

Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis

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Abstract

The discourse of Islamic moderation in Indonesia is re-emerging as the phenomenon of radical religious understanding emerges. This study aims to analyze the values of Islamic moderation in the curriculum of Education in Indonesia through the textbooks of Pendidikan Agama Islam and Budi Pekerti taught at the Senior High School level (SMA). The method used is content analysis. The results showed that the concept of Islamic moderation was not explicitly mentioned, but reflected in a material whose substance contained the values of Islamic moderation, namely the values of tolerance, democracy, simplicity, justice, and harmony. The mainstreaming of Islamic moderation values in the education curriculum in Indonesia has become very important because of the emergence of concerns about strengthening extremist, intolerant and radicalism-terrorism movements in several educational institutions.

Keywords: *Islamic Moderation Values, Islamic Education, Curriculum, Content Analysis.*

Abstrak

Dikursus moderasi Islam di Indonesia mencuat kembali seiring munculnya fenomena paham keagamaan radikal. Penelitian ini bertujuan untuk menganalisis nilai-nilai moderasi Islam dalam kurikulum Pendidikan di Indonesia melalui buku teks Pendidikan Agama Islam dan Budi Pekerti yang diajarkan di jenjang Sekolah Menengah Atas (SMA). Metode yang digunakan adalah analisis isi. Hasil penelitian menunjukkan bahwa konsep moderasi Islam tidak disebutkan secara eksplisit, tetapi tercermin dalam materi yang substansinya mengandung nilai-nilai moderasi Islam, yaitu nilai toleransi, demokrasi, kesederhanaan, keadilan, dan kerukunan. Pengarustamaan nilai-nilai moderasi Islam dalam kurikulum pendidikan di Indonesia telah menjadi sangat penting karena munculnya kekhawatiran tentang penguatan gerakan ekstremis, intoleran dan radikalisme-terorisme di beberapa lembaga pendidikan.

Kata kunci: *Nilai-nilai Moderasi Islam, Pendidikan Islam, Kurikulum, Analisis Isi.*

Introduction

The discourse about Islamic moderation has been an interesting issue to discuss. The emergence of this discourse after the Bali Bombing in 2002 had marked a new pattern in Indonesia's foreign policy.¹ Recently, it reemerged along with the phenomenon of radical religious understanding which is contradictory to the Islamic values of *rahmah*.² This certainly puts a serious challenge to the moderate Islam in Indonesia.³ The jargon "*rahmah li al-'alamin*" which is proudly attached to Islam has recently been questioned by the increasingly widespread understanding of radical Islam which later leads into religious exclusivist.⁴ Not only at the level of understanding, the concepts often appear in any acts of radicalism such as terrorism by social organizations, groups, and networks using attributes and jargon of Islam. They even claimed their actions as worship as what occurred throughout 2018 at the attack and hostage-taking in Mako Brimob and suicide bombers at three churches in Surabaya. The term of Islamic radicalism in Indonesia, therefore, is identical to a contemporary Islamic group over their literal religious understanding and their radical actions.⁵

The understanding of Islamic radicalism which likely leads to an act of violence in the name of religion and ideology⁶ possibly comes from a misinterpretation of the Holy Qur'an through the literal and narrow thinking

¹ Ahmad Rizky Mardhatillah Umar, "A Genealogy of Moderate Islam, Governmentality and Discourses of Islam in Indonesia's Foreign Policy," *Studi Islamika* 33, no. 3 (2016): 402, <https://doi.org/10.15408/sdi.v23i3.3157>.

² Darlis, "Peran Pesantren As'adiyah Sengkang dalam Membangun Moderasi Islam di Tanah Bugis (Sebuah Penelitian Awal)," *Al-Misbah* 12, no. 1 (2016): 111.

³ Muhammad Zuhdi, "Challenging Moderate Muslims, Indonesia's Muslim Schools in the Midst of Religious Conservatis," *Religions* 9, no. 10 (2018): 4, <https://doi.org/10.3390/rel9100310>.

⁴ Nanang Hasan Susanto, "Menangkal Radikalisme atas Nama Agama Melalui Pendidikan Islam Substantif," *Nadwa: Jurnal Pendidikan Islam* 12, no. 1 (2018): 66, <https://doi.org/10.21580/nw.2018.12.1.2151>.

⁵ Sefriyono Sefriyono and Mukhibat Mukhibat, "Radikalisme Islam: Pergulatan Ideologi ke Aksi," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 1 (May 26, 2017): 212, <https://doi.org/10.21154/altahrir.v17i1.815>.

⁶ Mukhibat, "Deradikalisasi dan Integrasi Nilai-Nilai Pluralitas dalam Kurikulum Pesantren Salafi Haraki di Indonesia," *Al-Tahrir: Jurnal Pemikiran Islam* 14, no. 1 (May 1, 2014): 185, <https://doi.org/10.21154/al-tahrir.v14i1.121>.

in understanding the religious doctrines.⁷ In other words, the misinterpretation could occur from the solely textual understanding without any consideration of the historical and social context.⁸ The condition would be different when the interpretation turns to be an open-minded and contextual setting.⁹ However, radical Moslems construct their exclusive and intolerant theology by reading the Qur'anic verses in isolation. They treat the Qur'an as if the meaning is already transparent so that consideration of moral ideas and historical contexts becomes irrelevant to their interpretation. The Qur'an itself, in fact, refers to generic moral points, such as affection (*rahmah*), justice ('*adl*), propriety (*Ihsan*) and kindness (*ma'ruf*).¹⁰

In its innate form, religion is actually far from any conflict and violence. Conflict and violence could arise when religion develops as a formal identity. It would later undergo a process of reductionism and then becomes the basic foothold for primordial and sectarian groups. Religion would further limit the universal human values, something which actually damages its very essence.¹¹ In fact, religion gets actively involved with the demands and problems of human life. Its appreciation interacts with human relations, economic needs, and the need for justice. Then, destructive and inhumane acts emerge with the label of religious sanctity.¹²

⁷ Achmad Zainal Arifin, "Defending Traditions, Countering Intolerant Ideologies, Re-Energizing the Role of Modin in Modern Java," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (2017): 266, <https://doi.org/10.14421/ajis.2017.552.265-292>; Muhammad Turhan Yani et al., "The Religious Construction of Kiai on Pluralism and Multiculturalism," *El Harakah* 20, no. 2 (November 29, 2018): 176, <https://doi.org/10.18860/el.v20i2.5074>.

⁸ Sabarudin Sabarudin, "A Discourse of Transformative Islam within Curriculum Transformation at State Institute for Islamic Studies of Purwokerto (IAIN Purwokerto)," *Jurnal Pendidikan Islam* 6, no. 1 (June): 224, <https://doi.org/10.14421/jpi.2017.61.223-237>; Idhamsyah Eka Putra and Zora A. Sukabdi, "Is There Peace within Islamic Fundamentalists? When Islamic Fundamentalism Moderates the Effect of Meta-Belief of Friendship on Positive Perceptions and Trust toward Outgroup," *Kasetsart Journal of Social Sciences* 2 (August 2018): 2, <https://doi.org/10.1016/j.kjss.2018.07.008>.

⁹ Achmad Asrory, "Contemporary Religious Education Model on the Challenge of Indonesian Multiculturalism," *Journal of Indonesian Islam* 10, no. 2 (2016): 273, <https://doi.org/10.15642/JIIS.2016.10.2.261-284>.

¹⁰ Mun'im Sirry, *Tradisi Intelektual Islam, Rekonfigurasi Sumber Otoritas Agama* (Malang: Madani, 2005), 196.

¹¹ Syamsul Arifin, *Merambah Jalan Baru dalam Beragama* (Yogyakarta: Ittaqa Press, 2000), 80.

¹² Machasin, *Islam Dinamis Islam Harmonis* (Yogyakarta: LKiS, 2011), 248.

Conflict and violence in the name of religion are completely outside the divine spirit. The revealed spirit of religion covers love, safe and affection (*rahmah*).¹³ If religion is love, then social interaction among religious people is supposed to rely on the principles of love (*rahmah*) as well. However, social interaction among religious groups is more about in groups/out-groups' prejudice. This prejudice will likely get worse when it comes in contact with sharp disparity status, class and social stratification, different political or economic access to certain social groups and distinction of personal understanding of religious teaching.¹⁴

The stigma of Islam as identical to violent acts or be linked to radicalism needs to eliminate. This becomes important because instead of violence, Islam is actually a religion of mercy as clear from its teachings which are all balanced (moderate), particularly between belief and tolerance such as when we have certain beliefs but at the same time, we still have a balanced tolerance towards other beliefs.¹⁵ Additionally, Islam has never discredited other religions. Instead, it has always prioritized moderation and tolerance as parts of substantial values of its doctrine.¹⁶ Among others, this is obvious from the Messengers of God with the mission of universal equality and the right to enjoy the goodness of Islam not only for Muslims but also for all, including non-Muslims.¹⁷ Ironically, the problem of intolerance among Muslims in different schools is still very high.¹⁸

As noted by Prasetiawati, Azyumardi Azra mentioned Indonesian Islam as "Islam with a smiling face". Its characteristics are peaceful and

¹³ Agus Afandi and Sjaifatul Mardiyah, "Anarkisme Beragama: Tinjauan Paradigma dan Metodologi Pemahaman Ajaran Islam," *Al-Tahrir: Jurnal Pemikiran Islam* 14, no. 1 (May): 207, <https://doi.org/10.21154/al-tahrir.v14i1.81>.

¹⁴ C. Syamsul Hari, "Spiritualitas dan Keberbagaian Agama," in *Atas Nama Agama*, ed. Andito (Bandung: Pustaka Hidayah, 1998), 69–70.

¹⁵ Rusmayani, "Penanaman Nilai-Nilai Moderasi Islam Siswa di Sekolah Umum," in *Proceeding The 2nd Annual Conference for Muslim Scholars (Kopertais Wilayah IV Surabaya, 2018)*, 788.

¹⁶ Hasbiyallah Hasbiyallah, Moh. Sulhan, and Heri Khoiruddin, "Transformation of the Education of Moderate Muslim Society: A Thought Study of Nahdlatul Ulama," *Jurnal Pendidikan Islam* 6, no. 1 (June 6, 2017): 29, <https://doi.org/10.14421/jpi.2017.61.25-50>.

¹⁷ Mazlan Ibrahim et al., "Wasatiyyah Discourse According to Muslim Scholars in Malaysia," *Advances in Natural and Applied Sciences* 7, no. 1 (2013): 11.

¹⁸ Munawar Rahmat, "Model Perkuliahan Pendidikan Agama Islam yang Damai, Moderat, dan Toleran," *Nadwa: Jurnal Pendidikan Islam* 12, no. 1 (June 20, 2018): 40, <https://doi.org/10.21580/nw.2018.12.1.2180>.

moderate so there supposed to be no problems with modernity, human rights, and other trends in the modern world.¹⁹ However, can the characteristics of moderate Islam in Indonesia be maintained today? It all depends on the believers of this religion. Here, it is necessary to strengthen Islamic moderation through formal, informal and non-formal education²⁰ both by the government and non-governmental organizations.²¹ Education has an important function in changing the intellectual capacity of a community.²² Islamic education, to be more specific, has a strategic position²³ when the phenomenon of the spreading radical Islamic understandings had occurred in the educational institutions.²⁴ To strengthen the values of Islamic

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- ¹⁹ Ilyya Muhsin, Nikmah Rochmawati, and Muhammad Chairul Huda, "Revolution of Islamic Proselytizing Organization: From Islamism to Moderate," *QIJS: Qudus International Journal of Islamic Studies* 7, no. 1 (June 3, 2019): 51, <https://doi.org/10.21043/qiis.v7i1.5076>; Toto Suharto, "Indonesianisasi Islam: Penguatan Islam Moderat dalam Lembaga Pendidikan Islam Di Indonesia," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 1 (May 24, 2017): 162, <https://doi.org/10.21154/altahrir.v17i1.803>.
- ²⁰ Mutawali, "Moderate Islam in Lombok: The Dialectic between Islam and Local Culture," *Journal of Indonesian Islam* 10, no. 2 (December 1, 2016): 314, <https://doi.org/10.15642/JIIS.2016.10.2.309-334>.
- ²¹ Eka Prasetiawati, "Menanamkan Islam Moderat untuk Menanggulangi Radikalisme di Indonesia," *FIKRI: Jurnal Kajian Agama, Sosial Dan Budaya* 2, no. 2 (2017): 527, <https://doi.org/10.25217/jf.v2i2.152>; Zahid Shahab Ahmed, "Idealism Versus Pragmatism in Teaching Peace in Pakistan," *Peace Review* 30, no. 3 (July 3, 2018): 333, <https://doi.org/10.1080/10402659.2018.1495859>; M. Khusna Amal, "Counter-Radicalism and Moderate Muslim in Jember," *Al-Ulum* 16, no. 2 (2016): 312, <http://journal.iaingorontalo.ac.id/index.php/au>.
- ²² Nur Rafidah Asyikin Binti Idris, Morshidi Sirat, and Chang Da Wan, "Toward Sustainable Islamic Communities in Malaysia: The Role of Islamic-Based Higher Education Institutions (IHEIs)," in *Higher Education and Belief Systems in the Asia Pacific Region, Education in the Asia-Pacific Region: Issues, Concerns and Prospects*, A. Jun, C., 2019, 29, https://doi.org/10.1007/978-981-13-6532-4_3; Abdul Rohman, "Pluralism Based Religious Education for Deradicalization of Religion," *Al-Ulum* 16, no. 2 (June 7, 2016): 291, <https://doi.org/10.30603/au.v16i2.36>.
- ²³ Naupal, "The Reconstruction of Islamic Education in Indonesia Through Maqasid Shari'ah of Jaseer Auda," *Al-Ulum* 17, no. 2 (December 1, 2017): 269, <https://doi.org/10.30603/au.v17i2.202>.
- ²⁴ Husniyatul Salamah Zainiyati, "Curriculum, Islamic Understanding, and Radical Islamic Movements in Indonesia," *Journal of Indonesian Islam* 10, no. 2 (December 1, 2016): 305, <https://doi.org/10.15642/JIIS.2016.10.2.285-308>.

moderation, it is urgent to transform the curriculum as the main pillar in education.²⁵

The agenda of strengthening Islamic moderation in educational institutions has begun. This is clear in Kisbiyanto's research which examined the curriculum policy and content for anti-radicalism in STAIN (Islamic state college) Kudus. His research found that the major of Islamic Religion Education at STAIN Kudus has a correlated curriculum through an approach of grouping several cognate subjects. Meanwhile, the content of the curriculum is substantially spread in almost all subjects containing materials related to anti-radicalism. It covers some discourses and Islamic movement groups that prioritize education and preaching (*dakwah*) peacefully, tolerance, humanity, and respecting differences as a mercy for the universe.²⁶

Likewise, the results of Rusmayani's research on the internalization of Islamic moderation values to public schools students show that public schools in Bali have students from various ethnics, races, religions, and cultures. With heterogeneous conditions, public schools are very vulnerable to any disputes so that it is very important to internalize Islamic moderation values, particularly by PAI (Islamic religion subject) teachers through the teaching process in the classroom²⁷ and the attitudes in daily school life. Understanding Islamic moderation values as a moderate concept in understanding religion have become the basic capital as the Balinese largest minority in their social life.²⁸

The mainstreaming of Islamic moderation deserves to be the main priority in Islamic education to prevent acts of radicalism and extremism. Moreover, Islam requires a holistic and comprehensive (*kaffah*) study to present a "middle way" so that it can coexist peacefully with other believers

²⁵ Hasbi Indra, "Salafiyah Curriculum at Islamic Boarding School in the Globalization Era," *Tarbiya: Journal of Education in Muslim Society* 4, no. 1 (June 13, 2017): 80, <https://doi.org/10.15408/tjems.v4i1.4960>.

²⁶ Kisbiyanto, "Manajemen Kurikulum dalam Perspektif Anti-Radikalisme," *Addin* 10, no. 1 (2016): 186–206, <https://doi.org/10.21043/addin.v10i1.1134>.

²⁷ Luc Trouche et al., "Studying Mathematics Teachers Interactions with Curriculum Materials through Different Lenses: Towards a Deeper Understanding of the Processes at Stake," *International Journal of Educational Research* 93 (2019): 54, <https://doi.org/10.1016/j.ijer.2018.09.002>.

²⁸ Rusmayani, "Penanaman Nilai-Nilai Moderasi Islam Siswa di Sekolah Umum."

and religions. Understanding Islam partially would result in extreme, exclusive and intolerant views even action.²⁹ In the Arabic term, the concept of Islamic moderation is obvious from the phrase *al-din al-wasat* (QS. al-Baqarah [2]: 143)³⁰ which means fair, good, middle, and balanced.³¹

The agenda of mainstreaming Islamic moderation in the Indonesian Islamic education curriculum is both very interesting and strategic. Besides having historical legitimacy as indigenous education in Indonesia, Islamic education has begun to assert itself as a type of moderate education. The typology of moderate Islamic education is also in line with the characteristic of *Islam Nusantara* that upholds humanity values, justice, and nobility of culture.³² Additionally, moderate Islamic is oriented to build moderate characteristics among Muslim generation.³³

This study aims to analyze the Islamic moderation values in the 2013 curriculum of Islamic education in Senior High Schools. To obtain in-depth data, the researcher uses documentation techniques and makes library materials as the main data source to explore predetermined concepts while utilizing secondary data and avoiding duplication of research.³⁴ The prime data resources in this study are a textbook titling “Pendidikan Agama Islam dan Budi Pekerti” for Senior High School published by the Ministry of Education and Culture of the Republic of Indonesia in 2017 and Regulation from Minister of Education and Culture Number 20, 2016 about the Graduates

²⁹ Masnur Alam, “Studi Implementasi Pendidikan Islam Moderat dalam Mencegah Ancaman Radikalisme di Kota Sungai Penuh Jambi,” *Jurnal Islamika* 17, no. 2 (2017): 22.

³⁰ Ahmad Najib Burhani, “Pluralism, Liberalism, and Islamism: Religious Outlook of Muhammadiyah,” *Studia Islamika* 25, no. 3 (December 1, 2018): 438, <https://doi.org/10.15408/sdi.v25i3.7765>; Zumrotul Mukaffa, “Madrasah Diniyah sebagai Pola Diseminasi Islam Moderat di Pesantren Mahasiswa Darussalam Keputih Surabaya,” *Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 6, no. 1 (2018): 132, <https://doi.org/10.15642/jpai.2018.6.1.127-156>.

³¹ Mohammad Hasan, “Wasatiyyah Islam in The Framework Pesantren Education Tradition,” *Karsa: Journal of Social and Islamic Culture* 26, no. 2 (December 6, 2018): 180, <https://doi.org/10.19105/karsa.v26i2.2047>.

³² Mujamil Qomar, “Islam Nusantara, Sebuah Alternatif Model Pemikiran, Pemahaman, dan Pengamalan Islam,” *El-Harakah* 17, no. 2 (February 5, 2015): 205, <https://doi.org/10.18860/el.v17i2.3345>.

³³ Sauqi Futaqi, “Konstruksi Moderasi Islam (Wasathiyyah) dalam Kurikulum Pendidikan Islam,” in *Proceeding The 2nd Annual Conference for Muslim Scholars (Kopertais Wilayah IV Surabaya, 2018)*, 522.

³⁴ Masri Singarimbun and Sofian Efendi, *Metode Penelitian Survei* (Jakarta: LP3ES, 1995), 70.

Competency Standards for Elementary and Secondary Education and Regulation from Minister of Education and Culture Number 21, 2016 about Content Standard for Elementary and Secondary Education. Meanwhile, secondary data resources are supporting references that complement the primary data to assist in the analysis.

The Integrative Model in Presenting Islamic Moderation Values

The model of material presentation on Islamic moderation values is none of the chapters in any Islamic Education book. There found no school textbook which explicitly mentions the term Islamic moderation. Likewise, Regulation from Minister of Education and Culture Number 20, 2016 about the Graduates Competency Standards for Elementary and Secondary Education and Regulation from Minister of Education and Culture Number 21, 2016 about Content Standard for Elementary and Secondary Education does not either. However, it is literally easy to find some cases or problems which closely relate to Islamic moderation values such as tolerance, brotherhood, freedom, and so on.

As the curriculum of Islamic religious education encounters a paradigm shift,³⁵ the material presentation model on the Islamic moderation values in PAI subjects for the 2013 curriculum also changes into integrative. This integration allows for a shift of competencies in both the cognitive domain and the affective.³⁶ In this context, a curriculum would be considered good as long as it could develop students' capabilities, competencies as well as characteristic.³⁷ However, the emphasis in the curriculum for any subject,

³⁵ Khoirul Umam, "Dinamika Pengembangan Kurikulum Pendidikan Agama Islam di Madrasah (Studi Multi-Situs di Kabupaten Jombang)," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 6, no. 1 (2018): 3, <https://doi.org/10.15642/jpai.2018.6.1.1-24>.

³⁶ Alfi Syahrin et al., "Creative Thinking Patterns in Student's Scientific Works," *Eurasian Journal of Educational Research* 19, no. 81 (May 29, 2019): 23, <https://doi.org/10.14689/ejer.2019.81.2>.

³⁷ Layly Atiqoh and Budiyo Sapaturo, "KuriKulum Pendidikan Agama Islam Berbasis Lingkungan sebagai Penguatan Pendidikan Humanistik Di Sekolah Adiwiyata," *Edukasia : Jurnal Penelitian Pendidikan Islam* 12, no. 2 (November 8, 2017): 286, <https://doi.org/10.21043/edukasia.v12i2.2492>.

including Islamic education, remains on inherited knowledge and textual study,³⁸ so that it needs modification in achieving the whole competency.

The integration of Islamic education learning includes the following points: 1) Faith, to provide opportunities for students to develop an understanding of the existence of God as the source of universal values; 2) Practice, to provide opportunities for students to be able to feel and practice the universal values of Islamic teachings in serving their duties and roles of life; 3) Habit, to provide opportunities for students to rely their daily attitudes and behavior on the Islamic values; 4) Rational, to give a greater portion for critical thinking to understand and distinguish various value systems in life; 5) Emotional, to arouse students' feeling in living attitudes and behaviors according to Islamic values and national culture; 6) Functional, to present any form of all aspects of beneficial material for the lives of students; 7) Exemplary, to make teachers and parents as students' role models of good Moslems, 8) Integration, to develop Islamic education materials and find the correlation among the Qur'an, hadith, moral, faith and *fiqh* in order to create Moslems with perfect personalities.³⁹ This also means that the Islamic studies curriculum should promote constructive thinking which engages many examples from the Quran and Hadith.⁴⁰ Therefore, teachers and educational units need to integrate the values of Islamic moderation into the curriculum and syllabus.⁴¹

In general, the integrated curriculum tends to put a certain material or topic in a thorough integration with other related aspects.⁴² This is usually

³⁸ Haroon Sidat, "Between Tradition and Transition: An Islamic Seminary, or Dar Al-Uloom in Modern Britain," *Religions* 9, no. 10 (October 15, 2018): 5, <https://doi.org/10.3390/rel9100314>.

³⁹ Lili Hidayati, "Kurikulum 2013 dan Arah Baru Pendidikan Agama Islam," *INSANIA : Jurnal Pemikiran Alternatif Kependidikan* 19, no. 1 (2018): 78-79, <https://doi.org/10.24090/insania.v19i1.464>.

⁴⁰ Kalthoum Alkandari and Zaha Alsuwailan, "Pressures Confronting Islamic Studies Curricula in Kuwait: Perspectives of Curricula Planners on Challenges and Confrontations," *Religious Education* 14, no. 2 (March 15, 2019): 3, <https://doi.org/10.1080/00344087.2018.1537055>.

⁴¹ Mujtahid, "Model Implementasi Pendidikan Karakter Melalui Pendekatan Terintegrasi dalam Perkuliahan pada Jurusan PAI-FITK UIN Maulana Malik Ibrahim Malang," *Ulul Albab: Jurnal Studi Islam* 17, no. 2 (January 31, 2017): 234, <https://doi.org/10.18860/ua.v17i2.3832>.

⁴² Ahmad Esa et al., "Integrating Vocational Training in Culinary Arts and Islamic Studies at Juvenile Rehabilitation Centres: Malaysian Experience," *Journal of Technical Education and Training (JTET)* 9, no. 1 (2017): 101; Sofa Muthohar, "Inclusive Islamic Education: Commodification Analysis (Case Study at Cahaya Ilmu Primary School, Semarang),"

by focusing on one particular problem together with several alternative solutions from various disciplines/subjects to eliminate the boundaries among them.⁴³ In this context, Islamic moderation values are integrated into some relevant subjects, such as Islamic education. With the integrative pattern, this material does not burden students' teaching material which is currently too many and even overload. Furthermore, this curriculum also requires schools to infuse Islamic moderation values into school life using their own approaches and designs.⁴⁴

The integrative curriculum shapes its form from the process of reforming the curriculum to the learning process in the classroom. The curriculum model would also determine the instructional style of teachers or lecturers based on theoretical concepts.⁴⁵ Therefore, curriculum redesign must apply the integrative approach in all disciplines, including the Islamic education subject. It also needs an integrative scientific approach and paradigm, so that the learning process would be holistically delivered by the teacher and not separated from other subjects.⁴⁶ In particular, Islamic education refers to the topics of religious studies approach, such as beliefs, values, and practices of Islamic teaching.⁴⁷

In a more practical way, the integrative curriculum requires the attachment of some sub-topics on Islamic moderation values in several meetings. However, a sub-topic about "Islamic moderation values" could not

Edukasia: Jurnal Penelitian Pendidikan Islam 13, no. 2 (2018): 223, <https://doi.org/10.21043/edukasia.v13i2.3355>.

⁴³ Rusman, *Pembelajaran Tematik Terpadu* (Bandung: Rajawali Press, 2015), 124; See also Abdul Majid, *Pembelajaran Tematik Terpadu* (Bandung: Remaja Rosdakarya, 2014), 68.

⁴⁴ Uswatun Qoyyimah, "Policy Implementation within the Frame of School-Based Curriculum: A Comparison of Public School and Islamic Private School Teachers in East Java, Indonesia," *Compare: A Journal of Comparative and International Education* 48, no. 4 (July 4, 2018): 2, <https://doi.org/10.1080/03057925.2017.1334536>.

⁴⁵ Paul Hepworth, Karin Scheper, and Barkeshli Mandana, "A Curriculum Design for Educating Conservators of Islamic Manuscripts," *Planning Malaysia, Journal of the Malaysian Institute of Planners*, *Planning Malaysia, Journal of the Malaysian Institute of Planners* 15, no. 3 (2017): 118.

⁴⁶ Siti Mutma'inah, "Pendekatan Integratif: Tinjauan Paradigmatif dan Implementatif dalam Pembelajaran Fikih di Madrasah Ibtidaiyah," *Elementary, Islamic Teacher Journal* 5, no. 2 (2017): 436, <https://doi.org/10.21043/elementary.v5i2.2996>.

⁴⁷ Raihani Raihani et al., "Delivering Islamic Studies and Teaching Diversity in Southern Thai Islamic Schools," *Al-Jami'ah: Journal of Islamic Studies* 54, no. 1 (June 25, 2016): 125, <https://doi.org/10.14421/ajis.2016.54i.123-146>.

be found in the Islamic education subject. Instead, it would contain subject relating to those values, such as imitating the struggle of Allah's Messenger, reaching Allah's mercy through *Ihsan*, unity in diversity, democracy, and so on.

Through integrative model, students can obtain direct experience so that they can receive, save and apply the concepts they have learned way better. Students are offered an opportunity to influence the curriculum, to be a motivational aspect, and teachers are actively involved in continuously improving the curriculum.⁴⁸ They would also get much training to be able to independently, holistically, meaningfully and authentically find out various concepts they have got. The way on how teachers design the learning experiences through curriculum influences how they perceive the experiences. Experience with clearer conceptual relations among its elements will make the learning process more effective. Those who study conceptual relations along with the discussion on relevant topics would form a cognitive scheme, obtain the integrity and get holistic knowledge.⁴⁹

There found several approaches to apply the integrative model, namely intra-disciplinary, multidisciplinary, interdisciplinary, and trans-disciplinary. Intra-disciplinary integration means integrating attitudinal competencies, knowledge, and skills into one whole unit in each subject. Meanwhile, multidisciplinary and interdisciplinary integration is by making various subjects interrelated so they could reinforce each other, avoid overlapping and maintain harmony in each subject. Multidisciplinary, the next ones, is without combining the basic competencies of each subject, while interdisciplinary is by combining basic competencies from several subjects

⁴⁸ D.C.K. van Doorn, E.R. Nijse, and H.W. Ploeger, "Pitfalls and Opportunities of Teaching Veterinary Parasitology within an Integrated Curriculum," *Veterinary Parasitology* 252 (March 2018): 87, <https://doi.org/10.1016/j.vetpar.2018.01.036>; Yvonne Botma, "Implications of Accreditation Criteria When Transforming a Traditional Nursing Curriculum to a Competency-Based Curriculum," *International Journal of Africa Nursing Sciences* 1 (2014): 24, <https://doi.org/10.1016/j.ijans.2014.06.002>.

⁴⁹ Trianto, *Model Pembelajaran Terpadu, Konsep, Strategi Dan Implementasinya Dalam Kuriulum Tingkat Satuan Pendidikan (KTSP)* (Jakarta: Bumi Aksara, 2014), 7; K. S. Chiong, Z. F. Mohamad, and A. R. Abdul Aziz, "Factors Encouraging Sustainability Integration into Institutions of Higher Education," *International Journal of Environmental Science and Technology* 14, no. 4 (April 21, 2017): 911-22, <https://doi.org/10.1007/s13762-016-1164-3>.

into one. The last approach, trans-disciplinary, is by linking existing subjects with problems encountered around so learning becomes contextual.

In this context, mainstreaming Islamic moderation values in Islamic education subject uses the trans-disciplinary approach in order students can contextualize the values they learn at school in real everyday life.⁵⁰ Moreover, Islamic education subject in 2013 curriculum is no merely normative but also developed to scientific approach by applying applied 5 Ms consisting of for observing, asking questions, information gathering, reasoning or data analyzing and communicating.⁵¹ What students get from integrative Islamic education learning will lead them to learn in totality and make Islamic religious education as a part of real-life they certainly need. This condition will not happen if the understanding of Islamic religious education remains isolative or separated from other sciences. Rather, it would only impress that religion only deals with divinity and the hereafter, while modern sciences relate to humans and life in the world. It is an integrative learning process that possibly and is needed to break any threat on the impact of knowledge separation.⁵²

Using the approach, there found two perspectives considering Islamic education subject and its role as an effort to educate Islam and its values. They are Islamic education as an activity and Islamic education as a phenomenon. As an activity, Islamic education means consists of all activities to help a person or group develop their life views, attitudes, and life skills—both practical and mental instructions—as well as social attitudes according to Islamic teachings and its values. Meanwhile, as a phenomenon, Islamic education means all encounters between two or more people, either intentional or unintentional, which significantly impacts the development of the way of life appropriate to Islamic teachings and values, clear in life

⁵⁰ Saefur Rochmat, "Transformative Education as A Dialectic of Indonesian Culture and Modern Culture," *Jurnal Cakrawala Pendidikan* 37, no. 3 (October 28, 2018): 374, <https://doi.org/10.21831/cp.v38i3.21513>.

⁵¹ Mutma'inah, "Pendekatan Integratif: Tinjauan Paradigmatif dan Implementatif dalam Pembelajaran Fikih di Madrasah Ibtidaiyah," 436; Agus Slamet and Asma Kurniati, "Scientific Approach in Imparting Islamic Values in Early Childhood: A Case Study in Raudatul Aisyiyah Athfal Baubau," *Al-Ta'lim Journal* 25, no. 1 (February 28, 2018): 72, <https://doi.org/10.15548/jt.v25i1.367>.

⁵² Mutma'inah, "Pendekatan Integratif: Tinjauan Paradigmatif dan Implementatif dalam Pembelajaran Fikih di Madrasah Ibtidaiyah," 436.

attitudes and life skills in one or several components.⁵³The teacher, therefore, should select an appropriate teaching and learning material based on the needs of both students and society.⁵⁴

Contents of Islamic Moderation Values in Islamic Education Curriculum

Reviews on a textbook entitled “Pendidikan Agama Islam dan Budi Pekerti” for Senior High School published by the Ministry of Education and Culture of Republic of Indonesia year 2017, Regulation of the Minister of Education and Culture Number 20 year 2016 about the Graduates Competency Standards for Elementary and Secondary Education and Regulation of the Minister of Education and Culture Number 21 year 2016 about Content Standard for Elementary and Secondary Education show several topics relating to the Islamic moderation values. They are spread throughout the classes (X, XI, and XII) with the following details:

In the 10th grade, the topics related to Islamic moderation values are:

1. Modeling the struggle of Prophet Mohammad in Mecca. On this topic, students are expected to understand his basic teachings in Mecca including noble faith and morality as well as his strategies in preaching and guiding the Quraysh tribes to Islam. The success of preaching closely relates to his personality which is noble and great. Never did any despicable thing, he was very honest, trustworthy (*al-amin*), patient, wise, and soft. This corresponds to Islamic teaching characterized by rationality, logic, universality, respecting human rights, providing equal rights, justice and certainty of life after death.
2. Modeling the struggle of Prophet Mohammad in Medina. On this subject, students are expected to understand the substance of his mission in Medina including fostering brotherhood between *Ansar* and *Muhajirin*, building an Islamic society with freedom of religion, worship, humanitarian principles, and laying foundations of community life

⁵³ Muhaimin, *Rekonstruksi Pendidikan Islam, Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum Hingga Strategi Pembelajaran* (Jakarta: Rajawali Press, 2009), 51.

⁵⁴ Safrul Muluk et al., “Developing Generic Skills at an Islamic Higher Education Institution Curriculum in Aceh, Indonesia,” *Higher Education, Skills and Work-Based Learning*, January 22, 2019, <https://doi.org/10.1108/HESWBL-06-2018-0064>.

through building *ukhuwah Islamiyah* (Islamic brotherhood) and making good friends with non-Moslem.⁵⁵ This prophetic mission integrates with diversities in various aspects like the background for upholding moderation.⁵⁶

Two points above emphasize that the principle of Islamic moderation is mainly to model and imitate the behavior of the Prophet Mohammad.⁵⁷ He serves as a good example (*uswatun hasanah*) as directly confirmed by Allah SWT by mentioning him as a man with noble characteristics (*al-akhlak al-karimah*).⁵⁸ Therefore, students are expected to be able to model his struggle in preaching Islam to Arab communities using the method namely *mau'idzah hasanah* (good advice) consisting of strong will, patience, and perseverance.⁵⁹ This topic contains Islamic moderation value particularly on the appreciation of human rights and brotherhood (*ukhuwwah*). Furthermore, the Islamic curriculum considers freedom of religion as a human right and an essential component of Indonesia's motto, *Bhineka Tunggal Ika* (unity in diversity).⁶⁰ Islamic brotherhood (*ukhuwwah Islamiyyah*), meanwhile, does not limit its scope to genetic relation only, but also those bound by faith (*ukhuwwah Islamiyah*) and humanity (*ukhuwwah basyariyyah*). From this perspective, social relations would be good if everyone respects each other, maintains

⁵⁵ Khairiyah and Zen, *Buku Teks Pendidikan Agama Islam dan Budi Pekerti untuk SMA Kelas X*, 72, 148.

⁵⁶ Rahimah Embong, Abdul Hakim Abdullah, and Nur Dina Adnan, "Philosophical Analysis of Foundations Underlying The Islamic Integrated Curriculum," in *Proceedings of ICIC2015 – International Conference on Empowering Islamic Civilization in the 21 Century*, 6-7 September 2015 – Universiti Sultan Zainal Abidin, Malaysia, e-ISBN: 978-967-13705-0-6 , 177, (page 171-192) <https://www.researchgate.net/publication/298793295>.

⁵⁷ Muhamad Bakir Yaakub and Khatijah Othman, "A Textual Analysis for the Term 'Wasatiyyah' (Islamic Moderation) in Selected Quranic Verses and Prophetic Tradition," *Journal of Education and Sosial Sciences* 5 (2016): 66.

⁵⁸ Subaidi Subaidi, "Konsep Pendidikan Islam Dengan Paradigma Humanis," *Nadwa: Jurnal Pendidikan Islam* 10, no. 1 (March 3, 2016): 32, <https://doi.org/10.21580/nw.2016.10.1.900>.

⁵⁹ Ismail Suardi Wekke, Asep Hermawanto, and Muhammad Ashrori, "Keberagamaan Mahasiswa di Perguruan Tinggi Wilayah Minoritas Muslim," *Ulul Albab: Jurnal Studi Islam* 17, no. 2 (January 31, 2017): 141, <https://doi.org/10.18860/ua.v17i2.3976>.

⁶⁰ Azmil Tayeb, "State Islamic Orthodoxies and Islamic Education in Malaysia and Indonesia," *Kajian Malaysia* 35, no. 2 (2017): 12, <https://doi.org/10.21315/km2017.35.2.1>.

glory,⁶¹ and upholds dignity as well as sovereignty without considering the different backgrounds of each.⁶²

These values confirm that Islam is a religion with the vision of humanity. It is not only a system of belief but also a way of life integrating metaphysical and materialistic dimensions.⁶³ This is clear from, at least, three following arguments. *First*, Islam is a religion with the concept of *fitrah*. With their nature and potential since they were born, the human is well prepared to know their God and develop their humanity. *Second*, Islam really encourages tolerance, moderation, and fairness.⁶⁴ This principle is supposed to be the basic foundation of Moslems in building a harmonious life in both intra and inter-religious contexts either nationally or globally. *Third*, Islam prioritizes the benefits and avoids any harm. The benefit means those relate to the public order and advantages to all humans indiscriminately.⁶⁵

Meanwhile, in the 11th grade, the topic related to Islamic moderation values is tolerance as a unifying instrument of the nation. Tolerance is very important in human life as it guides both speech and behavior. In this context, tolerance means respecting others and learning from them as well as accepting differences and diversities to lead all parties to behave in proper and polite attitudes. Tolerance is also the beginning of readiness and inner capability to be at home together with others with substantial differences including those related to an understanding of a good and decent way of life.⁶⁶ Tolerance, therefore, is an obligation to all Moslems⁶⁷ because, in Islam, the concrete expression of tolerance is by accepting religious diversities in

⁶¹ Mohamad Mustari, *Nilai-Nilai Karakter Refleksi untuk Pendidikan* (Jakarta: RajaGrafindo Persada, 2014), 124.

⁶² Agus Wibowo, *Pendidikan Karakter di Perguruan Tinggi* (Yogyakarta: Pustaka Pelajar, 2013), 81.

⁶³ Lacey M. Sloan et al., "Social Work Education in the Arabian Gulf: Challenges and Opportunities," *Journal of Religion & Spirituality in Social Work: Social Thought* 36, no. 1-2 (April 3, 2017): 200, <https://doi.org/10.1080/15426432.2017.1311247>.

⁶⁴ Muhamad Ali, "The Muhammadiyah's 47th Annual Conference and 'Islam Berkemajuan,'" *Studia Islamika* 22, no. 2 (September 2, 2015): 383, <https://doi.org/10.15408/sdi.v22i2.1978>.

⁶⁵ Mahmud Arif, "Pendidikan Agama Islam Inklusif-Multikultural," *Jurnal Pendidikan Islam* 1, no. 1 (2012): 9, <https://doi.org/10.14421/jpi.2012.11.1-18>.

⁶⁶ Puspo Nugroho, "Internalization of Tolerance Values in Islamic Education," *Nadwa : Jurnal Pendidikan Islam* 12, no. 2 (2018): 202-3, <https://doi.org/10.21580/nw.2018.12.2.2397>.

⁶⁷ Dewi Anggraeni and Siti Suhartinah, "Toleransi antar Umat Beragama Perspektif KH. Ali Mustafa Yaqub," *Jurnal Studi Al-Qur'an* 14, no. 1 (2018): 68, <https://doi.org/10.21009/JSQ.014.1.05>.

society.⁶⁸ It would further lead people to see the differences, not as mistakes. Instead, differences need appreciation and recognition as a part of wealth such as differences in race, ethnicity, religion, customs, perspective, behavior, and opinions. With these differences, humans need to be tolerant of any existing differences by creating a harmonious life with others⁶⁹ because intolerant attitudes are indeed contributing to social and religious conflict.⁷⁰ On the contrary, tolerant behaviors would contribute significantly to increasing peace and mercy in society.⁷¹ Considering the importance of tolerance and strategic position of education, education has, therefore, an important role in capturing the meaning of life through positively interacting with others using more open insights in the framework of establishing and fostering a culture of tolerance.⁷²

Specifically, regarding the value of tolerance, students are expected to understand some verses containing the spirit of this value, including QS. Jonah [10]: 40-41. This verse illustrates that the human race after the Prophet Muhammad era consists of two groups, which are believers and unbelievers. This condition requires believers to stand firmly on their beliefs and faith as well as live nicely together with those of different faith.

⁶⁸ Maali Mohammed Jassim Alabdulhadi, "Religious Tolerance in Secondary Islamic Education Textbooks in Kuwait," *British Journal of Religious Education*, March 4, 2019, 2, <https://doi.org/10.1080/01416200.2019.1585329>; Mahmud Arif, "Islam, Kearifan Lokal dan Kontekstualisasi Pendidikan, Kelenturan, Signifikansi, dan Implikasi Edukatifnya," *Al-Tahrir: Jurnal Pemikiran Islam* 15, no. 1 (August 25, 2015): 74, <https://doi.org/10.21154/al-tahrir.v15i1.173>; Umi Zulfa, "Model of Islamic Religion Education 435 Based on Islam Nusantara on College," *Nadwa: Jurnal Pendidikan Islam* 12, no. 1 (June 20, 2018): 12, <https://doi.org/10.21580/nw.2018.12.1.2462>; Idi Warsah, "Pendidikan Keluarga Muslim di Tengah Masyarakat Multi-Agama, Antara Sikap Keagamaan Toleransi Studi di Desa Suro Bali Kepahiang-Bengkulu," *Edukasia: Jurnal Penelitian Pendidikan Islam* 13, no. 1 (2018): 11, <https://doi.org/10.21043/edukasia.v13i1.2784>.

⁶⁹ Mustahdi and Mustakim, *Buku Teks Pendidikan Agama Islam dan Budi Pekerti untuk SMA Kelas XI*, 185-188.

⁷⁰ Adam J. Fenton, "Faith, Intolerance, Violence and Bigotry: Legal and Constitutional Issues of Freedom of Religion in Indonesia," *Journal of Indonesian Islam* 10, no. 2 (December 1, 2016): 181, <https://doi.org/10.15642/JIIS.2016.10.2.181-212>.

⁷¹ Amal, "Counter-Radicalism and Moderate Muslim in Jember," 314.

⁷² Nur Said, "Pendidikan Toleransi Beragama untuk Humanisme Islam di Indonesia," *Edukasia: Jurnal Penelitian Pendidikan Islam* 12, no. 2 (October 13, 2017): 427, <https://doi.org/10.21043/edukasia.v12i2.2445>.

Whereas in the 12th grade, the topics related to Islamic moderation values are the following:

1. Unity in diversity and democracy

Plurality, diversity, difference, and pluralism are undeniable facts. The Qur'an even affirms and mentions it as the *Sunnah of Allah* (QS Hud [11]: 118 and QS al-Maidah [5]: 48).⁷³ In his article, Noor wrote that Indonesia is a plural country in many aspects, both in the primordial and social and political context.⁷⁴ In building the awareness of diversity and plurality, each believer of any religion needs not only to acknowledge the existence and rights of others but also get involved in putting efforts to understand differences and similarities in order to achieve harmony in diversity.⁷⁵ The complexity of Indonesian society with various cultural and religious diversities⁷⁶ requires all fellow Moslems to understand it very well.

Meanwhile, democracy is a concept to respect individual rights and abilities in social life. Living in a democratic society such as Indonesia requires Moslems to understand some fundamental information about religion in their community.⁷⁷ *Shura*, a Qur'anic term, on the other hand, is a mechanism for freedom of expression and distribution of opinions through openness and honesty. Both are indicators of respect for others. However, democracy reaches a wider scope as it questions egalitarian values, respects individual potential, rejects tyrannical power and provides an opportunity for all to participate in managing the government. *Shura*, therefore, is a part of the

⁷³ Dimiyathi and Ghozali, *Buku Teks Pendidikan Agama Islam dan Budi Pekerti untuk SMA Kelas XII*, 73.

⁷⁴ Firman Noor, "Islamic Party and Pluralism: The View and Attitude of Masyumi towards Pluralism in Politics (1945-1960)," *Al-Jami'ah: Journal of Islamic Studies* 54, no. 2 (December 14, 2016): 273, <https://doi.org/10.14421/ajis.2016.542.273-310>.

⁷⁵ Alwi Shihab, *Islam Inklusif, Menuju Sikap Terbuka dalam Beragama* (Bandung: Mizan, 1999), 41-42.

⁷⁶ R. Raihani, "Education for Multicultural Citizens in Indonesia: Policies and Practices," *Compare: A Journal of Comparative and International Education*, November 20, 2017, 1, <https://doi.org/10.1080/03057925.2017.1399250>.

⁷⁷ Najwan Saada and Zehavit Gross, "Islamic Education and the Challenge of Democratic Citizenship: A Critical Perspective," *Discourse: Studies in the Cultural Politics of Education* 38, no. 6 (2016): 9, <https://doi.org/10.1080/01596306.2016.1191011>.

democratic process. It contains the values promoted by democracy and as a consequence, noble values in the concept of democracy are in line with the vision of Islam.

Nevertheless, not all Moslem scholars agree with the concept of democracy. In the textbook, students get information on figures who reject and accept the concept respectively. Among the former figures are Abu A'la al-Maududi, Muhammad Iqbal, and Muhammad Imarah, while the latter consists of Yusuf Qardhawi and Salim Ali al-Bahasnawi.⁷⁸

2. Obtaining love of God through *Ihsan*

Doing *Ihsan* is a demand for collective life. Because no human can live alone, Allah SWT made it necessary for them to do mutual goodness with each other. Doing *Ihsan* is the thing that Allah SWT commands in all areas of life. QS. Al-Baqarah [2]: 83, for instance, enlists some objects of *Ihsan*, namely doing *ihsan* to Allah SWT and to all creatures including both parents, close relatives, orphans, the poor, and neighbors.

3. The mercy of Islam for the archipelago and the universe

Islam *rahmah li al-'alamin* means Islam which could bring peace and affection for humans and nature at general (QS. Al-Anbiya '[21]: 107). Basically, people can get a peaceful life when they are free from discrimination in race, class, sex, and religion.⁷⁹ In the context of Islam *rahmah li al-'alamin*, Islam has regulated some rules relating to the aspect of theology, ritual, social, and humanity. In theological terms, for example, Islam provides a strict formula that every believer must keep it well as their faith, yet it cannot be an excuse to force non-Moslems to converse and embrace Islam. The same thing goes to the case of ritual or worship in which the Qur'an and hadith as the primary sources of Islamic

⁷⁸ Dimiyathi and Ghozali, *Buku Teks Pendidikan Agama Islam dan Budi Pekerti untuk SMA Kelas XII*, 73-76.

⁷⁹ Komareeyah Sulong and Imam Machali, "Dampak Konflik dan Resolusi Konflik terhadap Sistem Pendidikan Agama Islam di Sekolah Songserm Islam Seksa Patani, Thailand Selatan," *Ulul Albab: Jurnal Studi Islam* 17, no. 2 (January 31, 2016): 155, <https://doi.org/10.18860/ua.v17i2.3546>.

knowledge had determined the operational details.⁸⁰ However, in the social context, Islam actually only talks about basic provisions or the main points of teaching that need detailed and comprehensive interpretation to get a good understanding of it. The interpretation itself does depend on the unique agreement and understanding of each community based on the diversity of each local values and history. Additionally, the Islamic entity as *rahmah li al-'alamin* recognizes the existence of plurality and considers it as the *sunnah* of Allah namely the instrument test of Allah SWT to humans, social facts as well as social engineering on human life advancement and Islamic civilization.

The topics related to Islamic moderation values above are found in the subjects of Al-Qur'an, Morals, and History. The textbook titling "Pendidikan Agama Islam dan Budi Pekerti", for example, mentions several expressions pointing to Islamic moderation values, although the standard of competency does not directly relate to the Islamic moderation values. Those values consist of respect for human rights and brotherhood (*ukhuwwah*), tolerance, unity, democracy, *Ihsan* and mercy. This Islamic moderation is clear in all of the teachings and is always in accordance with the nature of humanity.

Apart from various topics above, Hilmy in his article identified several characteristics on the application of the moderation concept in the context of Indonesian Islam. They include; 1) non-violent ideology in spreading or preaching Islam; 2) adopting a modern way of life with all its derivatives, including science and technology, democracy, human rights and so on; 3) the use of rational thinking; 4) a contextual approach to understanding Islam, and; 5) the use of *ijtihad* (intellectual work to make legal opinions when there found no explicit justification from the Qur'an and Hadith). Those five characteristics can be expanded into several others as tolerance, harmony, and cooperation between or among religious groups. He also added that the concept of Islamic moderation has a wider scope and more general meaning so that its use will suit

⁸⁰ Youcef Sai, "Teaching Qur'an in Irish Muslim Schools – Curriculum, Approaches, Perspectives and Implications," *British Journal of Religious Education* 40, no. 2 (May 4, 2017): 1, <https://doi.org/10.1080/01416200.2016.1269723>.

various situations and not only to a single situation.⁸¹ In other words, the concept of Islamic moderation should be seen within a wider scope and more general meaning so that the user will suit various situations and not focus on only a single situation.⁸²

Conclusion

Islamic moderation is characteristic of Indonesian Muslims and has been examined by history. Mainstreaming Islamic moderation values in the Islamic education curriculum in Indonesia has become very important due to the emergence of concerns about the strengthening of the extremist, intolerant and radicalism-terrorism movements in several educational institutions. The mainstreaming of Islamic moderation needs to be developed into a more comprehensive study to reform the Islamic education curriculum. The construction of curriculum development is explored from the principles of moderation and developed integrally in Islamic education teaching materials. Understanding the Islamic moderation values as a moderate concept of understanding religion has become the basic capital informing the harmony Islamic community. A good Islamic educational system is a solution effort in preventing the expansion of radicalism.

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⁸¹ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (2013): 28, <https://doi.org/10.15642/JIIS.2013.7.1.24-48>.

⁸² Wan Kamal Mujani, Ermy Azziaty Rozali, and Nor Jamaniah Zakaria, "The Wasatiyyah (Moderation) Concept: Its Implementation In Malaysia," *Mediterranean Journal of Social Sciences*, MCSER Publishing 6, no. 4 (2015): 67, <https://doi.org/10.5901/mjss.2015.v6n4s2p66..>

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