamic Education Curriculum in Qur'anic Perspective

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Abstract

Education in Indonesia faces major challenges related to the practice of violence and radicalization that still flourish in the educational environment, both at the elementary school to university level. This creates difficulties in designing a curriculum that reflects the principles of tolerance and diversity. This study aims to analyze the role of Islamic education in overcoming these problems through the application of the principle of religious moderation. Based on the literature review, it is found that religious moderation, as taught in the Qur'an, includes the principles of justice, friendship between religious communities, and the prohibition of imposing religion on others. The implementation of the principle of religious moderation in the Islamic Religious Education (PAI) curriculum can be done by including moderation content in each material, learning approaches that promote critical thinking and tolerance, and involving special training programs. Despite challenges such as student disinterest in religious studies and the influence of global culture, with the right strategies, Islamic education can play a role in creating a peaceful and inclusive educational environment. Therefore, religious moderation should be an integral part of the curriculum to shape a more tolerant and civilized generation.

Keywords: Curriculum, Religious Moderation, Islamic Education.

PRELIMINARY

Education in Indonesia has been criticized by various parties due to allegations of violent practices or bullying cases that are still rampant in the educational environment, both in cities and villages, from elementary and junior high schools to universities. The PPIM survey shows that the educational environment in both schools and universities is often the cause of increased radicalism (Maharani & Rahmani, 2023). Due to Indonesia's diverse religious, cultural and racial identities, violent or radical behavior is often associated with them. This leads to violent practices that are based on individuals' psychological unawareness of these differences (AR, 2020).

In addition, since the level of radicalism is still high in the educational environment, it is difficult for schools to create a curriculum that allows diversity and tolerance without violence. Many factors hinder the implementation of tolerance principles in schools, such as religious education that only focuses on doctrine (Abidin, 2021).

The spread of radical behavior and practices can be caused by a variety of different backgrounds and needs. Therefore, it is necessary to think of ways to eliminate radicalism, and educational institutions are very important to deal with this problem. Educators also play a spearhead role in providing education to deal with radicalism and intolerance practices (Beno, et.al., 2022).

Islamic education has a strategic role in shaping the character of a moderate society, namely a society that practices Islamic values in a balanced manner and is relevant to the challenges of the times. Moderation in Islamic education is relevant to answer the challenges of globalization, ideological conflicts, and the identity crisis of Muslims. The Qur'an as the main source of Islamic teachings offers moderation principles that can be integrated in the education curriculum.

METHOD

This research is a type of qualitative research that uses a library study approach (Assingkily, 2021). To collect data, references from various journals or articles as well as books that discuss the role of religious moderation in the elementary school or madrasah curriculum are used. Furthermore, the research describes the subject matter, namely analyzing the practice of moderation in elementary schools or madrasas and concluding.

FINDINGS AND DISCUSSION

Findings

The Principle of Moderation in the Qur'an

Principles and Application of Religious Moderation is a theory developed to find solutions and answers to the problem of extremism in religion. The author tries to summarize some of the principles of religious change in the Qur'an as explained below: first, to be fair and kind between religious communities. The Qur'an commands all those who are guided by it to always be kind and fair to all people, regardless of religion, and emphasizes that they should not fight or expel Muslims. Allah says in Surah Al-Mumtahanah verse 8:

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَا يُفْتِنُوكُمْ فِي الدِّينِ وَمَنْ يُجْرِحْكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Meaning: "Allah does not forbid you to do good and to be just to those who do not fight you in matters of religion and do not expel you from your homes. Verily, Allah loves those who are just. (Al-Mumtahanah [60]:8)

This verse does not specifically prohibit people from being kind and fair to adherents of other religions if they do not fight or expel Muslims. Given the different religions in Indonesia, non-Muslims are not enemies of Muslims, let alone expelling Muslims from the country. Since they are brothers and fought for independence from colonizers, all religions have the right to be treated fairly and properly by Muslims as stated in the Quran above. And vice versa, Muslims should also be treated well by non-Muslims. To achieve inter-religious harmony, it is pursued.

If we examine the verses above more closely, we will get the following interpretation: First, the word al bir uses Al jinsiyah, which indicates the meaning 'am (general) and is not specific to a particular goodness. Second, theoretically, according to logic, this word is a type of phrase, namely a. afraid Phrase with afraid (subordinate word). Third, At-Tabari interprets the word al-bir as (doing good deeds) and forming bonds. This verse teaches us to be fair to all religions, based on the spirit of brotherhood, and not to fight or expel believers. The next verse explains that hurting non-Muslims is forbidden. According to Imam Tabari, those who do not fight and expel the believers are polytheistic infidels from Mecca. The four verses above use the verb mudhori' which means now or future, so that goodness and justice can be done now and in the future. Future These five verses end with the sentence, "Indeed, Allah loves those who act justly." This is a sign that Allah loves people who are fair to people of different religions (Muqit, 2023).

Looking at this verse in its historical context, namely First, Abdullah bin Zubayr stated that this verse talks about the meeting of Asma bint Abu Bakr with her mother, Kotila bint Abdul Aziz (a non-Muslim), I gave a gift, but apparently the gift was not given to me. rejected and not allowed. From this incident, this verse was revealed and the Prophet Muhammad ordered his mother to allow him to enter and that he be respectful and treat him well, Secondly, this verse was revealed at the time of distress to Hilal bin U'airim, Khuzaimah and Banu Mudraji, who had made peace with the Prophet Muhammad before the Year of Hudaiba and had declared that they would not fight, expel, help him and Exile the Prophet Muhammad. Thirdly, this verse is said to have been revealed about the clan of Banu Hashim who were forcibly expelled at the Battle of Badr.

Therefore, from this historical background, it is important to understand that religious differences should not have a negative impact on human relationships, and that despite the historical background in which this poem may be considered narrow, people should be kind and fair. This helps us understand that we should act and not accept reconciliation or help from people of different religions. Although it talks about reconciliation and granting favors, the intended meaning of Al-Bir is not so narrow. According to

At-Tabari, the word al-Bir means doing good, establishing bonds of brotherhood, and being fair. Being with all people. A religion that does not wage war or expel its followers (Muqit, 2023).

Second, build friendships with non-Muslims. In the early days, Muslims were still few and considered weak, history records that Christians were considered to be very concerned about Muslims, so that when the prophet was expelled from Mecca, knowing this, the Christians who were in Habasyah accepted Muslims, namely the Prophet Muhammad and his companions and protected them from the Meccan infidels who wanted to oppress Muslims, the Koran also confirmed the story of the friendship of Muslims with Christians and immortalized it in Surah Al-Maidah 82:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيُّ ذَٰلِكَ
بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَهُمْ لَا يَسْتَكْبِرُونَ

Meaning: You will surely find people whose hostility is the strongest towards those who believe, namely the Jews and the polytheists. Surely you will also find people who have the closest friendship with believers, namely people who say, "Indeed, we are Christians." This is because among them there are priests and monks, and also because they do not boast. (Al-Ma'idah [5]:82).

The friendly relationship between Muslims and Christians is also enshrined in the Koran in surah ar-rum 1-6 which tells of the defeat of the Roman empire, which was Christian, was defeated by the Persians, at that time the Muslims felt sad, Allah revealed this verse as an explanation that in the future the Muslims will defeat the Persians soon. Therefore, this explanation in the Koran makes Muslims happy.

Third, do not force a particular religion on other people. Allah forbids someone to force another person to join a certain religion, this is in accordance with Allah's words in surah al-Baqarah 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ
لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: "There is no compulsion in (adhering to) religion (Islam). Indeed, the right path is clear from the wrong path. Whoever disbelieves in tagut79) and believes in Allah has truly held fast to a very strong rope that will never break. Allah is All-Hearing, All-Knowing (QS. Al-Baqarah [2]:256).

The meaning of the prohibition on imposing religion in the verse above is the prohibition on all forms of coercion or converting someone to Islam, whether in the form of words or actions such as beatings and imprisonment.

Fourth, do not insult people of different religions. To realize harmonious relations between religious communities, the Koran forbids insulting each other between religious adherents, as has been explained, that Islam can only convey the truth and perfection of its teachings comprehensively and logically, not with insults and insults as Allah has said in surah al an'am 108:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَٰلِكَ زَيْنًا لِّكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ
بِمَا كَانُوا يَعْمَلُونَ

Meaning: "Do not curse (the deities) they worship besides Allah because they will later curse Allah by going beyond the limits without (the basis of) knowledge. Thus, We make every people think well of their work. Then to their Lord they will return, then He will inform them of what they have done" (Al-An'am [6]: 108).

This verse clearly explains to Muslims that Allah forbids Muslims from insulting non-Muslims because the result of insulting non-Muslims is that they will also insult the Islamic religion.

Discussion

Application of Moderation in Islamic Education Curriculum

The definition of curriculum in the Big Indonesian Dictionary KBBI shows its meaning as a learning activity device in educational institutions or guidelines for studying subjects related to a particular field. Nasution argues that the use of the term curriculum was originally used in the world of education around the first century, but according to Hermann, the use of the term curriculum means an educational

plan, which comes from the Latin "a little racecourse" which means a place for a race, which implies the distance traveled has the meaning of a place for a race (Achmad, 2021).

On the other hand, according to Hamaric, the curriculum is the main course that plays an important role as a reference, because the curriculum is something that is very urgent to achieve on the way to obtaining a certain diploma. concluded that it is an important part of learning and plays an important role. The curriculum is created before the planning process, so the process is never finished. Learning and curriculum become the benchmark of the learning process in an educational institution (Maharani & Rahmaniari, 2023).

The PAI curriculum is a set of learning plans and references related to learning objectives and materials or practices, which have been designed as a basis for carrying out the learning process for the achievement of PAI goals contained in the Al Qur'an Hadith, aqidah akhlak, fiqh, Tarikh, and history of Islamic culture (Supapto, 2020).

Forms of Religious Moderation in the Islamic Education Curriculum

As explained by the Working Group for Strengthening the Religious Moderation Program of the Ministry of Religion (KEMENAG) in accordance with the Regulation of the Minister of Religion of the Republic of Indonesia Number 328 of 2020. Its main tasks are (a) Coordinating the development and decision-making of religious moderation programs; (b) Providing direction and compiling reference materials on religious moderation strengthening programs; (c) Developing religious moderation strengthening programs and coordinating program implementation; (d) Organizing religious moderation strengthening programs; activities to realize religious moderation; (e) Carrying out monitoring and evaluation of religious moderation strengthening activities; (f) Voting and communication with ministries or institutions regarding religious moderation strengthening activities (Pokhrel, 2024).

As the basis of religious education in Islamic education, schools provide moderation values from the elementary school level even up to college, with the hope that Islamic education can provide very important benefits to overcome and reduce violent practices such as brawls, bullying or other crimes that are still widely found in today's educational institutions.

Implementation of Moderation in Schools

A school activity that can be developed to create a culture of religious moderation in educational institutions, there are at least 4 strategies including: first, incorporating moderation content into the material or study of subjects, religious moderation content is included in all curriculum levels and types of Islamic education within the Ministry of Religious Affairs, so that the achievement of the substance can run optimally, with the spirit of religious moderation used in the practice of daily life.

Second, a maximum learning system approach, so as to bring up critical thinking, respect for differences, respect for the opinions of others, behave tolerantly and democratically, be able to convey ideas and be sportive and responsible, this approach to the implementation of religious da'wah is applied by delivering to students both inside and outside the classroom, for example by using active discussion or debate methods to bring up or develop critical thinking respect for the opinions of others and train courage in expressing opinions rationally.

Third, conducting a special educational training program with themes related to religious moderation, this can also be done by discussing special topics and materials themed religious moderation, but this can increase the learning burden for students and may raise concerns about the time needed to complete the learning will be longer, so to overcome this, the discussion of religious moderation should not use a separate topic, but must be included substantively in all topics, actually in the loading of religious moderation is done hidden or taught in a subtle way to students without using the term religious moderation.

Fourth, conducting evaluations accompanied by observations of the results of the learning process carried out using methods that can promote moderation, if then found deficiencies educators can follow up by instilling these moderation values in students for the next process. So that to strengthen religious moderation can also be done by optimizing the activities of student organizations such as OSIS and the ROHIS Islamic spiritual department, as well as instilling a culture of peace in students to build a peaceful life, besides that, it is also necessary to instill in students that Friends are brothers and parents

and teachers at school, so that a sense of love for others in their environment will be instilled (Aziz, et.al., 2021).

Challenges in Implementing the Islamic Religious Education Curriculum

Challenges are obstacles or obstacles or a problem that arises in an effort to achieve a certain goal, this challenge can arise from various aspects including limited resources, environmental conditions or individual and group factors involved in it, challenges often give rise to a creative strategy to encourage progress in various fields in facing these challenges, it involves analyzing the problem of decision making and effective strategies to overcome it among the challenges that often arise are: (a) Students feel bored with learning religious knowledge because it has started at the elementary to secondary level there are always PAI lessons. (b) The need for suitable media in every learning process because basically the methods used are mostly in the form of lectures, discussions, presentations while observation activities outside require costs. (c) The lack of activities that students participate in at the mosque (Mukni'ah, 2013).

The main challenge of PAI in the era of globalization and digital development is to maintain the relevance of Islamic values in the midst of the flow of information and global culture that is so fast changing, the influence of foreign cultures that are not always in line with Islamic teachings is a big challenge for PAI educators to instill strong religious values in the younger generation, due to the ease of accessing information and the absence of an internet filtering system making students easily exposed to content that is not in accordance with Islamic principles.

CONCLUSION

The conclusion of the above research is that the practice of violence and radicalization that still occurs in the educational environment in Indonesia needs to be overcome by applying the principles of religious moderation. Islamic education, as part of the curriculum in schools, has an important role in shaping the character of a moderate society and teaching the values of tolerance and respect for differences. The Qur'an as the main source of Islamic teachings teaches principles such as justice, friendship between religious communities, and the prohibition of imposing religion.

The implementation of religious moderation in the Islamic Religious Education (PAI) curriculum can be done by including moderation content in every material, learning approaches that promote critical and tolerant attitudes, and involving special training programs. Despite challenges such as students' boredom with religious studies and the impact of global culture, with the right strategies, Islamic education can play a role in creating an educational environment that is peaceful, inclusive and free from radicalization. Therefore, religious moderation needs to be made an integral part of the curriculum to face these challenges and form a more tolerant and civilized generation.

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