



## **Design of Religious Moderation Education in Muhammadiyah Middle School and Ma'arif NU Middle School Educational Institutions**

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### ***Abstract***

*This study aims to analyze the application of religious moderation education curriculum design in educational institutions, including Mandiri Berbagi and Mandiri Berubah Curriculum Models, collaborative and separate curriculum design, and hidden curriculum design in SMP Muhammadiyah 6 Wuluh and SMP 09 Ma'arif NU Ambulu in Jember. This study used a qualitative approach with the type of case study to describe and analyze the design of religious moderation education in educational institutions. Data collection was conducted by observing the activities of teachers and principals in designing a religious moderation education curriculum. At the same time, interviews were carried out with the principal, subject teacher, and the vice principal of curriculum involved in the design of religious moderation education. Data analysis follows the Miles, Huberman, and Saldana models, including data condensation, data presentation, and inference. Furthermore, the validity of the data was ensured using source and technical triangulation. The findings of this study revealed 1) the application of religious moderation education curriculum with Mandiri Berbagi and Mandiri Berubah Curriculum Models, 2) the design of moderation education curriculum with collaborative model of ISMUBARIS (Islam, to-Muhammadiyah, Arabic and Islamic Cultural History) and a separate model between religious education and the teachings of Nahdatul Ulama, and 3) hidden curriculum on all subjects with the message of Islam wasathiyah and moderate Islamic messages of*

*an-Nahdiya. This research contributes to policymakers, such as the government, the Ministry of Education and Culture, the Ministry of Religion, and all educational institutions, such as junior high schools and MTs, in implementing religious moderation education for application in the curriculum and learning of Islam.*

*Keywords: Religious moderation; educational institutions; curriculum development*

## **A. Introduction**

The problem of radicalism is not only synonymous with certain religions but can be found in any religion as long as it conflicts with state ideology. Acts of terrorism committed by Muslims, even though they are not carried out because of religious motivation, are still considered Islamic ideology (Nurlaila, 2018). This is very worrying about the atmosphere of people's lives with an intolerant attitude towards diversity (Jamaluddin et al., 2015). Therefore, it is necessary to have a sense of enthusiasm for life among all tolerant people, respect each other, and appreciate each other so that conflicts between ethnic groups or conflicts with religious nuances can be avoided.

This aligns with the Alvara Research Center survey, revealing that 52.3% of students agreed with acts of violence in the name of religion, with 14.2% supporting bombings (Ali, 2017; Satria, 2021). The results of research by the Setara Institute for Democracy and Peace in 2023 exhibited that actively intolerant students were at 5.6%. Meanwhile, those exposed were 0.6% (Hasan, 2023). Furthermore, research results from Nisa and Rapi (2018) showed the potential for radicalism among Generation Z, born in the mid-1990s to the mid-2000s. The findings uncovered that 37.71% viewed jihad or war, especially war against non-Muslims. In addition, 23.35% agreed that suicide bombings constitute Islamic jihad. Then, 34.03% agreed that apostate Muslims should be killed. Another finding is that 33.34% considered acts of intolerance towards minority groups not to be a problem (Niam, 2018). Apart from that, research by Ashif Az Zafi et al. (2022) exposed that Rohist activists in educational institutions teach intolerant Islamic teachings that are not in line with the school's historical values. This denotes that the implementation of Islamic religious education in the educational environment does not pay attention to the conformity of values with the historical context and school policies.

The development of radical and intolerance in the campus environment is a real thing that will spread the virus of hatred among young people. According to Ihkwan Syarief (BNPT Terrorism Prevention Task Force 2020-2021), as much as 47.3% of terrorists were young people aged 20-30 years (Kompas.com, 2021). As Khammami

(2002) explained, the causes of this radical action in Indonesia were due to, among other things, a) global developments that radical groups use the situation in the Middle East as an inspiration to take up arms and acts of terror based on the suffering of fellow Muslims; 2) related to the increasingly widespread understanding of Wahhabism, which exalts conservative Arab-style Islamic culture; 3) poverty or social justice. This condition does not directly affect the spread of radicalism. Still, the feeling of being marginalized is the main thing that might make a strong link between poverty and latent radicalism.

Specifically, Jember is one of the areas inhabited by a heterogeneous society, so the condition is very vulnerable to the emergence of conflicts and divisions in various fields. In 2019, there was an uproar among the public after the news that 22% of the 15,567 students of Universitas Jember (UNEJ) were exposed to the public, which led to the head of LP3M Universitas Jember (UNEJ) being removed from his position (Sugiarto, 2019). The study also showed that about 3,000 university students allegedly had the seeds of radicalism in their religious understanding. In addition, the phenomenon of radicalism in Jember was reinforced with information submitted by the chairman of the Youth Movement, Ansor Jember, on February 10, 2017, which states that Jember Regency included in the red zone radicalism (Baiduri, 2017). Furthermore, research by Bagong Suyanto (2022) also stated that about 12 schools in East Java have found the development of seeds of intolerance among students, resulting in acts of persecution against other students. Thus, students become the main target of radical groups because they have an idealistic, critical, innovative, and fighting spirit and are easily influenced by new things (Nuryadi and Widiatmaka, 2022).

In this case, SMP Muhammadiyah 06 Wuluhan educational institution is under the auspices of a religious mass organization with an educational model combining general subjects and religious subjects (Mu'ti, 2021). Apart from that, SMP Muhammadiyah 6 Wuluhan in learning Islamic religious education combines material about Islam, Muhammadiyah, Arabic, and the History of Islamic Culture (ISMUBARIS), which contains Islamic teachings of wasathiyah, tolerance, and mutual respect. In comparison, SMP 09 Ma'arif NU Ambulu is an educational institution under the supervision of the social organization Nahdlatul Ulama (NU), in learning Islamic religious education and character with a moderate Islamic teaching model in the teachings of ahlu sunnah wal jamaah (ASWAJA), such as the concepts of tawassuth, tasammuh, tawazzun, and i'tidal (Sofyan et al., 2023).

Based on the narrative above regarding SMP Muhammadiyah 06 Wuluhan and SMP 09 Ma'arif NU Ambulu, with several of the activities already mentioned, educational

institutions can develop moderate Islam, including de-radicalization efforts through the curriculum, by introducing peace, harmony, and tranquility among fellow believers different Islam (Rusli dan Sugiarto, 2022). Moreover, Liando and Hadirman (2022) stated that religious moderation is carried out in schools through religious preaching, socio-religious interaction, class interaction, and teaching religious moderation through subjects.

Furthermore, Nasikhin et al. (2022) asserted that religious moderation in NU is depicted through the jargon of Islam Nusantara, while Muhammadiyah is through progressive Islam, where the alteration of religious moderation upholds an attitude of peace, mutual help, and obedience to leaders. Besides, Muhammadiyah and NU, as socio-religious organizations, play an active role in maintaining and strengthening networks and institutions supporting Islamic moderation (Hamami, 2021; Khamim, 2022). As religious organizations, NU and Muhammadiyah are also free of the formalistic framework of sharia over the state, accept the Pancasila order as the basis of the state, and realize moderate Islam in Indonesia through efforts in education (Suharto, 2014; Fithriyyah and Umam, 2018; Yulianto, 2020). In addition, Muhammadiyah and NU are two Islamic organizations that are essential in strengthening Islamic moderation and promoting tolerance, as well as building institutions supporting Islamic moderation in Indonesia (Kahar, 2018).

From the explanation above, there are several questions that researchers want to examine critically, such as the design of religious moderation education in educational institutions. What is the design of the religious moderation curriculum in educational institutions? What is the content or learning of religious moderation in educational institutions? What is the model for implementing religious moderation education in educational institutions?.

## **B. Method**

The researchers used a qualitative research approach to uncover and look for problems at SMP Muhammadiyah 6 Wuluhan and SMP 09 Ma'arif NU Ambulu. A qualitative approach describes or reveals the findings of problems in an event, such as the problems studied at SMP Muhammadiyah 6 Wuluhan and SMP 09 Ma'arif Ambulu related to the educational model of religious moderation (Tanzeh, 2009). Furthermore, this type of research employed a field research model with a multi-case study design (S. Nasution, 2007). The use of this research design follows the characteristics of the research cases, which have many differences. These differences included 1) differences

in educational conditions in SMP Muhammadiyah 06 Wuluhan and SMP 09 Ma'arif Ambulu, 2) differences in educational institutions with backgrounds or the auspices of religious organizations, where SMP Muhammadiyah 06 Wuluhan is under the auspices of the Muhammadiyah Organization, while SMP 09 Ma'arif Ambulu is under the auspices of Nahdatul Ulama (NU), and 3) different environments and learning processes at SMP Muhammadiyah 06 Wuluhan and SMP 09 Ma'arif Ambulu.

In exploring data in the field, the researchers used observation and interview techniques (Creswell, 2016). The researchers used observation techniques to observe the process of designing educational curricula, learning systems, and school activities related to various moderations in educational institutions. Meanwhile, interviews were made with three respondents, namely the principal, teacher of Islamic religious education (PAI), and vice principal of curriculum, to reveal incidents regarding the design of the moderation education curriculum and the implementation of religious moderation activities in educational institutions (Sugiyono, 2017). To analyze the data found, the researchers utilized an interactive model analysis model, following the Miles, Huberman, and Saldana models. It comprised 1) data condensation by selecting and sorting data from the results of observations, interviews, and field documentation studies, 2) data presentation, in which the researcher presented the data to answer research questions related to the design of religious moderation, and 3) conclusions as a stage for researchers to make initial conclusions from the results of research that have been carried out in educational institutions related to the design of religious moderation education (Miles, Matthew B, 2014). Finally, data validity in this study employed source triangulation and method triangulation to check the validity of the data obtained by researchers (Sugiyono, 2017).

### **C. Result and Discussion**

#### **Implementation of Religious Moderation Education with the Mandiri Berbagi and Mandiri Berubah Curriculum Model**

Based on data collection through observation and interviews conducted by the researchers at SMP Muhammadiyah 6 Wuluhan and SMP 09 Ma'arif NU Ambulu, curriculum design in schools did not directly mention the curriculum of religious moderation. However, SMP Muhammadiyah 6 Wuluhan mentions the term, wasathiyah Islam, while SMP 09 Ma'arif NU Ambulu uses the term moderate Islam ala NU.

At this time, educational institutions need to redesign existing curricula; even more than that, educational institutions must be responsive to all changes so that schools/madrasas can adapt to current conditions, such as issues of religious radicalism or the need for skill education for students to live the real life. Of course, SMP Muhammadiyah 06 Wuluhan and SMP 09 Ma'arif NU Ambulu Jember are also responsive to issues of religious radicalism, hate speech, and rampant hoaxes that are spreading. The responsive attitude carried out by the two institutions needs to design a religious moderation education curriculum in educational institutions.

To meet changing demands and needs, SMP Muhammadiyah 06 Wuluhan designed a curriculum by integrating the national curriculum and the curriculum from the Muhammadiyah Central Leadership into one subject module called ISMUBARIS (Islam, Muhammadiyah, Arabic, and History of Islamic Culture). This approach aligns with the Independent Curriculum Model, namely Mandiri Berbagi (Kemendikbud, 2022; Mulyono & Sulistyani, 2022).

This curriculum model allows SMP Muhammadiyah 06 Wuluhan to develop Islamic religious and educational material, such as wasathiyah Islam, tolerance, and peaceful preaching, integrated into one learning module called ISMUBARIS. This approach is similar to the Correlated Curriculum Model, which combines two or more subjects in one field of study (Utomo & Azizah, 2018; Aprilia, 2020). With this curriculum design, SMP Muhammadiyah 06 Wuluhan aims to present religious knowledge that is not rigid and dogmatic. This allows students to avoid making fun of people who have different beliefs. The concept of wasathiyah Islam, tolerance, and peaceful preaching implemented in the curriculum indicates the commitment of SMP Muhammadiyah 06 Wuluhan to shape the knowledge and character of students who do not like to engage in hate speech, bullying and are not provoked by hoaxes.

In comparison, SMP 09 Ma'arif NU Ambulu implemented a religious moderation curriculum using the Independent Curriculum Approach, the Mandiri Berubah Curriculum Model. This curriculum model provides independence to educational institutions in selecting and adapting available teaching tools (Kemendikbud, 2022; Mulyono & Sulistyani, 2022). At this institution, there is no integration between the subjects of Islamic religious education and character education with the curriculum policies of the NU Ma'arif Education Institute. However, in delivering Islamic religious education material, including Aqidah, Fiqh, and Al-Qur'an Hadith, the school maintains

an approach to the values espoused by NU. The Islamic religious education teaching model at SMP 09 Ma'arif NU Ambulu is based on ASWAJA principles: tawassuth, tasammuh, tawazzun, and I'tidal.

At SMP 09 M'arif NU Ambulu, the religious moderation curriculum development model is similar to the separated subject curriculum, where subjects are arranged and taught separately (Nursalim & Verdianto, 2020; Hutomo & Hamami, 2020; Amin Hasan et al, 2022). Islamic religious education and character education are separated from ASWAJA education. Students' understanding of Islamic religion regarding religious moderation includes awareness of the importance of maintaining a balance between spiritual needs and daily life and avoiding extremism and fanaticism in religious practice.

According to Masykur (2019), one aspect that drives a change in curriculum development should be based on the results of evaluations carried out by experts by looking at the actual conditions that are happening, both now and in the future, such as how educational institutions can respond to the problem of acts of violence. Oemar Hamalik further explained that curriculum design is essential, as was done by SMP Muhammadiyah 06 Wuluhan and SMP 09 Ma'arif NU Ambulu, who designed a religious moderation education curriculum as a necessity in providing tolerance education, respecting all differences that exist in society (Hamalik, 2013).

Additionally, the Freedom of Learning Curriculum is a new policy program of the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud RI), which was proclaimed by the Minister of Education and Culture of the Republic of Indonesia. The essence of freedom of thought, according to Nadiem, must be preceded by teachers before they teach it to students. In teacher competencies at any level, without a process of translating the essential competencies and the existing curriculum, there will never be learning that occurs (Hasim, 2020; Wati, 2023).

SMP Muhammadiyah 06 Wuluhan implements the Independent Curriculum with a Mandiri Berbagi approach in its implementation. School principals and teachers have the freedom to implement an Independent Curriculum using teaching tools provided in the educational unit. This reflects an approach that gives independence to educational institutions to adapt the curriculum to the needs and characteristics of students and the local potential in their environment. In this way, SMP Muhammadiyah 06 Wuluhan can

more effectively adapt learning materials to suit students' conditions and needs more precisely.

Principals, vice principal of curriculum, and teachers in designing the curriculum still refer to the curriculum policies set by the government; it is just that SMP Muhammadiyah 06 Wuluhan has the flexibility to regulate its implementation, in which the selection of curriculum materials and curriculum management are adjusted to the needs of students. For this policy, of course, when viewed from a constructivist perspective, in teaching and learning, teachers must first pay attention to students' initial knowledge brought from outside the school. Second, teaching does not mean passing on the teacher's ideas to students but rather changing the ideas students already have, which may need to be corrected. Isabel stated that if teaching does not heed the ideas brought by students, it will make children's misconceptions more complex and stable (Hendri Purbo Waseso, 2018).

Based on the explanation above, curriculum development using the Mandiri Berbagi and Mandiri Berubah models provides freedom and flexibility for schools to implement the curriculum locally while still referring to national policies issued by the Ministry of Education and Culture. The school-based curriculum development theory involves several things: 1) the curriculum development process, 2) involving all components of the school/madrasah, 3) selective, adaptive, and creative curriculum development, 4) the existence of a shift in responsibility for curriculum decision-making without severing the line of connection between the school and the center, 5) ideally continuous and dynamic, 6) involving the need for varied structural support, and 7) the existence of a change in the role of teachers as instructors to researchers and curriculum developers (Nasir, 2020; Tajussubki, 2021).

The Mandiri Berbagi Curriculum Model at SMP Muhammadiyah 06 Wuluhan and the Mandiri Berubah Curriculum Model at SMP 09 Ma'arif NU Ambulu are forms of decentralization in curriculum development. This model is similar to the grassroots model, where the initiative comes from the teachers or the school. In a decentralized education system, teachers must be smarter and more creative in curriculum development because they act as classroom teaching planners, implementers, and perfecters.



### **Collaborative Curriculum Design at SMP Muhammadiyah 6 Wuluhan and Separate Curriculum Model at SMP 09 Ma'arif NU Ambulu**

Based on field data, SMP Muhammadiyah 06 Wuluhan used a religious moderation education approach to integrate the national curriculum with the Muhammadiyah Central Leadership Curriculum called ISMUBARIS (Islam, Muhammadiyah, Arabic, history of Islamic Culture). Islamic religious education material is presented with an emphasis on Islamic teachings of tolerance and mutual respect. Apart from that, da'wah activities are used as a medium for the doctrine of religious moderation, while student study activities focus on introducing Muhammadiyah principles. These activities are integrated into the school program to provide religious moderation education.

In comparison, SMP 09 Ma'arif NU Ambulu developed a religious moderation education curriculum using a separate curriculum model between the national education curriculum and the curriculum at Ma'arif Educational Institute. Aside from that, the content of Islamic religious education material with moderate Islam is like the NU concept, namely tawassuth, tasammuh, tawazzun, and I'tidal. Additional khilafat material will be provided during new student orientation and extra-curricular activities based on local wisdom, such as hadrah, sholawat, and other local cultures.

Curriculum design is, in fact, an organization of goals, content, and learning processes that students at various stages of educational development will follow (Oliva, 1982). Some experts call this term curriculum organization. Muhaimin stated that what is meant by curriculum organization is the structure of the curriculum program in the form of a general framework of educational or teaching programs to be conveyed to students to achieve the set educational or educational goals (Muhaimin, 2008).

Wina Sanjaya further explained that designing a curriculum carried out by educational institutions can be interpreted as an activity of assembling a curriculum design or model in accordance with the mission and vision of educational institutions (Wina Sanjaya, 2010). In this case, the curriculum design carried out by SMP Muhammadiyah 06 Wuluhan and SMP 09 Ma'arif NU Ambulu is one of the solutions to social life with angry attitudes of violence in the name of religion, utterances of hatred, intolerance, and attitudes of disrespect and respect for differences.

In designing the curriculum, SMP Muhammadiyah 06 Wuluhan and SMP 09 Ma'arif NU Ambulu Educational Institutions need to pay attention to several important prerequisites in developing a religious moderation education curriculum. Important things

to note are related to relevance, flexibility, continuity, practicality (S. Nasution, 1993), and the effectiveness of curriculum development (Sukmadinata, 2011).

This curriculum views that a subject must be integrated as a whole. This integration can be achieved by focusing lessons on one problem with alternative solutions through various disciplines or required subjects so that boundaries between subjects can be eliminated (Syafuruddin Nurdin, 2005). What is presented at school is adapted to the lives of children outside of school. Lessons at school help students deal with various problems outside of school. Usually, this kind of curriculum is carried out through unit lessons (Suryosubroto, 2005). An integrative curriculum is a form of curriculum organization that completely removes boundaries between various subjects. These subjects are merged into one whole and presented in the form of units (Nurgiantoro, 1998).

Integrative curriculum design at SMP Muhammadiyah 06 Wuluhan in religious moderation education was carried out by collecting several subjects with the term ISMUBARIS (al-Islam, Ke-Muhammadiyah-an, Arabic, and History of Islamic culture). These subjects were merged into one and presented in the form of a unit called ISMUBARIS. The curriculum design carried out at SMP Muhammadiyah 6 Wuluhan was by combining subjects or collaborating with several subjects that educators would teach to students. This was done to provide added value or more abilities that students will possess after graduating from school.

The integrated curriculum design model in implementing religious moderation education at SMP Muhammadiyah 06 Wuluhan provides learning opportunities and possibilities for students; these learning opportunities are designed and implemented thoroughly by considering influential matters. Therefore, it is necessary to regulate, control, and guide the learning process so that the learning process is directed towards the achievement of the ability goals expected by the school to provide a moderate understanding of religion through the integration of subjects.

In Nur Laila's opinion, integrative learning combines religious knowledge and general knowledge, as was done by SMP Muhammadiyah 6 Wuluhan. In the future, generations of moral people who help each other will emerge (the strong help the weak and do not suppress each other, for-profit and wealthy) so that the empowerment process takes place in a planned, suitable, non-stop manner and can adapt to the times. Within the scope of the nation, it is also the case that the basyariyah ukhuwah can develop more modestly so that in the future, it does not cause vulnerabilities because of the exclusivity

of specific communities; the big ones feel victorious and suppressed, while the small ones feel squeezed, so they need to fight (Nurlaila, 2011).

Meanwhile, the curriculum design at SMP 09 Ma'arif NU Ambulu was carried out with a separate model between religious education and ASWAJA education. Religious moderation education was conducted by separating religious and moral education from religious education. A separate curriculum (separated subject curriculum) is presented to students at SMP 09 Ma'arif NU Ambulu in the form of subjects or subjects that are separate from one another, namely religious and moral education with self-righteousness education. This curriculum strictly separates one subject from another.

According to the researchers, the separate curriculum design for all these subjects is similar to the fragmented (separated) model as implemented at SMP 09 Ma'arif NU Ambulu, which is an approach to teaching and learning a complete subject without linking it to other subjects. This has implications for what students have learned without connecting meaning/content and the link between one lesson and other lessons, such as moderation education through religious education (Fogarty, 1991). This model curriculum is also understood as a separate subject curriculum where the subjects are separate and have little connection with other subjects.

In a standard curriculum implementation such as at SMP 09 Ma'arif NU Ambulu, these subjects are taught separately, with no attempt to connect or integrate them. Each is seen as a pure and independent entity. Each has separate and distinct content standards. Although there may be an overlap between religious education and religious moderation, which teaches about religious moderation between the two implicitly, not explicitly, their relationship is not approached through the curriculum.

In addition, in the application of the separated curriculum model at SMP 09 Ma'arif NU Ambulu, all the study materials for both religious and moral education or civics education are presented in separate subjects, one separate from the other. In fact, subjects are the result of human experience throughout the ages, or culture and knowledge collected by humans long ago, and then arranged logically and systematically, simplified, and presented to students according to their respective ages (Nana Syaodih Sukmadinata, 2011). In this model, the curriculum is centered on the content or material to be taught. The curriculum is composed of a number of subjects, and these subjects are taught separately. Because of the separation, this curriculum is also called a separate subject curriculum.

### **Hidden Curriculum Design for All Subjects with Wasathiyah Islamic Messages at SMP Muhammadiyah 6 Wuluhan and SMP 09 Ma'arif NU Ambulu**

Based on the results of interviews and observations in the field, it was found that the implementation of the hidden curriculum at SMP Muhammadiyah 6 Wuluhan carried the message of Wasathiyah Islam. On the other hand, SMP Ma'arif NU Ambulu 09 implemented a hidden curriculum by prioritizing NU-style moderate Islam. The hidden curriculum refers to anything that can influence ongoing teaching and education, which might enhance or encourage a teaching process by inserting an educational message. Activities that occur in schools influence students' development but are not programmed in the potential/ideal curriculum.

Implementing the hidden curriculum at SMP Muhammadiyah 06 Wuluhan and SMP 09 Ma'arif NU Ambulu with messages of religious moderation aims to influence students, including changes in students' values, perceptions, and behavior related to religious moderation in students' daily lives. The activities at this school aim to form attitudes and perspectives of tolerant students and respect for any existing differences. This habituation will form a student character who thinks inclusively and does not easily become someone different from himself. According to Rosyadah, a hidden curriculum can describe a fair atmosphere and provide all chances to participate in planning and implementing activities to achieve learning outcomes reasonably. This kind of curriculum has more value than the formal curriculum (officially designed) and contributes to influencing and determining the meaning of students' self-esteem (Dede Rosyada, 2004).

Principally, the hidden curriculum is not visible in an educational institution because it is not written in the curriculum document. However, it is precisely within the hidden curriculum that there is the power to mold the personality and ideology of students. Therefore, moderate values, such as normal behavior/tawassut in religion, tolerance for differences of opinion, avoiding violence, prioritizing dialogue, accommodating modern concepts that substantially contain benefits, thinking rationally based on revelation, interpreting texts contextually, using ijtihad in solving what is not included in the Qur'an or Sunnah, and having harmonious and cooperative attitudes with different religious groups, can be internalized in the process of installing moderate Islamic ideology. In other words, the hidden curriculum refers to schooling practices and outcomes that are not described in the programmed curriculum or school policy curriculum guidelines but are a disorganized and effective part of the school experience (Subandijah, 1996).

As Toto Suharto mentioned, implementing moderate Islamic education in educational institutions can be done with a hidden curriculum model owned in schools,

namely values, beliefs, attitudes, and norms, which are an essential part of school functions. What kind of character students want to form depends on the values, beliefs, attitudes, and norms that are installed, and it depends on the institution itself in directing its students (Toto Suharto, 2017).

Moreover, religious moderation education at the educational institutions of SMP Muhammadiyah 6 and SMP 09 Ma'arif NU Ambulu, namely the hidden curriculum, was conducted by inserting moderate Muhammadiyah-style and NU-moderate messages in PAI learning in class. Kasinyo Harto and Tastin explained that the hidden curriculum remains imperceptible within an academic establishment due to its omission from the curriculum document. Nevertheless, the ability to influence students' ideologies and personalities toward moderate thoughts and perspectives resides precisely within the hidden curriculum (Kasinyo Harto dan Tastin, 2019).

In designing the hidden curriculum, as was done by SMP Muhammadiyah 6 and SMP 09 Ma'arif NU Ambulu, it aims to shape the way of thinking and attitudes of students who are moderate with the hidden curriculum model that schools have, such as about values, beliefs, attitudes, and norms that are already in schools; for instance, in terms of religion, teachings, ideas and others, SMP Muhammadiyah will, of course, align with the basic principles of the Muhammadiyah organization. Likewise, SMP 09 Ma'arif NU Ambulu, in its beliefs, values, and teachings or norms, will align with the teachings, beliefs, values, and norms according to Nahdatul Ulama (NU). What kind of student character to be formed depends on the existing values, beliefs, attitudes, and norms in the educational institutions of SMP Muhammadiyah 6 and SMP 09 Ma'arif NU Ambulu.

Furthermore, Samsul AR mentioned that there are 633 major ethnic groups, 652 regional languages, and around 18,306 thousand islands. The diversity of the Indonesian nation is not to be bargained for but to be accepted and maintained to create unity and unity in a peaceful Indonesian nation. It is, therefore, essential to shape the character of students who have an understanding of religious moderation (AR, 2020).

Educational institutions, such as SMP Muhammadiyah 6 and SMP 09 Ma'arif NU Ambulu, can make the concept of religious moderation a fundamental principle in carrying out an activity or program in schools. Schools are, in fact, a vehicle for media socialization of religious moderation to provide an understanding of religion, thoughts, and behavior to students who are open, tolerant, respect each other, and respect differences in religion, belief, and culture to maintain the unity and integrity of the nation from the younger generation.

#### D. Conclusion

Based on the analysis results of the discussion of research findings, the design of religious moderation education at SMP Muhammadiyah 06 and SMP Ma'arif NU Ambulu Educational Institutions was carried out in several stages: a) implementation of religious moderation education with an Mandiri Berbagi Curriculum Model at SMP Muhammadiyah 06 Wuluhan, and at SMP 09 Ma'arif NU with and Mandiri Berubah Curriculum Model, b) the design of the religious moderation education curriculum at SMP Muhammadiyah 06 with the ISMUBARIS collaborative model, emphasizing Islamic teachings of tolerance and mutual respect, da'wah as a medium for wasathiyah Islamic indoctrination, and student study activities on the introduction of Muhammadiyah principles; in comparison, SMP 09 Ma'arif NU Ambulu applied a separate curriculum development model, content of Islamic religious education material with the NU concept of moderate Islam, khilafiyah material during new student orientation, as well as extra-curricular activities based on local wisdom such as hadrah, sholawat and other local culture; c) Hidden curriculum design for religious moderation education in all subjects with wasathiyah Islamic messages by Muhammadiyah principles at SMP Muhammadiyah 06 and with moderate Islamic messages in the style of Nahdatul Ulama at SMP 09 Ma'arif NU.

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