

Learning Plan of Moderate Islamic Religious Education in Higher Education

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Abstract

This article aims to describe and determine the planning of moderate PAI learning at Unisma College and the University of Muhammadiyah Malang. The research method used is qualitative with a case study approach (multi-site design). The results of this article are: The lecturers adhere to the curriculum and syllabus books used to create lecture program units (SAP). Learning planning must include how to implement and evaluate thoroughly and contain moderate Islamic values.

Keywords: Learning Planning, Islamic Moderation, NU and Muhammadiyah

Abstrak

Artikel ini bertujuan untuk mendeskripsikan dan mengetahui perencanaan pembelajaran PAI moderat di Perguruan Tinggi Unisma dan Universitas Muhammadiyah Malang. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan studi kasus (desain multi situs). Hasil dari artikel ini adalah: Para dosen berpegang buku kurikulum dan silabus yang digunakan untuk membuat satuan acara perkuliahan (SAP). Perencanaan pembelajaran harus memuat bagaimana pelaksanaan dan evaluasi secara menyeluruh serta memuat nilai-nilai Islam moderat.

Kata Kunci: Perencanaan Pembelajaran, Islam Moderat, NU dan Muhammadiyah.

INTRODUCTION.

Radicalism in higher education must be prevented as early as possible so that it does not become fertile and disturb the community.¹ One way is to strengthen moderate Islamic education on campus. This can be seen from the two major Islamic organizations in Indonesia which are persistent in teaching moderate Islam, namely Muhammadiyah with its tajdid and

¹ Toto Suharto, "Indonesianisasi Islam: Penguatan Islam Moderat Dalam Lembaga Pendidikan Islam Di Indonesia," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 1 (24 Mei 2017): 155–78, <https://doi.org/10.21154/altahrir.v17i1.803>.

Nahdlatul Ulama` with "moderate Islam/*tasamub*."² The two large organizations internalize moderate understanding through education, namely from elementary to tertiary education.³

Moderate Islam is taught in universities on the NU and Muhammadiyah campuses with their own characteristics. Like NU at Unisama Malang Higher Education with multicultural Islamic jargon, it forbids female students from wearing the veil. It will fully guide students to be moderate by including aswaja courses every semester and controlling every religious activity.⁴ Whereas in Muhammadiyah universities such as UMM (University of Muhammadiyah Malang) with the jargon "progressive Islam" using an integrated strategy in the curriculum, promoting a moderate campus culture, and controlling PAI teaching materials as providing direction and guidance to each PAI lecturer to teach moderation. From some of the problems mentioned above and strengthened by the research context, the researcher is interested in researching this problem with the title "moderate Islamic education in universities (reference Unisma Malang and Muhammadiyah University Malang).⁵

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² Zakiya Darajat, "Muhammadiyah Dan NU: Penjaga Moderatisme Islam Di Indonesia," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 1, no. 1 (30 Januari 2017): 79–94, <https://doi.org/10.21009/hayula.001.1.05>.

³ Toto Suharto, "Gagasan Pendidikan Muhammadiyah dan NU sebagai Potret Pendidikan Islam Moderat di Indonesia," *Islamica: jurnal studi keislaman* 9, no. 1 (23 September 2015): 81–109, <https://doi.org/10.15642/islamica.2014.9.1.81-109>.

⁴ Khoirul Anwar, "Pancasila Village, Multicultural Education and Moderation of Diversity in Indonesia," *Nazhbruna: Jurnal Pendidikan Islam* 4, no. 2 (13 Juni 2021): 221–34, <https://doi.org/10.31538/nzh.v4i2.1238>; Hasse Jubba dkk., "The contestation between conservative and moderate Muslims in promoting Islamic moderatism in Indonesia," *Cogent Social Sciences* 8, no. 1 (31 Desember 2022): 2116162, <https://doi.org/10.1080/23311886.2022.2116162>; Gunawan Widjaja dkk., "Anti-Radicalism Islamic Education Strategy in Islamic Boarding Schools," *Jurnal Pendidikan Islam Indonesia* 6, no. 2 (15 April 2022): 74–85, <https://doi.org/10.35316/jpii.v6i2.405>.

⁵ Alexander R Arifianto, "Islam with Progress: Muhammadiyah and Moderation in Islam," *Nanyang Technological University*, 2021, 4; Zakiyuddin Baidhaw, "The Muhammadiyah's Promotion of Moderation," *American Journal of Islam and Society* 32, no. 3 (1 Juli 2015): 69–91, <https://doi.org/10.35632/ajis.v32i3.271>; Abd Basir dan Abdul Rahman, "Internalization of Religious Values in The Islam Program Teacher's Family Education of High School and High Vocational School Muhammadiyah Banjarmasin," *Nazhbruna: Jurnal Pendidikan Islam* 3, no. 2 (12 Juli 2020): 180–90, <https://doi.org/10.31538/nzh.v3i2.624>.

⁶ Ari Kartiko dkk., "Aswaja Ke-Nuan-Based Islamic Moderate Education as a Radicalism Strategy," *Al-Afkar, Journal For Islamic Studies* 3, no. 2, July (8 Oktober 2020): 88–101, https://doi.org/10.31943/afkar_journal.v3i2.98; Ade Arip Ardiansyah dan Mohamad Erihadiana, "Strengthening Religious Moderation as A Hidden Curriculum in Islamic Religious Universities in Indonesia," *Nazhbruna: Jurnal Pendidikan Islam* 5, no. 1 (11 Februari 2022): 109–22, <https://doi.org/10.31538/nzh.v5i1.1965>.

interested in researching this problem with the title "moderate Islamic education in universities (reference Unisma Malang and Muhammadiyah University Malang).⁷

The description above made the researcher interested in further researching Islamic higher education institutions which are under Moderate Islamic organizations, namely: first, at the University of Muhammadiyah Malang (hereinafter referred to as UMM) a very large and advanced private public university in East Java, especially the area around Malang, under a large and moderate Islamic organization namely Muhammadiyah. Second, the Islamic University of Malang (hereinafter referred to as UNISMA) is a private public university that is also large and advanced around Malang, especially in its multicultural-based education, under the moderate and Islamic organization, namely Nahdlatul Ulama (NU).

METHOD

This article uses a type of qualitative research with a case study approach. The case in this study is about Unisma Malang which has the jargon of multicultural education with a background of NU and Muhammadiyah with the Islamic jargon *Tajdid amar maruf anbi mungkar* which applies moderate Islamic education. This research is focused on long-field processes to produce accurate data. Social research like this theme is suitable for using qualitative types because it prioritizes process and is natural. This research has been conducted at the Islamic University of Malang (UNISMA) and the University of Muhammadiyah Malang with informants from PAI lecturers and several students. Because the research data is in the form of qualitative data (among other things in the form of statements, symptoms, and nonverbal actions that can be recorded by sentence descriptions or by pictures), there are three flows of activities that can be carried out simultaneously, namely: 1) data reduction, 2) data presentation 3) conclusion drawing and verification.

RESULTS AND DISCUSSION

Moderate PAI Learning Planning in Higher Education

There are several uniqueness that exists at UMM and UNISMA, so it is interesting to study, especially regarding the formation of moderate Muslims. First, lately, many radical Muslims have emerged, especially among students, but it is different from UMM and UNISMA students or alumni who always act as moderate Muslims in various fields. This is none other because in learning he always adheres to the ideology of each organization which is classified as moderate, namely Muhammadiyah and Nahdlatul Ulama. Second, tens of thousands of students at the two universities consist of various ethnicities, races, and non-Muslim students, all studying peacefully without isolating minorities.⁸ This shows the

⁷ Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (2019): 323–48; Zainuddin Syarif dan Abd Hannan, "Kearifan Lokal Pesantren Sebagai Bangunan Ideal Moderasi Islam Masyarakat Madura," *Islamica: Jurnal Studi Keislaman* 14, no. 2 (1 Maret 2020): 220–40, <https://doi.org/10.15642/islamica.2020.14.2.220-240>.

⁸ Muhamad Arif, "Revitalisasi Pendidikan Aswaja an Nahdliyah (Ke-Nu-an) Dalam Menangkal Faham Radikalisme Di Smk Al-Azhar Menganti Gresik," *J-PAI: Jurnal Pendidikan Agama Islam* 5, no. 1 (30 Desember 2018), <https://doi.org/10.18860/jpai.v5i1.6052>; Faris Khoirul Anam, Moh Padil, dan Mokhammad Yahya, "Building Ahlus-Sunnah Wal-Jamaah an-Nahdliyah Character as the Pillar of Islamic Moderation in Islamic Boarding School," *Buletin Al-Turas* 27, no. 2 (31 Juli 2021): 249–64, <https://doi.org/10.15408/bat.v27i2.20062>; Ahmad Saefudin dan Al Fatihah Al Fatihah, "Islamic Moderation Through Education Characters of Aswaja An-

inculcation of a moderate attitude among students at the two universities. Third, UMM has specific Islamic religious education learning in shaping students to become moderate Muslims as explained by the head of the Islamic and Muhammadiyah affairs as follows:⁹

“UMM is a campus that has been around for quite a long time with students reaching tens of thousands, related to UMM's efforts to make students able to be moderate or anti-radicalism by incorporating Al Islam and Kemuhammadiyah courses in each department which are carried out until semester 4 as well as the Personality and Leadership Formation Program (P2KK)) and many more supporting activities.”¹⁰

This explanation shows the integration of Islamic religious education with Muhammadiyah so that the name of the AIK (al Islam and Muhammadiyah) course appears. The curriculum designed in it seeks to incorporate the moderate understanding promoted by the Muhammadiyah organization into PAI material. Whereas at UNISMA there are also PAI courses which cover Ahl sunnah wa al jamā'ah, namely the moderate Muslim ideology owned by Nahdlatul Ulama. As explained by Mr. Ali Ashari as the head of the Islamic and religious affairs section, the following:

“UNISMA is a campus that has a background in the Nahdlatul Ulama organization which adheres to the Ahl sunnah wa al jamā'ah aqidah in an effort to educate students who are knowledgeable, have noble character, are anti-radicalism and are inclusive, so we developed an Islamic Religious Education curriculum by incorporating material on Islamic Education and Studies. Multicultural, more religious activities as an effort to make students moderate such as mastermaba, halaqoh diniyah, aswaja training.”¹¹

Not much different from UMM, as an effort to form moderate Muslim cadres, Islamic Religious Education at UNISMA integrates with moderate understanding promoted by Nahdlatul Ulama as its oversight organization, namely Islam Ahl sunnah wa al jama'ah. Some of the uniqueness of the above strengthens the reasons for researchers to do more research on UMM and UNISMA, especially on PAI learning in forming moderate Muslims. Islamic Religious Education (PAI) is a designation given to one of the subjects that must be studied by Muslim students and explains it at a certain level.¹² According to Ahmad Tafsir, Islamic Religious Education (PAI) means the field of Islamic study.¹³

Islamic Religious Education (PAI) is an effort that is more specifically emphasized to develop the natural diversity of the subject of students so that they can better understand,

Nahdliyyah,” *Nazhbruna: Jurnal Pendidikan Islam* 3, no. 2 (12 Juli 2020): 160–79, <https://doi.org/10.31538/nzh.v3i2.594>.

⁹ Basir dan Rahman, “Internalization of Religious Values in The Islam Program Teacher’s Family Education of High School and High Vocational School Muhammadiyah Banjarmasin.”

¹⁰ Wawancara dengan sholahuddin salah satu ketua prodi dan dosen di UMM pada senin 21 Mei 2018

¹¹ Hasil wawancara dengan Bapak Dr. Ali Ashari, pada tanggal 23 Oktober 2018 jam 01.00-01.30 di Ruang LPIK

¹² H. M. Chabib Thoha, *Metodologi Pengajaran Agama*, (Yogyakarta: Pustaka Pehar, 1999), hlm.4.

¹³ Ahmad Tafsir, *Metodologi Pengajaran Agama Islam*, (Bandung: PT. Remma Rosda Karya, 1995), hlm.8

appreciate and practice Islamic teachings.¹⁴ In addition, PAI is not just a business process of transferring knowledge or religious norms but also trying to realize physical and spiritual manifestations in students so that later they become generations who have noble character, character, and personalities as well as a complete Muslim personality.¹⁵

From the theory of the concept of PAI learning above, it can be concluded that learning PAI in forming moderate Muslims is not limited to the form of a course, more than that as the results of this study at UMM and UNISMA there are several forms of PAI learning such as the Personality and Leadership Formation Program (P2KK) in UMM. This activity is not only realized in the context of transferring Islamic religious knowledge or religious norms and rules but in it there is a habit of carrying out the obligations and sunnahs as a Muslim, cultivating the heart and feelings so that a mutually beneficial social spirit grows such as a sense of responsibility, empathy, attention among friends, love, respect for lecturers and older people and more so that they grow and develop as noble individuals, personal piety to God of the universe, social piety among humans as a provision for students after graduating from college.¹⁶

It is no different from the New Student Transformation Period (Mastermaba) at UNISMA even though it is not a boarding system but the implementation time is longer, which is approximately six months. Just as P2KK at UMM formed Personality and Leadership, the Mastermaba at UNISMA formed a Scientific, Islamic and Indonesian character. The two activities of P2KK and Mastermaba were more than enough in the process of forming moderate Muslim students at both universities. Still, the question was whether these two activities included PAI learning. PAI is not just a process of trying to transfer knowledge or religious norms but also trying to realize physical and spiritual manifestations in students so that later they become generations who have a noble character, character, and personalities as well as a complete Muslim personality.¹⁷

If you stick to the understanding conveyed by Ahmad Tafseer that PAI is only limited to the name of the field of Islamic study, then this is very narrow and not relevant to research findings at UMM. The findings stated that there were no fields of study or PAI courses at UMM, only Islam and Kemuhammadiyah (AIK). This subject should also be included in the PAI definition because it also contains teaching material on Islamic norms and laws, only

¹⁴ Ahmad Sodikin dan Muhammad Anas Ma'arif, "Penerapan Nilai Islam Moderat Dalam Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 19, no. 2 (27 Agustus 2021): 188–203, <https://doi.org/10.32729/edukasi.v19i2.702>; Mirzon Daheri, "Religious Moderation, Inclusive, and Global Citizenship as New Directions for Islamic Religious Education in Madrasah," *Nazhru: Jurnal Pendidikan Islam* 5, no. 1 (10 Februari 2022): 64–77, <https://doi.org/10.31538/nzh.v5i1.1853>.

¹⁵ Harry Y. Guntrip, *Personality Structure and Human Interaction: The Developing Synthesis of Psychodynamic Theory* (Routledge, 2018).

¹⁶ Frank J. Lucatelli, "The Multiple Responsibilities of and within Organizations: An Interpretation of the Structure of W. Edwards Deming's Quality System Including the Correlation of Personality Roles with Quality Points," *Procedia - Social and Behavioral Sciences*, International Congress on Interdisciplinary Business and Social Sciences 2012 (ICIBSoS 2012), 65 (3 Desember 2012): 632–37, <https://doi.org/10.1016/j.sbspro.2012.11.176>; Mahmud Mahmud, Muhammad Hanif, dan Muhammad Fahmi Hidayatullah, "Character Education Strategy at Boarding School," *Nazhru: Jurnal Pendidikan Islam* 5, no. 1 (4 Februari 2022): 51–63, <https://doi.org/10.31538/nzh.v5i1.1822>.

¹⁷ C. Boeree, *Personality Theories: From Freud to Frankl* (CreateSpace Independent Publishing Platform, 2017).

with the addition of Muhammadiyah, as a hallmark of higher education or more than that as a form of higher education ideology.¹⁸

Based on the understanding conveyed by Ahmad Tafseer that PAI is only limited to the name of the field of Islamic study, this is very narrow and not relevant to research findings at UMM. The findings stated that there were no fields of study or PAI courses at UMM, only Islam and Kemuhammadiyahan (AIK). This subject should also be included in the PAI definition because the content in it also contains teaching material on Islamic norms and laws, only with the addition of Muhammadiyah, as a hallmark of higher education or more than that as a form of higher education ideology.¹⁹

More broadly, with the name AIK or Muhammadiyah-based religious learning, the content tends to be broader and neutralized from radical Islamic doctrines. More in line with the understanding of PAI according to Ahmad Tafsir, namely the Islamic Religion course at UNISMA, meaning that PAI is indeed the name of a field of study or course. However, the content still upholds peaceful Islam ASWAJA as the official ideology of the University under the auspices of the Nahdatul Ulama organization. Regardless of PAI as a subject or not, what was clear at UMM was that religious learning in class and as a subject was referred to as Al-Islam and Kemuhammadiyahan. Whereas at UNISMA it is called the Islamic Religion course, Islamic religious learning in addition to these two courses is the flagship program of each tertiary institution. From this, the researcher can conclude that the research findings on the notion of PAI in tertiary institutions perfect Ahmad's interpretation of theory which says that Islamic Religious Education (PAI) means the field of Islamic religious studies, even though there are many forms of PAI learning outside the subject or field of study.

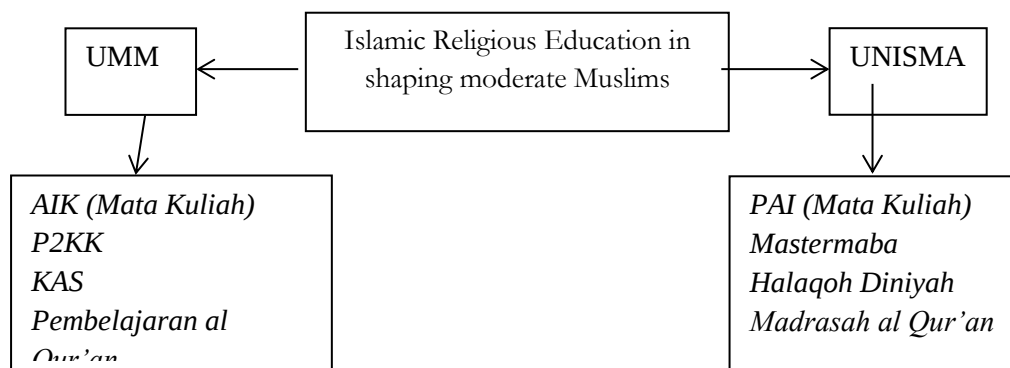
So it is clear that learning does not only listen to what the lecturer says in class but there is synergy between hearing, seeing and reasoning in the heart, this means that Islamic religious education has several forms to synergize the three learning competencies possessed by humans. Therefore at UMM, there were several forms of PAI learning namely AIK, KAS, P2KK, and Al Qur'an Learning. While at UNISMA there are PAI, Oshikamaba, Mastermaba, Halaqoh Diniyah, Madrasah Al Qur'an.

Research findings on Islamic Religious Education in forming moderate Muslims at UMM and UNISMA based on the data presented in the previous chapter can be summarized as follows:

¹⁸ Sitti Chadidjah dkk., "Merger of Private Universities: Empirical Study STAI Become FAI of Muhammadiyah University Bandung," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (4 Desember 2021): 587–98, <https://doi.org/10.31538/ndh.v6i3.1573>.

¹⁹ Darajat, "Muhammadiyah Dan NU."

Figure 1. PAI at UMM and UNISMA



With regard to PAI learning planning, William H. Newman, as quoted by Majid, argued that planning is determining what will be done. Planning contains a wide range of decisions and explanations of objectives, policy determination, program determination, determination of specific methods and procedures and determination of activities based on daily schedules.²⁰

In line with this, Hamzah B. Uno defines planning as the relationship between what is now (what is) and what should be (what should be) related to needs, setting goals, program priorities, and resource allocation. While the learning planning model according to Dick and Carrey there are several steps as follows: 1) Identify the general objectives of teaching; 2) Carry out teaching analysis; 3) Identify input behaviour and student characteristics; 4) Formulate performance goals; 5) Developing benchmark reference test items; 6) Develop teaching strategies; 7) Develop and select teaching materials; 8) Design and carry out formative evaluations; 9) Revise learning materials; 10) Design and carry out formative evaluations.²¹

At UMM and at UNISMA Islamic education learning planning was carried out by making curriculum and syllabus, in this study the curriculum and syllabus studied were the results of the revised curriculum and syllabus in 2001 at UMM and 2000 at UNISMA which were then implemented in 2010 until now. Therefore the curriculum and syllabus of PAI are not in accordance with the current required curriculum, namely the IQF-based curriculum. The first stage in revising the curriculum was to form a special team. At UMM it was the responsibility of the head of AIK while at UNISMA it was the responsibility of the head of LPIK. In accordance with the definition of planning according to Hamzah B Uno that planning is a relationship between what is now (what is) and how it should be (what should be).

Based on the results of research at UMM, the AIK learning planning process was the development of a curriculum by the central leadership of the Muhammadiyah higher

²⁰ Sumytra Menon dkk., "Advance Care Planning in a Multicultural Family Centric Community: A Qualitative Study of Health Care Professionals', Patients', and Caregivers' Perspectives," *Journal of Pain and Symptom Management* 56, no. 2 (1 Agustus 2018): 213-221.e4, <https://doi.org/10.1016/j.jpainsymman.2018.05.007>; Oemar Hamalik, *Perencanaan pengajaran berdasarkan pendekatan sistem* (Bumi Aksara, 2003).

²¹ Hamzah B. Uno, *Teori Motivasi dan Pengukurannya: Analisis di Bidang Pendidikan* (Bumi Aksara, 2021); Wina Sanjaya, *Perencanaan dan Desain Sistem Pembelajaran* (Kencana, 2015).

education institution. This development is in the context of adjusting to student input, and people's lifestyles. It is certain that UMM students and other Muhammadiyah Universities will have different lifestyles and social environments.²² In contrast to UNISMA, the revision of the curriculum and syllabus in 2000 had to be tried out for one year, this was not an attempt to adjust how students are now and how they should be. From this the researcher can clarify that making PAI learning plans at UMM and UNISMA further refined Hamzah B. Uno's opinion about planning, namely adjusting the current situation.²³

The results of the research findings indicate that there is a trial phase and revise it according to the trial time input after which the results of the development of the lesson plan are implemented. This means that there is a refinement of the theory initiated by Dick and Carrey which only reaches the stage of determining evaluation and implementation. Compared with the results of Samrin's research which said that learning planning includes the activity of formulating what goals are achieved by a learning activity, what methods are used to assess the achievement of goals, what material or material is delivered, how to convey the material, and what media/tools are needed to support the implementation of the learning process, the learning planning at UMM and UNISMA is more perfecting and complimentary. As can be seen in the learning planning process mentioned above.²⁴

The syllabus development process at UMM and UNISMA included the following: including the names of courses, semesters, credit weights, competency standards, basic competencies, indicators, subject matter, learning experiences, assessments, learning resources/learning media. Furthermore, the AIK syllabus at UMM consists of AIK I-IV because the implementation is four semesters, with details of AIK I material on the theory and practice of worship which is packaged in P2KK activities, AIK II on faith and worship, AIK III on Muhammadiyah and AIK IV on morals and muamalah. . Whereas the PAI syllabus at UNISMA applies VI semester with details of Islamic Religion I material on the primary sources of Islamic teachings and how to read and write the Qur'an, religion II on monotheism and aswaja and the pillars of faith, religion III on the essence of worship, religion IV on Muslim personal morals, religion V on ASWAJA and NU's religion, VI on the position and function of science and technology in Islam, the integration of science, faith and charity.

The findings of this research regarding the KBK-based PAI syllabus are in line with the theory put forward by Salim Peter that the syllabus according to Salim is an outline, summary, overview or main points of content or subject matter. In competency-based education, a syllabus is a lesson plan for a course that includes competency standards (SK), basic competencies (KD), learning materials, learning activities, indicators of competency attainment, assessment, time allocation, and learning resources. Serata completes Nurhadi's opinion which states that the syllabus contains program descriptions which include: 1). Field

²² Sutrisno Sutrisno dan Juli Amalia Nasucha, "Islamic Religious Education Project-Based Learning Model to Improve Student Creativity," *At-Tadzkir: Islamic Education Journal* 1, no. 1 (10 September 2022): 13–22.

²³ Rifngatus Saadah dan Hasyim Asy'ari, "Manajemen Sekolah Berbasis Pesantren Dalam Membentuk Karakter Peserta Didik," *Kharisma: Jurnal Administrasi Dan Manajemen Pendidikan* 1, no. 1 (30 September 2022): 1–11; Riinawati Riinawati, "The Concept of Islamic Education Management from the Perspective of the Qur'an and Al-Hadith," *Tafkir: Interdisciplinary Journal of Islamic Education* 3, no. 2 (30 Juli 2022): 148–62, <https://doi.org/10.31538/tijie.v3i2.124>.

²⁴ Walter Dick dan Lou M. Carey, "Needs Assessment and Instructional Design," *Educational Technology* 17, no. 11 (1977): 53–59.

of study taught; 2) semesters; 3) grouping of basic competencies; 4) primary material; 5) indicators; 6) learning strategies; 7) time allocation; 8) tools/media.²⁵

The difference between the PAI syllabus at UMM and at UNISMA was in terms of material. The development material taught at UNISMA is classified as more complete with learning time for the VI semester. Including material for the development of PAI in semester VI, namely discussion of PAI directed according to each department in UNISMA plus material on the position and function of science and technology in Islam and Islam's contribution to science and technology. The addition of PAI material at UNISMA related to science and technology and departmental science is a form of development of the material determined by the Higher Education, along with the narrative of the material in the Higher Education "If courses are arranged based on one scientific field, the learning material is more focused (partially) on deepening that scientific field, but if the course is arranged in an integrated manner (in the form of modules or blocks) then the learning material can contain studies taken from several branches/branches/sections of scientific/expertise fields with the aim that students can study in an integrated manner the interrelationships of several scientific fields or areas of expertise.²⁶

CONCLUSION

Moderate PAI learning planning at Unisma and UMM. Before planning, the researcher concluded that there were several PAI learning activities in forming moderate Muslims, including (1) personality and leadership formation program (P2KK), (2) Al Islam and Kemuhammadiyah (AIK) courses, (3) Sunday Dawn Study (KAS), (4) madrasa al-Qur'an, (5) mastermaba, (6) Halaqoh Diniyah, (7) Islamic Religion courses. Meanwhile, the planning adheres to the competency-based curriculum and syllabus (KBK). At these two universities, the curriculum and syllabus are both the result of the 2000 curriculum revision. The stages are: (1) Determine the rationale; (2) Determine general goals; (3) Determine competency standards according to students; (4) Develop competency standards according to the semester; (5) Determine general educational programs and materials; (6) Develop material according to the semester in detail; (7) Determine learning strategies according to objectives and materials; (8) Determine learning evaluation; (9) Conduct trials on the results of curriculum deliberations; (10) Revise the trial results; (11) Implement the revised results. The lecturers hold the curriculum and syllabus books and use them to create lecture program units (SAP). Before teaching, part of the preparation is mental effort, such as praying dluha', praying midnight, praying before and after lectures, practising Nuril Anwar's prayer, and praying for students after completing fardlu prayers.

²⁵ Benny Angga Permadi dan Ika Agustin Adityawati, "Pengembangan Bahan Ajar Tematik Berbasis Islam & Kearifan Lokal Kelas Iv Min Seduri & Mis Nurul Amal Kabupaten Mojokerto," *Nazhruna: Jurnal Pendidikan Islam* 1, no. 1 (25 Agustus 2018): 122–38, <https://doi.org/10.31538/nzh.v1i1.61>; Barnoto Barnoto, "Merespon Perubahan Dalam Pemenuhan Kebutuhan Sumber Daya Manusia Di SMP Negeri 1 Pacet," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2020): 1–10, <https://doi.org/10.31538/munaddhomah.v1i1.27>.

²⁶Tim Pelatihan Pekerti-44 Kopertis Wilayah VII, *Modul Pengembangan Ketrampilan Dasar Teknik Instruksional (Pekerti)* tahun 2014 hlm. 322

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