

INTEGRATION OF RELIGIOUS MODERATION IN CURRICULUM DEVELOPMENT IN MAN 3 PALEMBANG

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INTEGRATION OF RELIGIOUS MODERATION IN CURRICULUM DEVELOPMENT IN MAN 3 PALEMBANG

By: Dr. Ahmad Zainuri

1 **Abstract:** This paper aims to explain the integration of religious moderation in curriculum development at MAN 3 Palembang. This issue is important because currently madrasahs have become one of the potential places to spread the ideas of religious radicalism. Religious moderation developed in the learning curriculum includes; *at-ta'aruf* (knowing each other), *at-tawassuth* (moderate), *at-tasamuh* (tolerant), *at-ta'awun* (helping each other), and *at-tawazun* (harmony).

As a qualitative research, the primary data sources are principals, vice principals for curriculum, teachers, and students of MAN 3 Palembang. The secondary data sources are all references related to the focus of this research, which are as a supporting data. Data collection techniques were captured through interview and documentation techniques. The informants of this research were recruited through the snowball technique. Data analysis was descriptive qualitative and checked the validity of the data through triangulation.

The findings of this study are that religious moderation at MAN 3 Palembang has become content in the RPP or PAI syllabus and Arabic refers to KMA 183 in 2019 as an effort to strengthen the unity of the nation and state. This is related to cognition, affection, and psychomotor, so that it gives birth to inclusive religious attitudes and behaviors and is able to counteract religious understanding that leads to radicalism in understanding religious teachings (exclusive attitude).

Keywords: religious moderation, curriculum, MAN 3 Palembang

Preliminary

Talking about religious moderation at Madrasah Aliyah Negeri (MAN) 3 Palembang is very important, so that students have a good understanding of the plurality of religious life. With this understanding, students of MAN 3 Palembang will produce religious attitudes and behaviors that are inclusive and able to counteract religious understanding that leads to radicalism in understanding religious teachings.

Based on the results of research by the Makassar City Religious Research and Development Center in 2016 on 1,100 high school/vocational high school students, it shows that there are 10% of high school students in Makassar City who agree that suicide bombings and attacks on houses of worship are acts of religious radicalism. Furthermore, there are around 60% of Muslim students who state that it is forbidden to wish Christians a Merry Christmas (Mujizatullah, (2020:49). Even in 2010, LaKIP

Jakarta has released survey results as many as 48.9% of students in the Greater Jakarta area agree with acts of radicalism (Abdul Munip, 2012: 160)

The same thing happened in Central Java and the Special Region of Yogyakarta. Research from the Research and Development of Semarang Religion on high school students in the two provinces shows that the leader of the Islamic Defenders Front (FPI) Muhammad Rizieq Shihab and the Chair of Saudi Arabia Alumni in Indonesia, Bachtiar Nasir, occupy the top rank as idol figures of a number of favorite high school students in the Special Region of Yogyakarta and Central Java. Even some high school students agree that Pancasila as the basis of the state is replaced with an Islamic basis and they prefer Muslim leaders over non-Muslims and in religious activities there is a separation between brothers and sisters (Iswidodo, 2017).

⁵ Based on the explanation above, it can be concluded that the seeds of radicalism have begun to grow among high school students. If this continues, it is not impossible that they will have a violent personality and even anarchy in the name of religion or at least the act of religious radicalism will have the support of high school students.

This kind of condition is also not impossible for the students of MAN 3 Palembang. Indeed, so far there have been no research results that show the tendency of the emergence of intolerance between religious communities and even radicalism. But this is not impossible as a result of the increasingly open space for information and communication in today's digital era.

Especially considering that the students of MAN 3 Palembang come from different cultural, ethnic and educational backgrounds in the students' families. In addition, students of MAN 3 Palembang as part of a pluralistic Indonesian social community will certainly interact with other religious people. Furthermore, the complexity of religious life is currently facing challenges and changes that are very different from previous times because the world is now entering an era of disruption, so that religious life will also experience religious disruption (Agency for ⁶ Research and Development and Training of the Ministry of Religion of the Republic of Indonesia, 2019: 18).

This is where ³ the importance of integrating religious moderation in curriculum development at MAN 3 Palembang. Religious moderation is understood as a religious attitude that is balanced between the practice of one's own religion (exclusive) and

respect for the religious practices of others with different beliefs (inclusive). This middle way in religious practice will undoubtedly prevent extreme extremes, “blind” fanaticism, and revolutionary attitudes in religion. On this basis, this paper aims to describe the integration of religious moderation in curriculum development at MAN 3 Palembang.

Research methods

⁸ This type of research is a qualitative research, where the data is based on field data (field research) to describe the integration of religious moderation in the curriculum at MAN 3 Palembang. Primary data sources are the principal, vice principal for curriculum, teachers, and students of MAN 3 Palembang. The secondary data sources are all references related to the focus of this research which are as supporting data.

Data collection techniques were captured through interview and documentation techniques. The interview method was conducted on the principal, vice principal for curriculum, teachers and students. Interviews were conducted to obtain information about the integration of religious moderation in the MAN 3 Palembang curriculum. Informants in this study were recruited through a snowball technique where the informants were obtained through a rolling process from one informant to another according to their needs with consideration, for example the informant was about the problem of this research (Nurdiani, 2014: 1110; Croether and Lauesen, 2004). (ed), 2017: 142).

In this study, ¹ data analysis was carried out from data collection until the data was written in a qualitative descriptive manner. The data was edited and compiled and confirmed with the informants (tringulization) ¹³ to check the validity of the data. The analysis uses an inductive-deductive pattern, where conclusions are reconstructed from the findings of field data. The research report uses a deductive-inductive pattern, namely general conclusions evidenced by more specific finding data.

Findings and Discussion

1. Brief Profile of MAN 3 Palembang

¹ Madrasah Aliyah Negeri (MAN) 3 Palembang is one of the educational institutions characterized by the Islamic religion which has been accredited with A+

(excellent) accreditation and since eleven years ago (2010) it has obtained ISO 9001-2008 Certificate Number QSC 00810 dated January 12, 2010 .

With the vision of "having noble character, excellence and achievement" (Profile Book of MAN 3 Palembang, (2019: 4-5), MAN 3 Palembang wishes to become one of the superior MANs and its students excel and have good character, so as to improve the quality of human resources that Islamic achievements, both academic and non-academic. By mastering science and technology based on a solid faith, MAN 3 Palembang has become one of the leading madrasa aliyah in South Sumatra.

As a favorite madrasah aliyah, MAN 3 Palembang has become the target of parents to send their children to Islamic educational institutions. Currently the number of students who are educated at this educational institution is more than 1000 people with different socio-cultural and socio-economic backgrounds. In line with this vision, the tagline of MAN 3 Palembang is BAQA=Brain, Attitude, Quality, Achievement (<https://man3plg.sch.id/website/>. Accessed on April 1, 2021).

What's interesting about MAN 3 Palembang in its education program is that there are students who "stay" at the Al-Ihsan Islamic Boarding School MAN3 during their study. This "boarding school" program is specifically for student X grade, where the students are required to memorize the Qur'an (hafidz / hafidzah) with scheduled activities 2 times a week supervised by their respective coaches. During one year of "modification" students are required to memorize the 30th juz of the Qur'an and not a few can memorize up to 3 juz and at the end of the school year they will be graduated like hafidz graduation. This kind of activity is very good, because students are not only equipped with mastery of modern science and technology, but also train them to become hafidz and hafidzah.

In addition to the tahfidz al-Qur'an program, at MAN 3 Palembang there are also Arabic language education programs, tool science (*barzanji*, *tahlil*, and funeral management), *hadroh* art, and *muhadoroh*. For regular education, there are also science programs, social studies programs, religion, credits, and Cambridge. For Intra and Extracurricular, there are OSIDA, Scouts, *Paskibraka*, Robotics, KIR, Mathematics Olympiad Club, Chemistry Olympiad Club, Biology Olympiad Club, Physics Olympiad Club, Economic Olympiad Club, Geography Olympiad Club, Islamic Art Studio, Group

Band, Adiwiyata, PMR , Nasyid, Journalism and photography, drum band and sports club (Profile Book of MAN 3 Palembang, (2019: 5).

2. The Importance of Religious Moderation

Since the launch of the book "Religious Moderation" on October 18, 2019 by the Research and Development Center for Religious Guidance and Religious Services, the Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia, since then the discourse on religious moderation has continued to roll and has even become a subject of study among academics and continues to be narrated by the Ministry of Religion. RI.

The root of the word moderation is adopted from Latin, namely; *moderatio* which means "medium" (no more and no less). The word can also mean self-control from excess and deficiency (Oxford Learner's Dictionaries, <http://oxfordlearnersdictionaries.com>). In the Big Indonesian Dictionary (KBBI), the word moderation is defined into two meanings, namely reducing violence and avoiding extremes (Big Indonesian Dictionary, <https://kbbi.kemdikbud.go.id/entri/moderation>).

In Arabic rules, moderation is better known as *al-Wasath* or *Wasathiyah* (Wahab, 2019: 194). There are similarities in meaning between the words *tawassuth* (middle), *ta'adul* (fair), and *tawazun* (balanced). On the basis of these very close or even identical meanings, the three expressions can be combined into "*wasathiyah*" (Muhajir, 2018: 1). *Wasathiyah* means a middle ground or balance between two different or opposite things (Muhajir, 2018: 4-5).

In Afifuddin Muhajir's view, moderate Islam (*wasathiyah*) is a method or approach in contextualizing Islam in the midst of global civilization. In other languages, moderate Islam is the actualization of Islam *rahmatan lil 'alamin* (Muhajir, 2018: 1-2). The perspective in moderate Islam is to emphasize the importance of a flexible approach to Islamic law and reject the rigidity of the interpretation of the Qur'an. Khaled Abou el-Fadl argues, that the term moderate refers to the texts of the Qur'an which always command to be a moderate people, also in the traditions of the Prophet Muhammad it has been narrated that the habit of the Prophet Muhammad who always chose the middle way (moderate) when faced with two extreme choices (El-Fadl, 2005: 27-28).

Furthermore, according to Abou el-Fadl, moderate Islam is a Muslim who is firm in his stance on the religion of Islam (strong faith), respects the worship of others to God even though their religion is different, and has a strong belief that Islam is a religion that is relevant to the times, both in the past, present and future (all ages). In the form of that belief, moderate Islam adopts past achievements, then it is drawn to the present and implemented according to the current context, so that it can be a solution to the problems that are currently happening (Wahyudi, 2011: 81-82).

Based on the explanation above, it can be emphasized that religious moderation is very important in the life of the Indonesian people, especially the pluralistic people of the South Sumatra region. One of the important arguments for the presence of religious moderation is the fact that Indonesian society is very plural and multicultural, consisting of various tribes, ethnicities, religions, languages, and cultures. Diversity necessitates differences, and each difference has the potential to create friction or conflict, which can lead to imbalance. Religious moderation exists to create a balance in religious life. A balance is very necessary because naturally God creates everything in this world in pairs (Agency for Research and Development and Training of the Ministry of Religion of the Republic of Indonesia, 2019: 55).

Religious moderation keeps religious teachings from being trapped in one extreme, either extreme right or left. As a pluralistic and multicultural nation, Indonesia has shown an exemplary balance. Although Islam is the majority religion, the state has balanced the interests of people of other religions. This can be seen, among other things, by setting national holidays based on holidays of all religions, from Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism.

Various cultural rituals rooted in traditions, customs, and local wisdom is also widely preserved, in order to maintain harmony and balance. The role of the state in maintaining this balance is very important, because it will greatly determine the creation of moderation, one of the pillars of which is justice. Each religious community believes in and obeys the main teachings of their religion, but is still able to dialogue and cooperate with others. We even know that different religious figures can unite against colonialism, and be firm in a common agreement not to separate religion from the state ideology, Pancasila. Herein lays the importance of religious moderation as a very valuable social capital in creating inter-religious harmony.

3. Religious Moderation at Madrasah Aliyah

One of the potential places to spread embryos of religious radicalism is educational institutions (madrasas/schools). There have been many research results that explain this. The Ma'rif Institute, for example, in 2017 released research results stating that educational institutions (schools) have allegedly been penetrated by this ideology of radicalism in several ways, including: a). Through textbooks that are "allegedly" contain material of intolerance; b). Through **the teaching and learning process in the** classroom by **the** teacher; c). Provision **of** students by alumni during student activities whose instructors are from outside the school concerned who "may" belong to certain radical groups; and D). Not strong policies of principals / foundations prevent the entry of the influence of radicalism (Fanani, Ahmad Fuad, 2013). In addition, with the increasingly open flow of information and communication at this time, it is not impossible for students to be "exposed" to radicalism through salafi social media which tends to be exclusive.

Madrasah Aliyah (MA) is an educational institution that is characterized by the Islamic religion, in accordance **with the Minister of Religion of the Republic of Indonesia** No. 90/2013, Article 1 point 6 states that;

"Madrasah Aliyah, hereinafter abbreviated as MA, is a formal education unit that organizes general education with the peculiarities of the Islamic religion at the secondary education level as a continuation of Junior High School, MTs, or other equivalent forms, recognized as equal or equivalent to Junior High School or MTs".

Here, the MA is included in educational institutions with the characteristics of the Islamic religion equivalent to the education level of General High School (SMU) or Special High School (SMK) which aims to make students believe and fear Allah, have noble character, master science and technology and ready to enter a higher level of education or enter the world of work. That is, Islamic educational institutions are important to equip students with abilities in the field of Islamic knowledge and professional skills in general knowledge (Marno and Triyo Supriyanto, 2008:72). In line with the tagline, "great madrasah with dignity" requires MA students to be of good quality, both academic and non-academic and have strong character which is reflected in good behavior (*akhlak al-karimah*).

In educational institutions that are characterized by Islam, the content of Islamic religious education, both related to faith and piety, morals and worship of Allah SWT, is instilled in students (Al-Munawar, 2003: 28). The content of Islamic religious education is certainly sourced from the basic teachings of Islam contained in the Koran and Hadith (As-Sunnah) requiring interpretation in the present context. When the process of shallow and narrow interpretation is not impossible, it causes the birth of radicalism and exclusive thinking (Maksum, 2011: 5). The emergence of truth claims is no longer universal, belonging to all religions, but is considered to only belong to that group. This gives birth to an attitude of assuming the religion of others is wrong. With the monopoly of truth often leads to acts of "violence" in the name of religion. The doctrine of jihad is often misunderstood narrowly and becomes the justification for this radical group to commit acts of violence (Munawar-Rahman, 2010: 492-494).

This condition is also exacerbated by the existence of religious education textbooks that contain intolerance. Based on research by the Center for Islamic and Community Studies (PPMI) of UIN Syarif Hidayatullah Jakarta in 2016, it was still found that there were textbooks in schools that contained intolerance and did not prioritize dialogue. For example, the practice of tahlilan and grave pilgrimage with perojatif stigma. Likewise, the description of the concept of hypocrisy or infidelity is still explained in the context of the time of the Prophet Muhammad, which was political and had to be fought or killed. This was left without any clarification from the publishers and compilers (Rochmad, 2012: 109). Textbooks that contain the ideology of intolerance will in turn give birth to exclusive thoughts for students in MA.

No less important is the role of the teacher in MA. As the front line of education, whatever subjects he teaches at MA, he should fully understand his duties and responsibilities as educators. However, sometimes there are "unscrupulous" teachers who actually influence the thinking of students who tend to be "anti-tolerant" to other religions or ethnicities. For example, there are "unscrupulous" teachers who say that Pancasila is a human product that is not "mandatory" to be obeyed or the assumption that certain ethnic groups are infidels and will go to hell, and other expressions that are discordant against religious tolerance or living in harmony with differences.

It is important to build a critical attitude of MA students towards thoughts that deviate from what should be taught, so that students dare to refute if they are not in

accordance with their conscience. The school culture in the MA needs to provide educative efforts that are directed at instilling the values of tolerance and togetherness among MA students, both related to differences in religion, race, ethnicity, culture, and so on, so that later MA students are able and/or or can live together in differences and have the awareness to coexist peacefully (Prihatin, 2020:146).

4. Moderation of Religion in the Curriculum at MAN 3 Palembang

MAN 3 Palembang as one of the Leading Madrasah Aliyah in South Sumatra has received an ISO 9001-2008 Certificate and on November 16, 2010 has received an A+ Accreditation title. As a leading madrasa, MAN Palembang plays an important role in building religious moderation which is implemented in the basic framework of the curriculum. In building moderation in madrasah aliyah, including MAN 3 Palembang, there are several principles, namely; 1). Universal principle. In this principle all religions have universal truths, such as the values of honesty, justice and equality; and 2). The principle of balance as the basis for coexistence in differences, be it ethnicity, gender, interests and talents (Arifin and Aziz, 2019: 559–568).

More specifically, religious moderation developed in the design of the learning curriculum includes several main points, namely; *at-ta'aruf* (knowing each other), *at-tawassuth* (moderate), *at-tasamuh* (tolerant), *at-ta'awun* (helping each other), and *at-tawazun* (harmony) (Ni'mah, 2020: 6- 7). This refers to the five work cultures developed at Madrasah Aliyah, namely; exemplary, responsibility, innovation, professionalism, and integrity (Mujizatullah, 2020: 53-54). All of this must be instilled in students through habituation as a school culture with the 3 S (Smile, Greetings, and Greetings) regardless of ethnicity, race, gender, and background in family life.

In teaching and learning activities that are intracurricular, the religious moderation is appearing in the subjects of the Qur'an and Hadith. In the discussion of Surah al-Hujurat verse 13, humans are ordered to know each other because of the plurality of tribes, languages, cultures, religions and including gender differences. This verse also emphasizes the need to live a life of tolerance because of differences in sects and mutual help in matters of goodness (Wwc.WakaKesiswaan, Rahmawati/120921). Living with tolerance and respect for others is very important to maintain friendship (Wwc. Bimo, XII IPA/100921).

Meanwhile in the subject of al-Hadith there is a hadith that is discussed, for example "You are a leader who will be responsible for your leadership". A leader must have a responsible and democratic spirit and must be fair to a group of people and understand the plurality of society (Wwc. Waka Aida/120921). Whatever a leader does, in the end, he will be held accountable in the hereafter, before Allah SWT (Wwc. Hartawibawa, XII IPA/100921).

Likewise, in the subjects of faith-morals. Religious moderation in this lesson requires students to have an understanding of the plurality of theological schools in Islam and students are able to apply commendable morals in classroom culture and school culture. "In the creed lesson there is a discussion of various theological schools in Islam. Here students learn the various schools of theology so that they are more tolerant and understand that there are many theological schools. So don't slander one another's theology" (Wwc. Guru. Sri Wahyuni/120921/ Wwc. Guru. Dewi Ratna/120921).

Likewise with regard to Fiqh subjects which contain knowledge about student diversity, especially with regard to *amaliyah* and *mu'amalah*. *Amaliyah* and *mu'amalah* in the teachings of Fiqh are very diverse, thus equipping students with a pluralistic understanding of the flow. This understanding is important so that students do not think that their "self" is the most correct, while other people's *amaliyah* and *mu'amalah* are wrong. "Understanding each other and regarding the *amaliyah shari'ah* and *mu'amalah* of various schools of thought" (Wwc. Guru. Umayyah/120921). "In the subject of Fiqh we are introduced to various schools of thought. So we discuss the opinions of the various schools of thought regarding an Islamic law" (M. Afif Budiyan Y, X IPA 7/100921).

These are just a few examples of subjects at MAN 3 Palembang in relation to religious moderation. In FY 2020/2021, MAN 3 Palembang used the PAI curriculum and Arabic which refers to the Decree of the Minister of Religion or KMA 183 of 2019 as an ⁵ effort to strengthen the unity of the nation and state. The materials for jihad, caliphate, and religious moderation are given in an integrated manner, so that students of MAN 3 Palembang get correct literacy about these three materials in the study of Islamic civilization. ¹⁵ It is important to note that religious moderation is important to be ¹⁸ integrated with the curriculum, especially in the Learning Implementation Plan (RPP) in

each subject which contains four pillars of religious moderation, namely "national commitment, tolerance, anti-violence, and accommodating to local culture" (Ministry of Religion of the Republic of Indonesia). , 2019: 15-19). This is in an effort so that every teacher can internalize this attitude in students, so that it becomes a habit in their daily lives.

According to Yulianto (2020: 120) strengthening religious moderation should be done through class culture and school culture. Even Abdillah (2018) emphasized that religious moderation in MA can be done through the teaching and learning process in the classroom as an inseparable part of the lesson plans and syllabus, so that later it is expected in the daily lives of students. In other words, religious moderation at MAN 3 Palembang is a content in the lesson plans, which are related to cognition, affection, and psychomotor.

Of course in the future, religious moderation will not only be integrated into the curriculum at MAN 3 Palembang, both intra and extra-curricular, but it is necessary to think about forming a special unit (whether it's an institution or the like) that can develop various programs for the academic community of MAN Palembang. With this special unit or institution, religious moderation has become the collective responsibility of madrasa residents. Within the institution, various workshops, research, discussions, and publications can be conducted.

Conclusion

Based on the description above, it can be concluded that currently madrasas have become one of the potential places to spread the ideas of religious radicalism. Therefore, it is important to develop religious moderation in the design of the learning curriculum, which includes several main points, namely; at-ta'aruf (to know each other), at-tawassuth (moderate), at-tasamuh (tolerant), at-ta'awun (please help), and at-tawazun (harmony) which refer to the five work cultures developed in Indonesia. Madrasah Aliyah, namely; exemplary, responsibility, innovation, professionalism, and integrity.

Religious moderation at MAN 3 Palembang has become a content in the lesson plan or syllabus, which is related to cognition, affection, and psychomotor, so that it gives birth to inclusive religious attitudes and behaviors and is able to counteract religious understanding that leads to radicalism in understanding religious teachings

(exclusive attitude).). In the future, religious moderation will not only be integrated into the curriculum at MAN 3 Palembang, both intra and extra-curricular, but it is necessary to think about forming a special unit (whether it be an institution or the like) that can develop various programs for the academic community of MAN Palembang.

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