

**RELIGIOUS MODERATION THROUGH RELIGIOUS LOCAL CONTENT
CURRICULUM INNOVATION:
CASE STUDY IN JOMBANG DISTRICT**

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Abstract

The purpose of this study is to reveal forms of religious moderation through innovation in the local religious content curriculum at SMPN 2 Jombang, as well as the supporting and inhibiting factors in implementing the local content curriculum in implementing the value of religious moderation. In its implementation, this research uses a type of qualitative research with a case study approach. Data collection techniques in the form of observation, interviews and documentation. The results of this study indicate that there is a form of religious moderation in the local religious content curriculum, starting from the formulation stage of the curriculum which involves cross-faith understanding, recruitment of democratic mentors, equality of curriculum content and curriculum implementation. In its implementation there are supporting factors; there is a regional regulation regent regulation no 41 of 2019 area of Kab. Jombang, human resource development, MPMP (Subject Advisory Deliberation), comfortable classrooms for every religion, and flexible teaching times for non-Muslim religions. While the inhibiting factors; poor public perception, the status of mentors, the number of non-Muslim students who are in the minority, the number of non-Muslim tutors who are in the minority.

Keywords: *Religious Moderation, Religious Local Content Curriculum*

Abstrak

Tujuan dari penelitian ini untuk mengungkap bentuk-bentuk moderasi beragama melalui inovasi kurikulum muatan lokal keagamaan di SMPN 2 Jombang, serta faktor pendukung dan penghambat pelaksanaan kurikulum muatan lokal dalam mengimplementasikan nilai moderasi beragama. Dalam pelaksanaannya, penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan studi kasus. Teknik pengumpulan data berupa observasi, wawancara dan dokumentasi. Hasil penelitian ini menunjukkan bahwa terdapat bentuk nilai moderasi beragama dalam kurikulum muatan lokal keagamaan, dimulai tahap perumusan kurikulum yang melibatkan lintas paham, perekrutan pembimbing yang demokratis, persamaan isi kurikulum dan implementasi kurikulum. Dalam pelaksanaannya terdapat faktor yang mendukung; adanya regulasi daerah peraturan bupati no 41 tahun 2019 daerah Kab. Jombang, peningkatan SDM, MPMP (Musyawarah Pembimbing Mata Pelajaran), ruang kelas yang nyaman setiap agama, dan waktu mengajar yang fleksibel bagi agama non muslim. Sedangkan faktor penghambat; persepsi masyarakat yang kurang, status pembimbing, jumlah peserta didik non muslim yang minoritas, jumlah pembimbing non muslim yang minoritas.

Kata kunci : *Moderasi Beragama, Kurikulum Muatan Lokal Keagamaan*



INTRODUCTION

Indonesia as the largest multicultural country in the world, consists of thousands of islands, various languages, tribes, races, ethnicities, and different cultures.¹ Diversity in Indonesia is something unique and is an advantage possessed by the Indonesian nation. But it cannot be avoided, precisely with this diversity the seeds of conflict are born. This action clearly has a negative impact on others. The problem of the suicide bombings in Surabaya, the burning of churches in Aceh, and the attack on the Headquarters of the Indonesian National Police (Polri Headquarters), this was caused by a wrong understanding of Islamic religious teachings.²

Diversity is unavoidable, and is a gift and will of God. Not only do religions and beliefs vary, but also the diversity of interpretations of religious teachings, particularly with regard to religious practices and rituals. Community enthusiasm in carrying out religious practices is one of the problems faced in society.³ Religious moderation is a must in a homogeneous country. Religious moderation aims to find common ground between the two extreme poles of religion.

Strengthening religious moderation is facilitated by the government through educational institutions, both madrasahs, schools and universities. In a meeting in Jakarta on Wednesday, September 22, 2021, Minister of Religion Yaqut together with Minister of Education and Research and Technology Nadiem Anwar Makarim and DPR Commission VIII Yandri Susanto, released four guidebooks on religious moderation; pocket books for teachers, training module books for strengthening insight into moderation for teachers, handbooks for integrating moderation in religious subjects, and student handbooks.⁴

This shows how the role of the government strengthens the value of religious moderation in educational institutions, which is integrated with the learning curriculum in schools. This goal will be realized if all stakeholders support it, because it requires careful and comprehensive planning and understanding. Communities and educational institutions, have a very important role to jointly realize a country that is peaceful, non-violent and has high tolerance, within the framework of religious moderation. Thus, a religious educative approach through internalizing the value of religious moderation in the local religious content

¹ H.A.R. Tilaar, *Multikulturalisme tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*, (Jakarta: Grasindo, 2003), 114.

² CNN Indonesia. Kronologi Penyerangan Mabes Polri oleh ZA. Retrieved from [cnnindonesia.com](https://www.cnnindonesia.com/nasional/20210331205834-20-624646/kronologi-penyerangan-mabespolri-oleh-za) website: <https://www.cnnindonesia.com/nasional/20210331205834-20-624646/kronologi-penyerangan-mabespolri-oleh-za>. Diakses pada 03 Desember 2022.

³ Ikke Nurjanah Sinaga dan Azis Muslim, *Degradasi Antusias Beragama Masyarakat Desa Bahung Sibatu-Batu*, Jurnal Sosiologi Nusantara, Vol. 8 No. 1 Tahun 2020, 4.

⁴ <https://dki.kemenag.go.id/berita/menag-rilis-buku-pedoman-penguatan-moderasi-beragama-di-lembaga-pendidikan>. Diakses pada Sabtu, 01 Desember 2022.

curriculum, will be able to manifest a moderate attitude in religion. Internalization of the value of religious moderation must be given continuously so that it later becomes the character of students, as well as the internalization of both moderate and radical understandings becomes crucial for educational institutions.⁵

Religious mulok in Jombang district, which is predicted to become an icon of the santri city,⁶ was born in the context of implementing the Jombang regent program and based on Jombang regent regulation Number 41 of 2019 Chapter III article 4, namely religious local content including; Islam, Christianity, Catholicism, Hinduism, Buddhism, and religious beliefs. Facilitating all religions to be able to apply the local religious content curriculum according to the teachings of their respective religions, according to the 2015 vision and mission of the Jombang district, namely jombang prosperity for all.⁷

The implementation of the local religious content curriculum is a local curriculum in Jombang district, which is held in order to appreciate and respect differences, both ethnic, national and belief differences. And stay away from intolerance, individualism, and violence in religion. The problem lately shows that many people deliberately belittle other religions, insult certain religious symbols, resulting in disharmony between religious communities. Nor is it extreme in nature, such as destroying a house of worship or following other religions to carry out worship, of course this is not justified. Being moderate is enough to respect other religions and do worship and not disturb them.

Harmony and harmony in life is of course a common hope, every religion teaches to live in peace and love one another. Like the meeting held by two major religious figures on February 4 2019, namely Pope Francis and the High Priest of Al Azhar, Sheikh Ahmad el-Tayyeb, the meeting was driven by the shared values of religious moderation. From the meeting, a joint document was produced, namely the human fraternity document (brotherhood in humanity). Then from that, a joint statement was born that fanatic extremism, mutual destruction, war, intolerance, and hateful attitudes among people in the name of religion are common enemies.⁸

Several studies that have been conducted talk a lot about concepts and impacts.

⁵ Prosedding dan Seminar Internasional Pascasarjana IAI Tribakti Kediri Vol. 01 No. 01 tahun 2020, 518.

⁶ Majalah Suara Pendidikan, *Maksimalkan Mulok Keagamaan*, diakses pada Senin, 27 September 2021

⁷ Sambutan bapak Jumadi, di youtube, *mulok keagamaan-inovasi disdikbud jombang-jatim*, diakses pada 30 Nopember 2022.

⁸ Budi Riza, "Paus Fransiskus - Imam Besar Al Azhar Raih Human Fraternity Award," dalam Majalah Tempo.co, <https://dunia.tempo.co/read/1172327/paus-fransiskus>. Di akses pada 06 Desember 2022.

Religious Moderation Through Religious Local Content Curriculum Innovation: Case Study in Jombang District

Meanwhile, this research focuses on the forms of religious moderation values in the implementation of religious local content curriculum in Kab. Jombang. Therefore, it is very important that research is carried out with the title "religious moderation through innovation in local religious content curriculum (a case study in Jombang Regency)". The focus of the problem in this study includes "forms of religious moderation in the local religious content curriculum and what are the supporting and inhibiting factors in implementing the religious local content curriculum in implementing religious moderation values".

METHOD

This research design uses a qualitative descriptive research type. Qualitative research does not emphasize generalizations, but rather emphasizes the meaning of phenomena.⁹ This research reveals the facts as they are in the field, by understanding, finding, describing and explaining.¹⁰ This research will describe the form of religious moderation through innovation of religious local content curriculum and what are the supporting and inhibiting factors in implementing religious local content curriculum innovations in implementing the values of religious moderation.

While the approach in this study is in the form of a case study. According to Sugiyono,¹¹ the case study approach is that the researcher collects detailed data on activities, programs, processes, events, on the object under study. Reinforced by the opinion of Wahyuningsih¹² case studies/field research, namely by exploring the phenomenon in depth with data collection procedures over a certain period. The phenomenon in question is related to religious moderation in the local religious content curriculum.

This research was conducted at SMPN 2 Jombang, Jl. Regent RAA Soeroadiningrat No. 10 Bridges Kec. Jombang Regency Jombang. Primary data sources in this study included the Education and Culture Office of the Jombang Regency as the policy holder, the Principal of Jombang 2 Junior High School, the curriculum assistant, the Religious Local Content Advisors from Islam, Christianity, Buddhism, Catholicism and Hinduism, as well as students at Jombang 2 Junior High School. Meanwhile, secondary data sources include other matters related to research to function as supporting data.

While the data collection methods include; Observation, Interview, Documentation,

⁹ Sugiono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*,.....9

¹⁰ Ismail Nurdin dan Sri Hartati, *Metodologi Penelitian Sosial*, (Surabaya: Media Sahabat Cendekia, 2019), 75.

¹¹ Sugiyono, *Metode Penelitian Manajemen*, (Bandung: Alfabeta, 2016), 39.

¹² Wahyuningsih, *Metode Penelitian Studi Kasus* (Madura: UTM Press, 2013), 3.

The process of data analysis according to Miles & Huberman includes three stages; reduction, data display, conclusion drawing & verification.¹³ To check the validity of the data or the validity of the data using the triangulation method, namely a technique that combines data based on observations, interviews, and documentation for the same data source simultaneously.

RESULT AND DISCUSSION

The Value of Religious Moderation in The Innovation of The Local Religious Content Curriculum at SMPN 2 Jombang

Based on the results of field research, there are forms of religious moderation in the innovation of local religious content curriculum, including:

1) Curriculum Formulation, organized by the District Education and Culture Office. Jombang involving several cross-faith experts, such as muhamadiyah, guru, darul hadith, sidiqiyah, as well as involving large huts in Jombang such as the Darul Ulum hut, the Rice Pond hut and others. This is in order to find common vision and mission of learning in the form of learning references to the contents of the religious mulok curriculum. As for non-Muslim religions, they are given the freedom to formulate their own based on their respective religious learning objectives. The formulation of 18 Christian, Hindu, Catholic and Buddhist local content curricula throughout Jombang Regency was designed through MPMP (Subject Advisory Deliberation) activities, which then the results of the deliberations were submitted to the National Office for further action. As said by Subandijah, the formulation of this curriculum is adapted to the needs of the environment and the local area.¹⁴

2) Recruitment of supervisors, after the curriculum has been formulated. The next step is to recruit supervisors. Each school, both elementary and junior high schools, both public and private, is given the authority to recruit religious mulok advisers according to the needs of the school. Application letters that enter the institution are then sent to the Department of Education, to then be followed up by the service by carrying out tests organized by the District Education and Culture Office. Jombang. This recruitment is democratic in nature and applies to all religions according to the needs of the institution. Ensure that students from various religions are provided with mentors for religious mulok, even though there is only one student from a certain religion. The results of the test scores are submitted to the institution to be

¹³ Morissan, *Riset Kualitatif*, (Jakarta: Prenadamedia Group, 2019), hal.19

¹⁴ Subandijah, *Pengembangan dan Inovasi Kurikulum* (Jakarta: PT Raja Grafindo Persada,1996), 148.

**Religious Moderation Through Religious Local Content Curriculum Innovation:
Case Study in Jombang District**

assessed whether the applicant is suitable or not to be accepted.

3) Equality in learning outcomes/curriculum content, substantively there are similarities in learning outcomes for local content curricula of Islam, Christianity, Hinduism, Buddhism, and Catholicism. Equally the curriculum is directed at applicative values/practice of worship and the benefit of others. Each religion teaches the value of religious tolerance, there is no element of violence in their religious teachings, let alone violence in the name of religion. According to Hendri, religious moderation can be positioned as a hidden curriculum in order to prevent radicalism. Whereas religious local content material may not overlap with national curriculum material so that there is no waste with limited study hours.¹⁵ For example, in the Islamic local content curriculum, it examines knowledge and skill in carrying out fardhu and sunnah worship, skills in reading the Qur'an, reading prayers and worship, for example tahlil and istighosah.¹⁶

No	Religious	Learning achievement	Analysis of religious moderation aspects
1	Islam	<ul style="list-style-type: none"> a. Reading and writing the Qur'an b. Mandatory worship c. Prayers and worship (muadzin, priest tarawih prayers, caring for the bodies etc.) d. Memorization of letters e. Asmaul husna 	In the material Asmaul Husna is implemented as a form of human faith in Allah through hablu minallah and hablu minnannas (doing good with Allah and humans) through mutual love and respect for others.
2	Christianity	<ul style="list-style-type: none"> a. God works b. Human and Christian values c. Christian education in the midst of a pluralistic society d. Nature and environment 	In Christian education material "in the midst of a pluralistic society" it has implications for the value of religious moderation, mutual understanding of differences and respect for each other.
3	Hinduism	<ul style="list-style-type: none"> a. piety b. Ethics and morals c. Ceremony 	In terms of ethics and decency it has implications for the value of religious moderation, doing good to others, respecting differences and respecting the worship of other religions.
4	Catholicism	<ul style="list-style-type: none"> a. Man was created in the image of God b. Bible teachings c. The example of Jesus 	Human material created as the image of God has implications for the value of love, which means mutual affection for each other and respect for differences.

¹⁵ Dedi Supriadi, *Membangun Bangsa Melalui Pendidikan* (Bandung: Remaja Rosdakarya, 2004), 203.

¹⁶ Hubaidi dan Khoirul Anwar, *Implementasi Kurikulum Muatan Lokal Keagamaan dalam Membentuk Budaya Religius di SMPN 2 Ngori Jombang*, Jurnal Ilmuna, Vol. 4, No. 2, Tahun 2022, 182.

5	Buddhism	<ul style="list-style-type: none"> a. Spiritual aspect b. social aspect c. Knowledge aspect d. Aspects of skills 	<p>In the social aspect of its implementation, students have high social attitudes, tolerance among others, discipline, honesty and self-confidence.</p>
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Table 1. Equation of the achievements of the local religious content curriculum

4) Implementation of the Curriculum. In carrying out the learning process of local religious content curriculum for each religion, both Islam, Christianity, Hinduism, Buddhism and Catholicism, there are separate classrooms. If the time is for studying religious mulok, for the Islamic religion they will do more learning in the school prayer room. Christian religion is taught in a Christian mulok class with a total of 19 students. For the Catholic religion, because there are only 6 students consisting of grades 1, 2 and 3, learning becomes one class simultaneously in the laboratory room. For Hindu mulok, there is a merging of classes between the two schools, SMPN 2 has 3 students and SMPN 5 has 1 student who is studying as one at SMPN 2 Jombang. For Buddhist mulok, because there is only one student, learning is placed in a pagoda with other schools on Saturday afternoons after school. For the learning method, every religion, both Muslim and non-Muslim, is almost the same. The learning methods vary from lectures, questions and answers, stories, games, demonstrations and memorization. While media learning utilizes the natural environment. According Nana Sudjana,¹⁷ the content and learning media are related to the natural environment, social environment and cultural environment.

Supporting and Inhibiting Factors for Implementing The Local Religious Content Curriculum in Implementing The Value Of Religious Moderation

Meanwhile, in implementing the value of religious moderation in the local religious content curriculum, there are supporting factors, including;

1) there is support from the regional government for the regional regulation arrangement, the local religious content curriculum is regulated in the regent regulation no 41 of 2019 the district area. Jombang, which reads "religious local content includes; Islam, Christianity, Catholicism, Hinduism, Buddhism, and streams of belief." The purpose of creating a local religious content curriculum is to make students spiritually intelligent and have

¹⁷ Nana Sudjana, *Pembinaan dan Pengembangan Kurikulum di Sekolah* (Bandung: Sinar Baru Algesindo, 1991), hal 172.

Religious Moderation Through Religious Local Content Curriculum Innovation: Case Study in Jombang District

high social sensitivity towards others. If a person has high social sensitivity, he will care about others. By caring for others, an attitude of mutual love, respect and respect for others is born. In accordance with permendikbud numbr 81A of 2013 concerning matters that support the implementation of local content, namely local content policies both at the central, provincial, district or city levels and education units.¹⁸

2) Improving human resources. In order to create superior and competitive human resources in supporting the quality of learning local religious content, the Education and Culture Office of Kab. Jombang organizes training for religious mulok mentors once a year. This HR training is conducted in June prior to the start of the new school. In this training all supervisors in institutions throughout the Jombang regency were involved, both elementary and junior high schools, both public and private schools. This activity greatly supports the improvement of human resources for supervisors in education, considering that not all supervisors have a bachelor of education background. HR development is comprehensive for both Muslim, Christian, Hindu, Buddhist and Catholic mentors. According to Ki Hajar Dewantara, this is done considering the difficult task of the teacher as quoted by Zikri,¹⁹ a teacher must be able to instill instrument regarding national values, the value of loving the motherland, a sense of nationalism that is upheld, obedient to religious and spiritual values.

3) MPMP (Subject Advisory Deliberation), to strengthen friendship among supervisors throughout Jombang Regency, organized by the MPMP organization. This program is held once a month, which is held on the first Monday of the week, so 12 meetings a year. The implementation of MPMP is mapped per region consisting of the southern, eastern, western and northern regions. This organization functions to accommodate aspirations, motivation, manufacture learning tools and even create UTS UAS questions. Meanwhile, MPMP for non-Muslims is distinguished from Muslims. They formed their own MPMP group of 19 supervisors, so they could focus more. Non-Muslim MPMPs are used to formulate curricula based on their respective religions, align vision and mission as well as develop learning tools,

4) Comfortable classrooms, for non-Muslim religious mulok learning are provided with class facilities like Muslims. For local Islamic religious content, learning is usually carried out in the mushollah if the material is related to practice, for example the practice of ablution, tayammum, or taking care of corpses. But if the material they carry out learning in class.

¹⁸ Siti Nurkayati, *Implementasi Kurikulum Muatan Lokal Berbasis Pesantren*, Jurnal JIEMAR, Vol. 1 No. 4, 322.

¹⁹ Dzikri Dinikal Arsy, Nihayatus Sa'adah, Tamara Dina Al Hakim, *Konsep Moderasi Beragama menurut Ki Hajar Dewantara*, Jurnal Muta'allimin, Vol. 1 No 2 Tahun 2022, 122.

Likewise Christianity, they carry out learning in special classes. Meanwhile, for Buddhism, learning in the temple joins other schools due to the small number of students, and Hinduism in the school laboratory. Every religion is given the same facilities, there is no difference at all, they are given the freedom to carry out learning anywhere according to their needs.

5) Flexible teaching time for non-Muslim religions, for non-Muslim religions such as Hinduism, Buddhism are given leeway in teaching time, supervisors can teach after school. Supervisors and students make agreements whenever they can. For example, for Buddhism, they carry out lessons every Saturday afternoon at the temple with other schools. This is because students are a minority so that learning must be joined with other schools. Therefore, the time is more flexible.

Meanwhile, the inhibiting factors for the implementation of religious moderation values in the local religious content curriculum include:

1) Community perception, there is a view that the Muslim religious local content curriculum kills the diniyyah or TPQ programs in the community, public awareness of the existence of this curriculum goal has not been formed. Some people still think rigidly that the grandeur of the Islamic religion in schools has reduced the interest in attending TPQ/Madin afternoons. Whereas on the contrary, the Islamic religious local content curriculum in schools supports and complements the TPQ/dinayyah program in the community. So that from here, religious knowledge is formed as a whole that complements each other in realizing students who are kaffah,

2) The status of the teacher/supervisor, the status of the superintendent of religious local content, cannot be appointed as a teacher. This is because many mulok supervisors are still high school graduates or in the process of pursuing a bachelor's degree, although there are also pesantren graduates who have attended the mu'alimin program whose competence is equivalent to undergraduate graduates, many have also taken an undergraduate degree. Thus, religious mulok advisers cannot enter dapodik data or the like. Finally, undergraduates feel disadvantaged, because scientifically they are qualified to become educators because they have carried out the lecture process for 4 years and are eligible to enter dapodik data or the like, on the one hand they have to proceed slowly because there are many supervisors who are not undergraduates,

3) The number of non-Muslim students who are a minority, the number of non-Muslim students who are a minority, results in a small number of non-Muslim religious mulok tutors, because it affects the minimum hours of teaching. At SMPN 2 Jombang there are 37 Christian

Religious Moderation Through Religious Local Content Curriculum Innovation: Case Study in Jombang District

students consisting of grades 1, 2 and 3. For Catholic students there are 6 students consisting of grades 1, 2 and 3. Hinduism has 3 students and Buddhism has 1 learners. Therefore, this is one of the inhibiting factors, sometimes supervisors think again to find a more promising job, teaching is not a priority job but only a side job, this has an impact on the professionalism of a supervisor,

4) Non-Muslim tutors who are minorities, in formulating references for teaching non-Muslim religious local content curriculum content, qualified human resources are needed. For the Islamic religion it is more than enough because many Muslim scholars come from their own regions. But for non-Muslim religions it is still lacking, so learning modules cannot be booked yet. The development of learning materials is left to the supervisors of each religion, both Christian, Hindu, Buddhist and Catholic mulok.

In minimizing the existence of religious conflict in Indonesia, religious moderation is the main choice.²⁰ According to Qasim as quoted by Shania, religious moderation consists of three pillars namely culture, belief and religion.²¹ Religious moderation teaches students the values of harmony and respect for others and can accept the differences that exist.²² As Edy Sutrisno said, the purpose of religious moderation is to maintain the integrity of each other, not to hurt or disgrace between groups of each religion in the midst of religious differences.²³

According to Qurays Shihab as quoted by Rayfi Muhammad Latif, that in order to achieve a moderate character, at least three things must be instilled. First, having extensive and correct knowledge of the teachings of their religion and being able to understand the differences. Second, have an attitude of caution in words and actions. Third, able to control or control his emotions.²⁴

The local religious content curriculum has a mission to provide broad and in-depth knowledge both in terms of ideas and the application of religious moderation. As said by Muhammad Sa'id quoted by Abdul Malik, moderation is divided into three namely: moderation of thought (al-fikr), moderation of movement (al-harakah), and moderation of actions (al-

²⁰ Vika Rahmatika Hidayah dan Nur Azizah, *Implementasi Nilai-Nilai Moderasi Beragama Melalui Kegiatan Mengaji al-Qur'an di TPQ Nurul Khikmah*, Jurnal Altifani, Vol. 1, No. 2, Tahun 2021, 160.

²¹ Shania Alfaini, perspektif Al-Qur'an tentang Nilai Moderasi Beragama, Jurnal Hawari Vol. 3 No. 1, Tahun 2022, 143.

²² Suprpto, *Integrasi Moderasi Beragama dalam Pengembangan Kurikulum Pendidikan Agama Islam*, Jurnal Edukasi 18(3) Tahun 2020, 366.

²³ Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan", Jurnal Bimas Islam, Vol. 12, No. 2 (2019), 326.

²⁴ Rayfi Muhammad Latif, *Internalisasi Moderasi Beragama di MTsN 2 Manggarai Timur Provinsi Nusa Tenggara Timur*, Skripsi, Universitas Islam Indonesia Yogyakarta, 2022, 5.

amal).²⁵

Based on the results of research conducted at SMPN2 Jombang, that there is a form of religious moderation in the local religious content curriculum, starting from curriculum formulation to curriculum implementation. Incorporating the value of religious moderation in the curriculum is not easy, it needs strong support from the local government. Communities and local governments must synergize with each other to realize the values of religious moderation. The mulok curriculum policy is a regional policy or education decentralization. Decentralization is a curriculum determined by the region itself or an education unit based on regional needs and interests.²⁶

The recruitment of teachers or in this case it is said that supervisors are also carried out in a democratic manner, without favoritism and not being rigid. Anyone and from anywhere can apply as a supervisor through a test organized by the District Education Office. Jombang. There are no special requirements for supervisors who qualify to have a bachelor's degree. Those who graduate from Islamic boarding schools can apply to become mentors, the priority requirements for supervisors are to be able to read the Al-Qur'an well, be able to read the yellow book and have a strong understanding of religion. There are similarities in learning outcomes in each curriculum between Islam, Christianity, Hinduism, Buddhism and Catholicism, the similarities are that the curriculum is directed at worship skills and the value of religious moderation.

The hope is that by incorporating the value of religious moderation in the curriculum, the foundation of religious moderation will be strong, so that it will not only become discourse but also habituation that can be implemented in everyday life. Religious moderation cannot be realized easily, it needs habituation and strong principles. The principle in question is the principle of justice and balance. Fair means equal and balanced means firm in dealing with understanding and attitude without exaggeration.²⁷

The value of religious moderation is also seen in the learning process. In learning both Islamic and non-Muslim religious local content curricula, they are given the same facilities,

²⁵ Abdul Malik dan Busrah, *Relasi Pemerintah dan Akademisi dalam Isu Moderasi Beragama di Indonesia*, Jurnal Substantia, Vol. 23 No 2, Tahun 2021, 124.

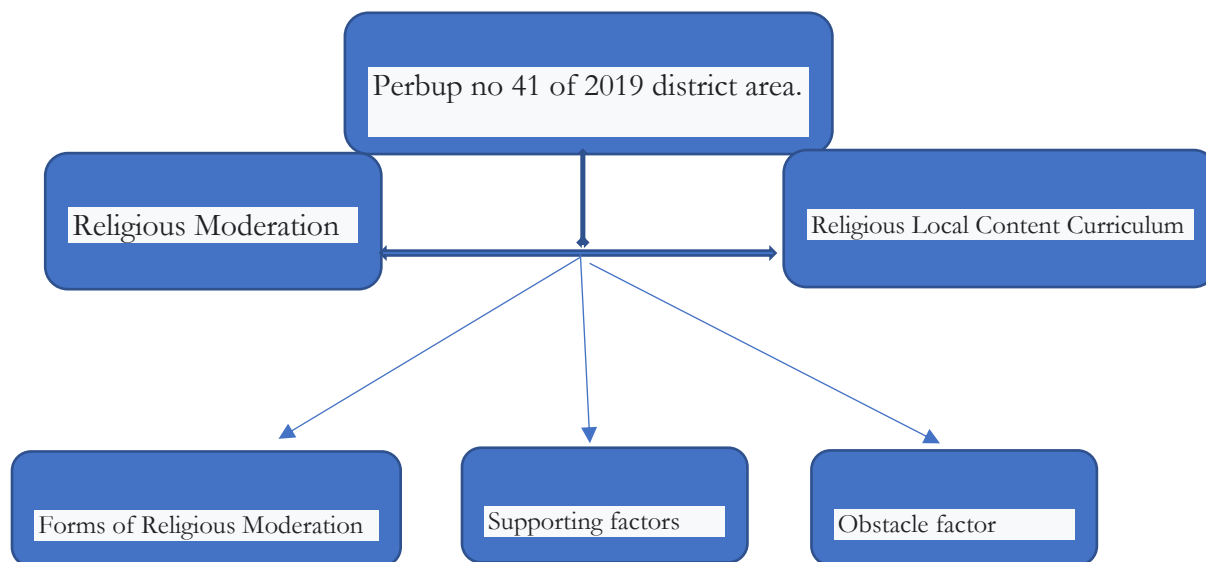
²⁶ Akbar mukharrom, Irva Aghnia Fiddini, dan Yasin Nurfalalah, Internalisasi Nilai Moderasi Beragama melalui pengembangan muatan lokal kurikulum aswaja An Nadliyah di MTS Raudlatul Thalabah Kediri, **Proceedings International Conference, Proqram Pascasarjana Institut Agama Islam**, Tri Bakti Kediri, V. 01, No. 01 Tahun 2022.

²⁷ Rayfi Muhamaad Lathif, *Internalisasi Moderasi Beragama.....*, 7.

Religious Moderation Through Religious Local Content Curriculum Innovation: Case Study in Jombang District

comfortable classes and conditional time for non-Muslim religions. The learning methods are also not much different, they use lectures, demonstrations, questions and answers, memorization and games. This shows that there is no difference in treatment between Muslim and non-Muslim students.

However, on the other hand the benefits of local religious content programs have not been felt by some people. This program is actually considered to have killed TPQ which was already running in the community. Whereas on the contrary, local religious content programs really support and complement students' religious knowledge comprehensively. This is one of the triggers for the lack of cooperation and support between the community and institutions. But the local government remains consistent and continues to make improvements, so that the community understands that the local religious content curriculum is the best and superior program for Jombang district which can have a positive influence on students.



Scheme 1. Religious moderation in the local religious content curriculum

CONCLUSION

There is a value of religious moderation in the local religious content curriculum starting from the curriculum formulation stage to the implementation of learning. The form of the value of religious moderation in the curriculum begins with the curriculum formulation stage which involves cross-faith understanding, the recruitment of democratic mentors, the equality of curriculum content and the implementation of the curriculum in learning.

The supporting factors for the implementation of the religious local content curriculum

in implementing the value of religious moderation include; there are regional regulations regulated in regent regulation no 41 of 2019 district area. Jombang. Not only that, an increase in human resources is held by the National Education Office every once a year in order to improve the teaching quality of local religious content supervisors, and also the formation of the MPMP (Subject Advisory Deliberation) organization which is held once a month, in the learning process there are comfortable classrooms, flexible learning time for non-Muslim religions.

While the inhibiting factors include; there is a public perception that the presence of a local religious content curriculum can kill TPQ or madrasah diniyah in the community. In addition, the status of supervising religious local content has not been able to have the status of a teacher, because there are still many tutors graduating from high school, the number of non-Muslim students is a minority, and the number of tutors is non-Muslim is a minority.

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**Religious Moderation Through Religious Local Content Curriculum Innovation:
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