



Formation of Religious Moderation Behavior of Students

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ABSTRACT

Religious moderation is a balanced, tolerant and non-extreme religious attitude, which is very important to instill in students from an early age. SMP Negeri I Barumun Tengah is one of the schools that runs an independent curriculum in the learning process of Islamic Religious Education. SMP Negeri I Barumun Tengah has students who have different backgrounds, both in terms of economy and religion. But students at SMP Negeri I have an attitude of helping each other and respecting each other. This study aims to analyze how the independent curriculum of Islamic Religious Education contributes to shaping the religious moderation behavior of students at SMP Negeri I Barumun Tengah. The formulation of the problem in this study is how is the process of preparing the Independent Curriculum for Islamic Religious Education at SMP Negeri I Barumun Tengah and what is the content of the values of religious moderation in the Independent Curriculum for Islamic Religious Education at SMP Negeri I Barumun Tengah. This study uses qualitative research methods. Data were collected using observation methods and in-depth interviews with Islamic Religious Education teachers as well as documentation of curriculum tools and learning activities. The results of the study show that the process of preparing the independent curriculum for Islamic Religious Education at SMP Negeri I Barumun Tengah goes through five stages, namely needs analysis, adjustment of learning outcomes, preparation of teaching modules, coordination with school principals and MGMP, as well as implementation and evaluation. The values of religious moderation, namely tolerance, national commitment, anti-violence, accommodating to local culture, tawassuh (taking the middle path), tawazun (continuous), i'hindi (upright and straight), musawah (egalitarian), and shura (deliberation) have been contained in the independent curriculum of Islamic Religious Education at SMP Negeri I Barumun Tengah.

Keyword: Curriculum; Islamic Religious Education; Religious Moderation Behavior.

INTRODUCTION

Islamic Religious Education is an educational program that seeks to instill Islamic values through the process of education and coaching so that students have the ability to understand and practice the teachings of Islam in daily life.¹ Islamic religious education is also a conscious effort to prepare students to believe, understand, live, and practice Islamic religious values through guidance and teaching activities or exercises by paying attention to the guidance to respect other religions.² The purpose of Islamic Religious Education is to make students a Muslim who believes and is devoted to Allah SWT, has quality and noble character and lives in

¹ Muhammad Umair Khan Usman dkk., "Fostering islamic personality students through the role of islamic religious education teachers," *At-Tadzkir: Islamic Education Journal* 3, no. 1 (2024): 15–25.

² Mohammad Abu Hanif, "Effectiveness of Teaching-Learning Activities of Religious and Moral Education at Secondary Level" (PhD Thesis, \copyright University of Dhaka, 2024), <http://reposit.library.du.ac.bd:8080/xmlui/handle/123456789/3024>.

accordance with the teachings of Islam in order to get happiness in this world and in the hereafter.

Islamic religious education is very important and has great potential for the application of religious moderation values in the educational environment of the Republic of Indonesia which has the largest Muslim population.³ Religious moderation can be seen as a way of view, attitude, and behavior that always takes a position in the midst of always acting fairly and not extreme against religious behavior.⁴ Religious moderation can also be interpreted as the best and is balanced and mediated between good and bad.⁵ Religious moderation can then be seen as a view of fair attitudes and actions that always position the middle and not extreme in living religious life.⁶ Islamic religious education is also a strategic means in fostering inclusive and tolerant religious awareness. The learning process is designed not only to strengthen belief in the teachings of Islam, but also to form an attitude of mutual respect for believers of other religions. In the context of a pluralistic Indonesian state, this is very relevant and important so that the younger generation is able to coexist harmoniously in a society with diverse religious and cultural backgrounds.

In relation to the development of the nation's character, Islamic Religious Education plays a major role in internalizing the values of religious moderation.⁷ Religious moderation can be understood as a religious way of view, attitude, and practice that prioritizes balance, justice, and avoids extreme or excessive attitudes.⁸ This concept is in line with the principles of Islamic teachings that teach its people to be middle-class (*wasathiyah*), avoid excessive fanaticism, and uphold peace and tolerance.⁹ The application of religious moderation in the school environment has a strategic position in shaping the character of students, especially in instilling an anti-violent attitude.¹⁰ The implementation of these moderation values can be integrated into an inclusive educational process through curriculum adjustments, training in problem-solving skills in dealing with conflicts, and an emphasis on a middle way approach (*wasathiyah*) and dialogue between students. Thus, students are expected to be able to develop anti-radicalism attitudes, uphold peace values, have social solidarity in community life, and be able to appreciate diversity and establish harmonious relationships between religious communities.

Thus, the integration of the values of religious moderation into Islamic Religious Education in the school environment is an important step in building a generation that is not only religiously obedient, but also has moderate religious views.¹¹ Through this approach, it is hoped that students will be able to display an inclusive religious attitude, not easily provoked by radical teachings, and be able to become agents of peace in their social environment. Islamic

³ Kamaruddin Hasan dan Hamdan Juhannis, "Religious Education and Moderation: A Bibliometric Analysis," *Cogent Education* 11, no. 1 (2024): 2292885, <https://doi.org/10.1080/2331186X.2023.2292885>.

⁴ Hasan dan Juhannis, "Religious Education and Moderation."

⁵ Muhamad Baedowi dan Muhammad Riza Chamadi, "The Influence of Social Media on the Attitude of Religious Moderation among College Students," *Sinergi International Journal of Islamic Studies* 3, no. 3 (2025): 156–64.

⁶ Abdul Aziz, "Religious Moderation in a Review of Practical Fiqh," *World Journal of Islamic Learning and Teaching* 1, no. 1 (2024): 01–10.

⁷ Miftahul Huda, "Strengthening religious moderation through the core values of Islamic boarding school education," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (2024): 59–71.

⁸ Huda, "Strengthening religious moderation through the core values of Islamic boarding school education."

⁹ Ali Mustofa dan Arif Rahman Hakim, "SUFISM EDUCATION IN THE FORMATION OF MODERATE ISLAMIC ATTITUDES OF YOUTH IN URBAN MUSLIMS," *Akademika: Jurnal Pemikiran Islam* 29, no. 1 (2024): 117–30.

¹⁰ M. Suyuti Yusuf dkk., "A collaborative parent-teacher model for religious moderation education in early childhood in Indonesia," *South African Journal of Childhood Education* 15, no. 1 (2025): a1593, <https://doi.org/10.4102/sajce.v15i1.1593>.

¹¹ Idi Warsah dan Muhammad Istan, "Islamic religious education learning approach based on religious moderation," *Al-Hayat: Journal of Islamic Education* 9, no. 1 (2025): 181–99.

religious education, therefore, not only forms individual religious persons, but also builds a harmonious and tolerant social order.

Junior High School (SMP) Negeri I Barumun Tengah has students who have different backgrounds, both in terms of economics and religion. But students at Junior High School (SMP) Negeri I have an attitude of helping each other and respecting each other. From this, it is a consideration for researchers to research how the process of forming religious moderation attitudes in students at Junior High School (SMP) Negeri I Barumun Tengah. The researcher hypothesizes that the formation of students' religious moderation attitudes can be instilled through the correct educational process and having a good and correct curriculum. In this case, the curriculum that the researcher is referring to is the Islamic Religious Education curriculum taught at the State Junior High School (SMP) I Barumun Tengah. Based on this background to analyze the content of the values contained in the teaching materials, the researcher took the title of the research "Analysis of the Islamic Religious Education Curriculum in the Formation of Religious Moderation Behavior of Students in State Junior High School (SMP) I Barumun Tengah.

METHOD

This research is a qualitative research, which is a type of research conducted by observing phenomena that occur factually and analyzing them through a scientific logic approach. According to Nurul Zuriah, what is meant by qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people or actors that can be observed. Strauss and Corbin quoted by Salim and Syahrur stated that qualitative research methods are a type of research whose discovery procedures are carried out without using statistical or quantification procedures.¹² Based on the model, this research uses a naturalistic research model, showing that the implementation of this research does occur naturally, as it is in a normal situation that is not manipulated, and the conditions emphasize natural descriptions.

The subjects and informants in this study were determined using the snowball sampling technique, which involves selecting informants based on evolving information needs throughout the research process. This technique allows researchers to involve a wider range of relevant parties capable of providing the required data. With this approach, researchers do not limit the number or type of informants from the outset, but rather adapt them to the dynamics of the data in the field.¹³ In the context of this study, informants consisted of Islamic Religious Education teachers, the principal, and students at Junior High School (SMP) Negeri 1 Barumun Tengah.

The data processing and analysis techniques in this study refer to three main stages: (1) data reduction, the process of filtering and simplifying the obtained data; (2) data display, the systematic presentation of data for interpretation; and (3) conclusion drawing/verification, the process of drawing and proving conclusions and conducting ongoing verification. These three stages occurred simultaneously during the data collection process and after all data had been collected.

RESULT AND DISCUSSION

¹² Neni Hasnunidah, "Metodologi Penelitian Pendidikan," *Yogyakarta: media akademi*, 2017.

¹³ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif* (Alfabeta, 2017).

The Process of Preparing the Independent Curriculum for Islamic Religious Education

Regarding the process of preparing the independent curriculum for Islamic Religious Education at the State Junior High School (SMP) 1 Barumun Tengah, it has gone through relevant stages. The process of preparing the Independent Curriculum for Islamic Religious Education subjects at the State Junior High School (SMP) 1 Barumun Tengah has been carried out through a series of relevant and systematic stages in accordance with the principles of curriculum development. In the initial stage, Islamic Religious Education teachers together with the curriculum development team conduct mapping and analysis of the characteristics of students. This analysis includes aspects of learning needs, socio-cultural backgrounds, local potential, and individual characteristics of students.¹⁴ The results of this analysis are the basis for designing a curriculum that is contextual and relevant to the school environment.

The next stage is to adjust the Learning Outcomes (CP) set by the Ministry of Education and Culture to real conditions in the field. These adjustments include adapting to students' academic abilities, the availability of resources, and local values upheld by the school community. The goal is to ensure that the implementation of the curriculum can run effectively, meaningfully, and be able to meet learning needs holistically.

Table 1. Learning Outcomes of Islamic Religious Education

Element	Learning Outcomes
Al-Qur'an Hadith	Students understand the definition of the Qur'an and the Hadith of the Prophet and their position as a source of Islamic religious teachings. Students also understand the importance of nature and environmental conservation as an integral part of Islamic teachings. Students are also able to explain their understanding of moderate attitudes in religion. Students also understand the high scientific spirit of some great Islamic intellectuals.
Aqidah	Students delve into the six pillars of Faith.
Morals	Students explore the role of prayer activities as a form of protection for themselves from evil. Students also understand the importance of verifying information so that they avoid lies and fake news. Students also understand the definition of tolerance in the Islamic tradition based on the verses of the Qur'an and the Hadith of the Prophet. Students also began to get to know the dimensions of beauty and art in Islam, including its expressions.
Fiqh	Students understand the internalization of values in prostration and prayer, understand the concepts of <i>mu'amalah</i> , <i>riba</i> , <i>rukhsah</i> , and get to know several schools of fiqh, and provisions regarding qurbani worship.
History of Islamic Civilization	Students are able to appreciate the application of noble morals from important stories from the Umayyad, Abbasid Empire, Ottoman Turks, Shaafawi and Mughal

¹⁴ Salamat Moldalieva dkk., "Integrating sociocultural contexts in science education: comparative analysis and strategic adaptations," *Jurnal Ilmiah Ilmu Terapan Universitas Jambi* 9, no. 1 (2025): 53–70.

	as an introduction to understand the historical flow of the entry of Islam into Indonesia.
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Based on the learning outcomes (CP) of the Islamic Religious Education and Ethics Subject held at the State Junior High School (SMP) I Barumun Tengah, it can be concluded that the independent curriculum of Islamic Religious Education organized by the school can shape students' religious moderation behavior because the values of religious moderation such as tolerance, mutual respect and moderation in religion have been listed in the curriculum. Of course, with that, students are expected to be able to understand and practice the values of religious moderation in their daily lives.

Islamic Religious Education teachers at the State Junior High School (SMP) I Barumun Tengah prepare teaching modules independently by referring to the Learning Outcomes (CP) that have been set by the Ministry of Education and Culture. In the preparation process, teachers consider the integration of local wisdom values so that the teaching material is more relevant to the social and cultural context of students. In addition, the learning approach used is directed at active and participatory methods to increase student involvement in the teaching and learning process. This approach is expected to be able to create meaningful, contextual learning, and encourage students to develop a critical, reflective, and responsible attitude in understanding and practicing religious values.

Table 2. Teaching materials for Islamic Religious Education and Ethics Class VII

Ye s	Semester	Material
1	Odd	The Qur'an and Sunnah as a Guide to Life
2		Imitating the Name and Attributes of Allah for the Goodness of Life
3		Presenting Prayer and Dhikr in Life
4		Honoring Allah SWT by Submitting to His Commands
5		Damascus: The Center of Islamic Eastern Civilization (661-750 AD)
6	complete	The Universe as a Sign of the Power of Allah SWT
7		Self-Reflection and Introspection in Living Life
8		Avoiding Ghibah and Performing Tabayun
9		Ruksyah Ease from Allah SWT in Worshipping Him
10		Andalusia: The City of Islamic Civilization in the West (756-1031 AD)

Table 3. Teaching materials for Islamic Religious Education and Ethics Class VIII

Ye s	Semester	Material
1	Odd	Inspiration of the Qur'an: Preserving Nature Preserving Life
2		Believing in the Books of Allah: Becoming a Generation of Tolerant Qur'an Lovers
3		Becoming a Person with Integrity with Trust and Honesty
4		Worship with Discipline and Hope to Allah SWT and Care for Others Through Eclipse Prayer, Istisqa, and Corpse

5		Imitating Productivity in Work and the Spirit of Literacy in the Golden Age of Islam in the Era of the Abbasid Empire (750-1258 AD)
6	Complete	Inspiration of the Qur'an: The Beauty of Religion in Moderation
7		Believing in the Prophet and Messenger of Allah: Becoming a Digital Generation with Character
8		Becoming a Tolerant Generation Building Internal and Inter-Religious Harmony
9		Becoming a Trustworthy Person and Avoiding Riba in Buying and Selling and Debts and Receivables
10		Imitating the Inspiration and Contribution of Muslim Scientists During the Abbasid Period for Humanity and Civilization

After the process of preparing the teaching module was completed, Islamic Religious Education teachers at the State Junior High School (SMP) I Barumun Tengah continued the next stage by coordinating with the principal. This consultation aims to obtain input and validation of the content and learning approach in the modules that have been prepared. Furthermore, the teaching module is discussed collectively in the Subject Teacher Deliberation forum (MGMP) as a forum for teacher professionalism in improving the quality of learning. Through discussions and collaborations in MGMP, teachers can give each other feedback, refine learning designs, and align teaching strategies to suit curriculum standards and student needs.

The curriculum that has been designed by Islamic Religious Education teachers at Junior High School (SMP) Negeri I Barumun Tengah is then implemented in the learning process in the classroom. The implementation of this curriculum refers to the principles of flexibility, contextualization, and meaningful learning in accordance with the characteristics of students.¹⁵ After implementation, the curriculum is evaluated periodically to identify its effectiveness and adapt it to the learning dynamics that occur in the field. Evaluation is carried out through teacher reflection, feedback from students, and learning outcomes obtained, so that it can be the basis for continuous revision and improvement of the curriculum to achieve optimal learning goals. Based on the stages of the preparation of the Independent Curriculum which was carried out at the State Junior High School (SMP) I Barumun Tengah, it has included the stages described by Ildiawati in the book *Independent Learning Curriculum: Analysis, Implementation, Management and Evaluation*. The stages of learning planning for the independent learning curriculum consist of at least five stages. Each of the five levels has a unique growth mechanism.

Compile the Operational Curriculum of the Education Unit (KOSP) document. A compilation of all lesson plans carried out during the lesson must be made. KOSP preparation includes; Determine the learning organization, formulate vision, mission, and objectives, Review the context of educational unit privileges, develop curriculum, and provide design, evaluation, and development assistance.¹⁶ Determine the flow of learning objectives. The ATP serves as a roadmap for teachers and students to achieve CP in the final phase. ATP is produced systematically around the clock depending on the learning cycle. Review of CP documents; The description of CP becomes a competency; and so on are the systemic stages for developing ATP. Development of criteria to achieve learning objectives. Different learning objectives and teaching module procedures are used when developing standards to achieve the learning

¹⁵ Rahmat Sapaat Siregar, "Principles of Subject-Based Arabic Curriculum Development: Language Skills Integration and Contextual Relevance," *DEEP LEARNING: Journal of Educational Research* 1, no. 2 (2025): 56–67.

¹⁶ Jacqueline Kareem dkk., "Exploring the factors of learning organization in school education: the role of leadership styles, personal commitment, and organizational culture," *Central European Management Journal*, Emerald Publishing Limited, 2024, <https://www.emerald.com/cej/article/doi/10.1108/CEMJ-12-2023-0457/1248729>.

objectives of the learning units. Therefore, pay attention to the following characteristics to examine the variation in the achievement of learning objectives between one teacher and another; Learning Objectives, Learning, Evaluation, and Developing teaching modules.

One of the learning tools that a teacher must have to carry out the learning process and achieve the Learning Profile and Learning Outcomes of Pancasila is the Teaching Module.¹⁷ The flow of learning objectives is the basis for teaching modules that are arranged according to the stages of student development. The creation of learning modules has the following objectives: Students can learn independently and learn, either with or without the supervision of teachers. The role of educators in educational activities is not too dictatorial or dominant. Increased student honesty. Preparation of the Pancasila Profile Project. An interdisciplinary learning initiative called the Pancasila Student Profile Strengthening Project researches environmental issues and suggests solutions. The Pancasila Student Profile Project Guidelines are: Holistic, Student-Centered, Contextual, Exploration.

The process of preparing the Independent Curriculum for Islamic Religious Education at the State Junior High School I Barumun Tengah was carried out by involving various parties, ranging from teaching staff, schools, and local governments. This curriculum is prepared by adjusting the needs and characteristics of students, as well as accommodating the principles of freedom of learning that support the formation of the character of religious moderation. The preparation of this curriculum also involves understanding religious values that can shape students to be tolerant and open to differences, while still maintaining their respective religious identities.

Content of Religious Moderation Values in the Independent Curriculum

Tolerance is an attitude of giving space and not interfering with the rights of others to believe, express their beliefs, and express opinions, even if those beliefs and opinions are different from what we believe.¹⁸ Tolerance is the content of religious moderation values in the independent curriculum of Islamic Religious Education at the State Junior High School (SMP) I Barumun Tengah. In the teaching modules or teaching materials that are taught, it includes the discussion of tolerance. There are three materials that specifically discuss this tolerance, through the discussion of the tolerance material, students are expected to be able to understand and practice the values of tolerance in their lives.

In the teaching module or teaching material of Islamic Religious Education and Ethics that discusses tolerance is as follows: Believing in the Books of Allah: Becoming a Generation of Tolerant Qur'an Lovers, Inspiration of the Qur'an: The Beauty of Religion in Moderation, and Becoming a Tolerant Generation Building Internal and Inter-Religious Harmony Tolerance is one of the fundamental values in the concept of religious moderation which is reflected in the Independent Curriculum of Islamic Religious Education. Tolerance is understood as the attitude of giving space and respect for the rights of other individuals to believe, express, and convey their religious teachings, even if those beliefs are different from those believed by other individuals. In the context of education, this value is very important to be instilled from an early age so that students are used to living in diversity in peace and mutual respect. Thus, the Independent Curriculum not only emphasizes the cognitive aspect in the understanding of Islamic teachings, but also integrates noble religious values in affective and social aspects. Instilling the value of tolerance is a strategic part of forming students who have a moderate, inclusive character, and are able to coexist harmoniously in a multicultural society.

¹⁷ Septiana Dewi dkk., "Enhancing Pancasila Education through Differentiated Learning: The Role of E-Modules Developed with Flip PDF Professional," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 4 (2024): 4630–40.

¹⁸ Slamet Pamuji, "Interreligious Interaction in a Multicultural Society (Case Study: About Tolerance and Harmony in Indonesia)," *Journal of Noesantara Islamic Studies* 1, no. 6 (2024): 346–60.

National commitment is one of the main indicators in religious moderation that serves to assess the extent to which a person or group upholds national values in their religious practices. This commitment includes love for the homeland, respect for state symbols, and awareness of the importance of unity and unity within the framework of the Unitary State of the Republic of Indonesia (NKRI). At the State Junior High School (SMP) I Barumun Tengah, the value of national commitment has become an integral part of the Independent Curriculum of Islamic Religious Education.

The results of the analysis show that Islamic Religious Education teachers actively instill the value of national commitment not only in classroom learning activities, but also through activities outside the classroom. For example, the instilling of the value of love for the homeland is carried out through the implementation of flag ceremonies, strengthening national insights, and internalizing subject matter that emphasizes the importance of unity, diversity, and the spirit of nationalism. One of the approaches used by teachers is to associate religious material with the hadith of the Prophet Muhammad PBUH which states that "hubbul wathan minal iman" (love for the homeland is part of faith), as a form of religious legitimacy for national values. Basically, all religions are vulnerable to radicalism, therefore anti-radicalism and violence are one of the indicators of religious moderation so that religious life becomes safe from all forms of threats and violence.¹⁹ Regarding this anti-violence value, based on the results of the analysis, the researcher concluded that the independent curriculum of Islamic Religious Education at the State Junior High School (SMP) I Barumun Tengah has included these values of religious moderation.

In the teaching module or teaching material of Islamic Religious Education and Ethics taught at the State Junior High School (SMP) I Barumun Tengah, there is one meter that specifically discusses us in religion, it must be moderate, not fanatical and violent. The material is as follows: Inspiration of the Qur'an: The Beauty of Religion in Moderation. In the context of religious moderation, the value of anti-violence is an important aspect to prevent the development of radical and extreme ideas in religious life. All religions basically have the potential to be abused by certain groups to justify acts of violence, so it is necessary to strengthen anti-violence values in education, especially through the subject of Islamic Religious Education. With the integration of these values in the curriculum, it is hoped that students will not only understand Islamic teachings textually, but also contextually and applicatively, so that they will be able to carry out a peaceful religious life, inclusive, and in line with national values.

Accommodating to local culture is one of the indicators of religious moderation that has meaning to the extent to which religious understanding and practice with local traditions and culture can accept and adapt to each other without eliminating the essence of the religious teachings themselves and not shifting local traditions and culture.²⁰ From the results of the analysis conducted by the researcher, there is no material that specifically discusses it regarding the content of accommodative values for local culture. But the Islamic Religious Education teachers at the State Junior High School (SMP) I Barumun Tengah integrate the values of Islamic teachings with the local culture. The teachers accustom students to help each other to do mutual cooperation. Gotong royong is a local culture that has values that must be preserved and not forgotten. *Tawassuth* is a middle attitude or always in a position between two attitudes, which is not too far to the right or too far to the left. Regarding the value of *Tawassuth*, there is also material that is specifically discussed. In the independent curriculum of Islamic Religious

¹⁹ Isnaini Isnaini dan Ana Aniati, "Grassroots Initiative for Religious Moderation: Overcoming Radicalism in Rural," *Jurnal Islam Nusantara* 8, no. 1 (2024): 115–30.

²⁰ Isnaini dan Aniati, "Grassroots Initiative for Religious Moderation."

Education at the State Junior High School (SMP) I Barumun Tengah, it has contained *this* *tawassuth* value.

In the teaching module or teaching material of Islamic Religious Education and Ethics that specifically discusses *tawassuth* is: Inspiration of the Qur'an: The Beauty of Religion in Moderation. Being *tawazun* in his life will position himself as a servant of god and social beings, in addition to maintaining a good relationship with his god, he also maintains his relationship with fellow humans. The results of the analysis conducted by the researcher show that in the independent curriculum of Islamic Religious Educators at the State Junior High School (SMP) I Barumun Tengah there is already a content of religious moderation values about *tawazun* (Balanced). In the teaching module or teaching material of Islamic Religious Education at the State Junior High School (SMP) I Barumun Tengah has material that specifically discusses this *tawazun*. This is in accordance with the Islamic Religious Education teacher's manual, the material is: Worship with Discipline and Hope for Allah SWT and Care for Others Through Eclipse Prayer, Istisqa, and Corpses.

I'tidal can be interpreted as an attitude or action that is balanced and in line with the provisions, not justifying the wrong and not blaming the right, even when faced with certain consequences. *I'tidal* or justice in the context of religious moderation is balanced behavior by respecting and upholding the rights of others.²¹ The results of the analysis conducted by the researcher are that the independent curriculum of Islamic Religious Education at the State Junior High School I Barumun Tengah specifically does not have material that discusses the value of justice. Islamic Religious Education Teachers at Junior High School (SMP) Negeri I Barumun Tengah gave an example to students to always be fair, for example when giving punishments to students. The teacher gave an example that what is right is true and what is wrong is wrong regardless of the background of the student.

Muwashah is an equality and appreciation for fellow humans as creatures of Allah SWT, and also has a good understanding that all humans have the same dignity and dignity regardless of gender, race, or ethnicity.²² The results of the analysis carried out by the researcher are that the independent curriculum of Islamic Religious Education at the State Junior High School I Barumun Tengah specifically does not have material that discusses the value of *this muwashah*. But for the sake of this religious moderation values, Islamic Religious Education teachers at Junior High School (SMP) Negeri I Barumun Tengah build a good and open relationship with students with the aim that students can feel that they are the same and not discriminated against by their teachers.

Shura means to explain and negotiate or to ask each other and exchange opinions on a matter. In other words, if a problem or problem occurs, this can be solved by deliberation to reach a consensus.²³ The results of the analysis conducted by the researcher are that the independent curriculum of Islamic Religious Education at the State Junior High School I Barumun Tengah specifically does not have material that discusses the value of this *shura*. But for the purpose of this religious moderation values, Islamic Religious Education teachers at Junior High School (SMP) Negeri I Barumun Tengah always teach their students to conduct deliberation or consensus to make decisions. For example, students deliberate to choose who

²¹ Ade Pahrudin dkk., "Religious Moderation as a Framework for Peaceful Coexistence in Contemporary Islamic Thought," *Jurnal Fnuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan* 9, no. 1 (2025): 15–26.

²² DR MANSWAB MAHSEN ABDULRAHMAN, *ISLAMIC*, t.t., diakses 1 September 2025, https://www.researchgate.net/profile/Manswab-Abdulrahman-2/publication/378914526_ISLAMIC_THEOLOGY_AND_PRINCIPLES/links/6807bc55bfbe974b23b785ba/ISLAMIC-THEOLOGY-AND-PRINCIPLES.pdf.

²³ Mansour Mirahmadi, "Islam and deliberative democracy," *International Journal of New Political Economy* 2, no. 2 (2021): 119–43.

their class leader will be and deliberate to discuss activities related to religion. The Independent Curriculum for Islamic Religious Education at the State Junior High School I Barumun Tengah includes a number of contents that focus on the values of religious moderation, including: tolerance between religious communities, mutual respect, strengthening the understanding of religious teachings that are not extreme, and developing students' ability to live in harmony in social and religious diversity. These moderation values are reflected in the teaching materials that are integrated into learning, as well as the methods used by teachers in delivering Islamic religious material. The application of religious moderation values is expected to form students who are more open, not easily provoked by radicalization issues, and able to live an inclusive social life. Overall, the curriculum implemented at Junior High School (SMP) Negeri I Barumun Tengah has contributed positively to the formation of students' religious moderation behavior, by prioritizing a more humanist and inclusive approach in learning Islamic Religious Education.

CONCLUSION

The process of preparing the Independent Curriculum for Islamic Religious Education at the State Junior High School I Barumun Tengah was carried out by involving various parties, ranging from teaching staff, schools, and local governments. This curriculum is prepared by adjusting the needs and characteristics of students, as well as accommodating the principles of freedom of learning that support the formation of the character of religious moderation. The preparation of this curriculum also involves understanding religious values that can shape students to be tolerant and open to differences, while maintaining their respective religious identities. The process of preparing the independent curriculum for Islamic Religious Education at the State Junior High School (SMP) I Barumun Tengah is through the stages of needs analysis, adjustment of learning outcomes (CP), preparation of teaching modules, coordination with the principal and MGMP, and implementation and evaluation.

The Independent Curriculum for Islamic Religious Education at the State Junior High School I Barumun Tengah includes a number of contents that focus on the values of religious moderation, including: tolerance between religious communities, mutual respect, strengthening the understanding of religious teachings that are not extreme, and developing students' ability to live in harmony in social and religious diversity. These moderation values are reflected in the teaching materials that are integrated into learning, as well as the methods used by teachers in delivering Islamic religious material. The application of religious moderation values is expected to form students who are more open, not easily provoked by radicalization issues, and able to live an inclusive social life. Overall, the curriculum implemented at Junior High School (SMP) Negeri I Barumun Tengah has contributed positively to the formation of students' religious moderation behavior, by prioritizing a more humanist and inclusive approach in learning Islamic Religious Education.

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