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INTEGRATION OF RELIGIOUS MODERATION VALUES IN THE LEARNING OF THE QURANIC TEXT HISTORY

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Abstract

Religious moderation is considered a solution to stem radicalism and extremism, particularly in higher education environments. This research aims to determine students' needs for integrating moderation values into learning and to understand their perceptions of the integration of religious moderation values in the History of the Qur'an. This research aims to develop a curriculum model and teaching materials for the course that incorporate Islamic moderation. This research method employs the Research and Development (R&D) model, utilizing the ADDIE (Analyze, Design, Develop, Implement, Evaluate) approach. The initial stage focuses on needs analysis. We collected data through the distribution of questionnaires and interviews with 30 students and lecturers teaching the History of the Qur'an course at the State Islamic University of Salatiga. The results of the study show that many students (71.2%). They view religious moderation as very important to life and advocate its integration into lecture materials. All lecturers (100%) should use religious moderation material, and 80% acknowledged the urgency of textbooks; however, no one has prepared a special textbook with moderation content for this course. The needs analysis reveals that students require textbooks that incorporate the concept of moderation, which is easy to understand (with the aid of concept maps/summaries), and align with the applicable KKNi curriculum.

Keywords: *History of Qur'anic text, Religious Moderation; Value Integration.*

Abstrak

Moderasi beragama dianggap sebagai solusi untuk membendung radikalisme dan ekstremisme, khususnya di lingkungan pendidikan tinggi. Penelitian ini bertujuan untuk mengetahui kebutuhan mahasiswa terhadap integrasi nilai moderasi dalam pembelajaran dan memahami persepsi mereka terhadap integrasi nilai-nilai moderasi beragama dalam perkuliahan sejarah Al Qur'an. Penelitian ini berupaya mengembangkan model kurikulum dan bahan ajar mata kuliah tersebut berbasis moderasi Islam. Metode penelitian ini menggunakan model Research and Development (R&D) dengan mengadopsi pendekatan ADDIE (Analyze, Design, Develop, Implement, Evaluate). Tahap awal berfokus pada analisis kebutuhan. Pengumpulan data dilakukan melalui penyebaran angket dan wawancara dengan 30 mahasiswa serta dosen pengampu mata kuliah Sejarah Al Qur'an di lingkungan Universitas Islam Negeri Salatiga. Hasil penelitian menunjukkan bahwa mayoritas mahasiswa (71.2%) memandang muatan moderasi beragama sangat penting untuk kehidupan dan perlu diintegrasikan ke dalam materi perkuliahan. Seluruh dosen (100%) setuju bahwa materi moderasi beragama perlu dimasukkan, dan 80% mengakui urgensi buku ajar, namun belum ada yang menyusun buku ajar khusus dengan muatan moderasi pada mata kuliah ini. Analisis kebutuhan menunjukkan mahasiswa membutuhkan buku ajar yang memuat konsep moderasi yang mudah dipahami (dengan peta konsep/ringkasan) dan selaras dengan kurikulum KKNI yang berlaku.

Kata Kunci: Sejarah Teks Al-Quran, Moderasi Beragama, Integrasi Nilai.

A. Introduction

Religious moderation is a good way to overcome today's radicalism and extremism¹. Islam in Indonesia has grown peacefully alongside other religions. However, recently, radical and intolerant Islamic groups have emerged. Global developments, such as the emergence of Al-Qaeda and ISIS, have exacerbated the situation of radicalism and intolerance². Through education, we can protect the younger generation from the influence of radical ideologies. Universities are expected to become centers for the dissemination of knowledge and innovation to society. Campuses are not only source of knowledge, but also centers of excellence in driving national progress, particularly in character building³.

Moderation, as the middle path, is a manifestation of Islamic teachings that align with human nature. The uniqueness of Muslims as a balanced and just community has earned them the title of *ummatan wasathan* (middle, balanced, and just community)⁴. Moderation in religion is the choice to have a balanced view and non-extreme behavior in practicing religious teachings. According to the Indonesian Ministry of Religious Affairs, there are four essential elements of religious moderation: love of the homeland; tolerance; anti-violence; and accommodating local culture. This indicator is used to identify the extent to which Indonesian citizens practice religious moderation⁵.

The integration of values into the education and learning process is a form of guidance through role models and teachings

¹ Subhan Hi. Ali and Doli Witro Dodego, "The Islamic Moderation And The Prevention Of Radicalism and Religious Extremism In Indonesia," *Dialog* 43, no. 2 (2020): 199–208.

² Fisher Zulkarnain and Tata Septayuda Purnama, "The ISIS Movement and The Threat of Religious Radicalism in Indonesia," *MIMBAR* 32, no. 1 (2019).

³ Yedi Purwanto et al, "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 17, no. 2 (2019).

⁴ Mumuh Muhtarom, "Muhtarom, Mumuh April," *Tatar Pasundan: Jurnal Diklat Keagamaan* 12, no. 32 (2018).

⁵ Tim Penyusun Kemenag RI, *Moderasi Beragama*, n.d.

from a teacher aimed at instilling noble values. These values encompass religious, cultural, and ethical aspects. This value instillation is oriented toward developing students' character, with high spiritual intelligence, strong self-discipline, a well-rounded character, noble behavior, and adequate skills⁶. Knowledge of the Quran and its interpretation is crucial for realizing religious moderation. Narrow interpretations of the Quran can foster exclusive and fanatical attitudes. According to Prof. Abdul Mustaqim, Professor of Quranic Studies and Interpretation at Sunan Kalijaga State Islamic University (UIN) Yogyakarta, a moderate interpretation of the Quran and Hadith is urgently needed. A moderate interpretation of the Quran can prevent the spread of radical teachings in Indonesia⁷.

A moderation-based Quranic Text History curriculum can be an effective instrument for spreading the values of tolerance and mutual respect in higher education. Various studies have been conducted regarding the integration of religious moderation into higher education curricula. Muhamad Murtadlo⁸ In "*Pendidikan Moderasi Beragama: Membangun Harmoni, Memajukan Negeri* (Religious Moderation Education: Building Harmony, Advancing the Nation)," proposes the concept of religious moderation education. He argues that through education, we can instill the values of moderation. Conceptually, religious moderation education is the right step to address the phenomenon of religious intolerance. Efforts to implement religious moderation education still face various challenges. Murtadlo recommends that the success of religious moderation education depends heavily on the quality and relevance of the learning model used.

6 Endang Sumantri, *Pendidikan Nilai Kontemporer* (Bandung: Program Studi PU UPI, 2007).

7 Republika online, "Tafsir Alquran Moderat Dinilai Dapat Cegah Radikalisme," 2020, <https://republika.co.id/share/q40ozc366>.

8 Muhamad Murtadlo, *Pendidikan Moderasi Beragama: Membangun Harmoni, Memajukan Negeri*, ed. LIPI Press (Jakarta, 2021), <https://doi.org/10.31219/osf.io/3mr5s>.

Suprpto⁹ in his study entitled "*Integrasi Moderasi Beragama dalam Pengembangan Kurikulum Pendidikan Agama Islam* (Integration of Religious Moderation in the Development of the Islamic Religious Education Curriculum)," the process of integrating moderation values into the Islamic Religious Education (PAI) curriculum was examined. The results of this paper are how to implement integrated religious moderation learning through innovation in the Islamic Religious Education curriculum to achieve moderate Islam so that students are able to interact well with friends of different religions and beliefs. In addition, this curriculum teaches peace in the social environment and prioritizes interfaith dialogue, as well as rejecting hate speech and hoaxes. One of the recommendations of this study is that the process of learning religious moderation is essential to form a generation that is able to live peacefully with the people from other religions.

Koko Adya Winata et.al¹⁰ in their study entitled "*Moderasi Islam dalam Pembelajaran PAI melalui Model Pembelajaran Kontekstual* (Islamic Moderation in Islamic Religious Education Learning through a Contextual Learning Model)," the instillation of religious moderation values in Islamic Religious Education was studied using a contextual approach. The results of the study indicate that: 1) the Islamic Religious Education learning process using a contextual model has been proven to contribute to improving students' cognitive aspects regarding the values of religious moderation. 2) The Islamic Religious Education learning process using a contextual model helps improve students' affective aspects regarding the values of religious moderation. 3) The Islamic Religious Education learning process using contextual learning can help internalize the values of religious moderation in students.

⁹ Suprpto Suprpto, "Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 3 (2020): 355–68.

¹⁰ Koko Adya Winata, "Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Konstekstual" 32 (2020).

The novelty of our research is the need to integrate Islamic values of moderation into the learning process on campus. In this context, the integration of Islamic values of moderation into courses on the history of the Quranic text is discussed. Furthermore, there is a need for a curriculum for learning the Quran and its interpretation based on Islamic values of moderation. To strengthen the instilling of moderation in the younger generation as the future successors, this research focuses on this issue. Therefore, it is interesting to discuss: 1) To what extent do students need the integration of moderation values in their learning? 2) What are students' perceptions of the integration of religious moderation values in Quranic history courses? This paper aims to determine students' needs for the value of moderation in learning and students' perceptions of the integration of religious moderation values in lectures on the history of the Qur'an.

B. Discussion

This research was conducted to develop a curriculum and learning model for the history of the Quranic text based on Islamic moderation. To achieve this goal, the research team used the ADDIE model popularized by Robert M. Branch. The ADDIE approach is a popular and widely adopted framework for developing learning materials¹¹. This process takes place in stages, starting with analysis, continuing with design, development, implementation, and ending with evaluation¹². This model was chosen for its flexibility. This flexibility appeals to curriculum and learning materials designers because the steps in the process can be adjusted as needed. The five phases of the ADDIE Model can be

¹¹ Laksmi Dewi, "Merancang Pembelajaran Menggunakan Pendekatan Addie Untuk Meningkatkan Kemampuan Berfikir Kritis Mahasiswa Agar Menjadi Pustakawan Yang Beretika." *EduLib* 8, No. 1 (July 24, 2018): 99. <https://doi.org/10.17509/EduLib.V8i1.10901>." (n.d.).

¹² Robert Maribe Branch, "Instructional Design: The ADDIE Approach," Boston, MA: Springer US, (2009).

modified to suit the user's needs better. While each phase may appear independent and separate from the others, it is actually closely related and integral. For example, the analysis phase can provide input to the design process, and the design phase can drive further analysis.



Figure 1: Stages of the ADDIE model¹³

In this paper, the researcher will present a theoretical review of efforts to integrate Islamic moderation values into the study of the Quranic text, then describe how this research was conducted. The presentation of the research results and discussion is linked to previously reviewed theories and provides conclusions.

1. Religious Harmony

Indonesia is a culturally rich country, with a population of 273,879,750 and over 230 million Muslims. Indonesia is a multiethnic and multicultural nation, as its people are comprised of diverse ethnicities, religions, languages, and cultures. This cultural diversity presents great potential. However, this diversity is prone to triggering clashes between community groups. If not addressed wisely and prudently, this cultural diversity can lead to horizontal conflict. Since the reform era, several cases of

religious conflict have occurred, claiming numerous lives. This reality reminds us of the importance of religious harmony in national life in Indonesia. Religious harmony is a society that lives peacefully and harmoniously amidst cultural and religious differences. Religious harmony also means mutual respect and acceptance of differences in beliefs, as well as the ability to live side by side peacefully¹⁴.

K.H. M. Dachlan, Minister of Religious Affairs in the Kabinet Pembangunan I (First Development Cabinet), in his opening speech at the 1967 Interfaith Conference, first introduced the term "*kerukunan beragama* (religious harmony)." He stated that the creation of harmony between religious communities is a prerequisite for economic and political stability. Political and economic stability is a catalyst in national development efforts; in other words, low levels of religious harmony can hinder development efforts. From this speech, the term "religious harmony" began to be recognized and became a standard term in state documents and legislation.

Building harmony between religious communities requires a framework for thinking and behaving. A crucial framework for building harmony is openness and acceptance of differences. Tolerance, in this context, does not mean affirming every religion and belief, as this is a matter of faith and belief within each religion. Instead, tolerance means respecting differences and understanding that all religions can coexist peacefully. Islam itself views tolerance as crucial in religious life. In a religious context, *tasamub* (mutual respect) is often considered the most appropriate synonym for tolerance. Both terms imply the importance of respecting others. Islam teaches us to uphold tolerance, as stated by Allah SWT in Surah Al-Hujurat: 13. In this verse, Allah SWT declares that humans were

¹⁴ Ibnu Rusydi and Siti Zolehah, "Makna Kerukunan Antar Umat Beragama Dalam Konteks Keislaman Dan Keindonesian," *al-Afkar, Journal for Islamic Studies* 1, no. 1 (n.d.).

created into nations and tribes so that they may know one another. In 2021, Indonesia's Index of Interfaith Harmony Index (Kerukunan. Umat Beragama-KUB) was in the good category, averaging 72.39, a 4.93-point increase compared to the previous year.

2. Religious moderation

One effort to ensure that religious communities live in harmony in Indonesia is to strengthen religious moderation. Moderation comes from the Latin word *moderatio*, meaning being in the middle. Moderation in Arabic is *wasathiyah* (the middle path). According to Ash-Shalaby, the word *wasath* and its derivatives in Arabic have several meanings, including best, fair, core, middle, high position, and balance between two unequal sides¹⁵.

Quraish Shihab, as quoted by Zamimah¹⁶, In *wasathiyah* (moderation), there are important pillars: justice, which is defined as: first, justice means "equal," namely, in terms of rights. A person who acts always uses the same standards, not double measures and walks straight. This equality is what makes a person and does not side with either party in a dispute. Justice can be interpreted as placing something in its proper place. Justice is balance. Giving rights to those who deserve it is fair, but it must be done in an appropriate and balanced manner. Too much or too little is equally unfair.

Second, balance. According to Quraish Shihab, balance in a group is achieved when its various components complement each other and contribute proportionally to the common goal. Differences in the size or role of each component are not a problem as long as each fulfills its

¹⁵ Ali Muhammad ash-Shalaby, *Al-Wasathiyah Fi Al-Qur'an Al-Karim* (Cairo: Maktabah at-Tabi'in, 2001).

¹⁶ Iffaty Zamimah, "Moderatisme Islam dalam Konteks Keindonesiaan," *Jurnal Al-Fanar* 1, no. 1 (2018): 75–90.

requirements and functions. According to Quraish Shihab, balance is the key to moderate Islam. Without balance, justice cannot be achieved. Allah created everything with the right measure and arranged the universe so that everything is in balance. Third, the Pillar of Tolerance. Tolerance is the extent to which people can accept differences or changes without feeling disturbed.

Indonesia is a multicultural country with a rich diversity of cultures, religions, ethnicities, and languages. This diversity is a unique and advantageous feature of the Indonesian nation, particularly if managed well. However, at the same time, this diversity can pose a significant obstacle if not addressed wisely. The potential for friction between cultures, religions, and ethnicities poses a threat that could undermine the unity and security of the state and nation. The emergence of groups with exclusive, unwise, and judgmental paradigms of thought can lead to intolerant and even radical actions. In such circumstances, it is hoped that Islamic moderation can provide a solution to this problem. Islamic moderation does not mean ambivalence or following Western trends. Islamic moderation is the application of universal values such as justice and equality as taught by the Prophet Muhammad and his companions¹⁷. Moderation as a middle path is a manifestation of the Islamic principle of *wasathiyah*, which aligns with human nature. The concept of a balanced and harmonious *wasathiyah* community reflects the teachings of Islam, which is *rahmatan lil 'alamin* (blessing for the universe)¹⁸. Moderation in religion means taking a neutral point of view, not siding with one of the extreme interpretations of religious teachings.

¹⁷ Darlis, "Mengusung Moderasi Islam di Tengah Masyarakat Multikultural," Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat 13, no. 2 (2018): 225–55.

¹⁸ Muhtarom, "Muhtarom, Mumuh April."

3. Religious Moderation in the Context of Higher Education

Instilling an attitude and understanding of religious moderation in the context of higher education is urgent. The reality of Indonesian education shows that intolerant attitudes and behaviors have penetrated the university level. According to a 2019 survey by the Setara Institute of 10 Indonesian universities, 33.5% of respondents were in the moderate group, while the total moderate and inclusive group only accounted for 45.8% of the total respondents¹⁹. This is a challenge for universities to strengthen the understanding and attitude of religious moderation within the university environment, and to form a society that is inclusive and tolerant of differences.

Quoting President Joko Widodo's metaphor, universities should be 'water towers' that flow the results of their values, research and innovation as useful values for the campus, society, stakeholders and the country²⁰. In line with this statement, state Islamic religious college (PTKIN) students must serve as role models for strengthening religious moderation and preserving religious harmony, which has achieved a "good" rating. To support this, strengthening the understanding and behavior of religious tolerance and moderation in campus life is necessary.

According to Sapdi, religious moderation must be taught directly to students²¹. Integrating the values of religious moderation into lecture materials is the first way to strengthen religious moderation within the university environment.

¹⁹ Setara Institute, "Tipologi Keberagamaan Mahasiswa: Survei Di 10 Perguruan Tinggi Negeri Press Release," Press Release (2019).

²⁰ Yayat Hendayana Handini, Dinna, Doddy Zulkifli, Indra Atmaja, Firman Hidayat, Neni Herlina, Handini, Dinna, Doddy Zulkifli, Indra Atmaja, Firman Hidayat, Neni Herlina, and Yayat Hendayana. Pendidikan Tinggi, Kemarin, Kini, Dan Esok (Jakarta: Handini, Dinna, Doddy Direktorat Jenderal Pendidikan Tinggi, Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi RI, 2021).

²¹ Rohmat Mulyana Sapdi, Direktur PAI Paparkan Strategi Implementasi Moderasi Beragama (Jakarta: Kementerian Agama Republik Indonesia, n.d.), <http://www.pendis.kemenag.go.id/pai/berita-264-direktur-pai-paparkan--strategi-implementasi-moderasi-beragama----.html>.

4. Integration of Values in Learning

The integration of values in education is an effort to shape individuals with noble character and spiritual intelligence through the guidance and role models of educators. The teaching and integration of values within learners will influence emotional intelligence and behavior. Emotional intelligence is closely related to thinking, problem-solving, social communication, and academic achievement. Students with good moral values benefit not only themselves but also their environment and society. Therefore, instilling values in students is crucial for the future of the nation.

Character education is the key to improving the quality of graduates²². Al-Abrasy argued that the primary goal of education is to develop individuals with noble character. Therefore, each subject should be designed to foster positive values and skills that align with students' interests and talents²³. In the context of moderation and higher education, the values of moderation are crucial for instilling in students. This is to strengthen the Indonesian nation's resilience against radicalism. Furthermore, instilling the values of moderation in students is also a manifestation and embodiment of tolerant Islam. According to Prof. Mustaqim, a moderate interpretation of the Quran is crucial for preventing radicalism in Indonesia²⁴.

5. Result

Researchers conducted interviews with lecturers of Quranic Studies and Tafsir at UIN Salatiga. The interviews

²² Anik Ghufroon, "Integrasi Nilai-Nilai Karakter Bangsa Pada Kegiatan Pembelajaran," *Cakrawala Pendidikan* 1, no. 3 (2010).

²³ Muhammad Attiyah Al Abrasyi, *Al Tarbiyah Al Islamiyah Wafalasifatuha* (Mesir: Darul Fikr, 1969).

²⁴ Republika online, "Tafsir Alquran Moderat Dinilai Dapat Cegah Radikalisme."

revealed that 80% of respondents acknowledged the urgency of developing textbooks to support their studies, while the remaining 20% relied solely on syllabi and handouts for learning. All respondents felt the need to incorporate religious moderation into their courses to strengthen the spread of religious moderation in Indonesia. The interviews revealed that 40% of lecturers had incorporated the values of moderation into their classroom teaching. However, none had developed textbooks with religious moderation content, particularly for the history of the Quran course.

Researchers also conducted a questionnaire and observations of Quranic Studies and Tafsir students at the State Islamic University (UIN) Salatiga. The questionnaire found that the majority of students understood the concept of religious moderation, with 17.8% having a very high level of understanding (strongly understand), and 40.6% having a high level (understand). 35.6% had a moderate level of understanding (neutral), and the remainder admitted to not understanding the concept of religious moderation (4% answered low (do not understand), and 2% answered very low (strongly do not understand)).

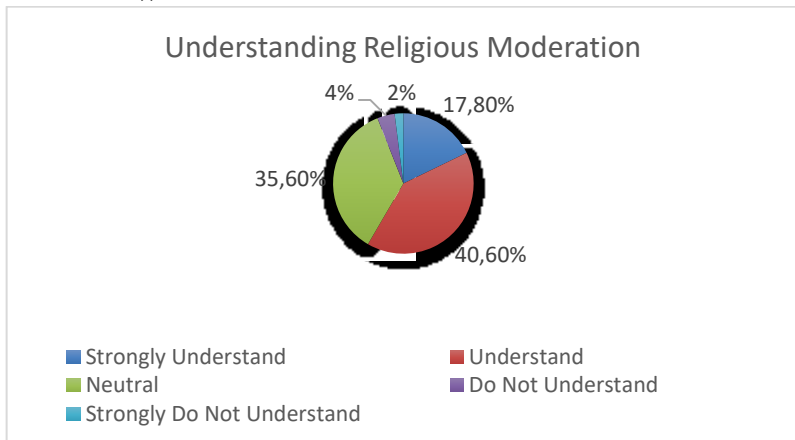


Chart 1. Understanding Religious Moderation

Regarding the practice of religious moderation in social life in Indonesia, the respondents' answers were 18.8% strongly agreed with the practice of religious moderation, 49.5% agree, 27.7% were undecided, and 3% disagree, while 1% strongly disagree.

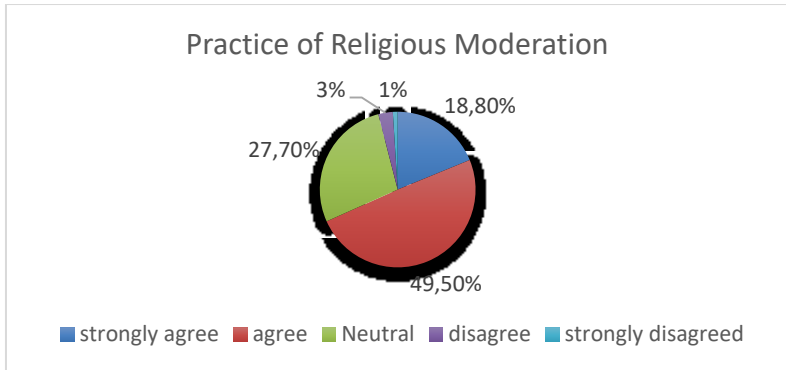


Chart 2. Practice of Religious Moderation

Regarding the question regarding the importance of understanding religious moderation in life, the majority (52.5%) of respondents strongly agreed, while 32.7% agreed. 12.9% of respondents were uncertain (neutral) about the importance of religious moderation in Indonesia, and 2% disagreed that understanding religious moderation is important in life.

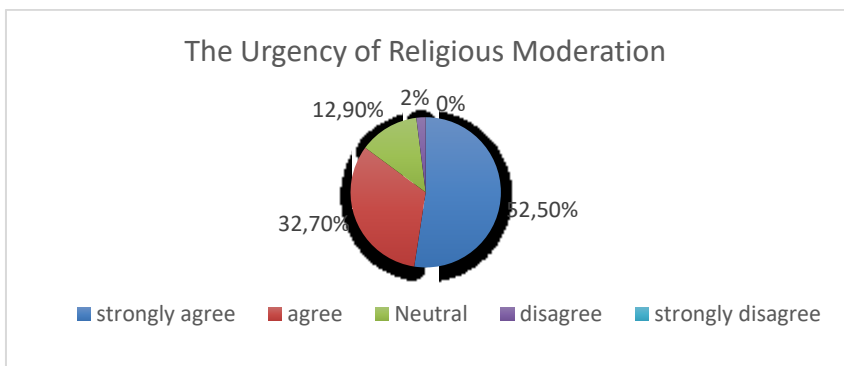


Chart 3. The Urgency of Religious Moderation

Identical results were obtained for the question "Do I need to understand the concept of religious moderation?" The

majority (50.5%) of respondents strongly agree, 32.7% agree, 13.9% were uncertain about the need to understand religious moderation in Indonesia (neutral), and 3% disagree that religious moderation is necessary for students. No respondents strongly disagree.

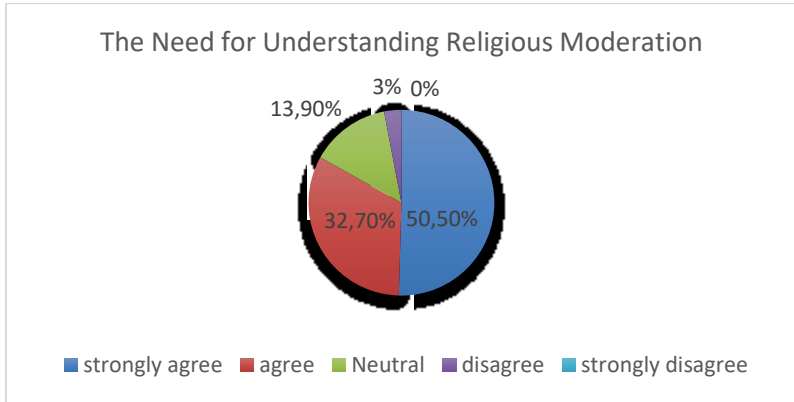


Chart 4. The Need for Understanding Religious Moderation

When asked whether religious moderation should be included in the college curriculum, 35.6% of respondents strongly agreed, and 35.6% agreed. 24.8% were unsure (neutral) whether religious moderation should be included in the curriculum, while 3% said it was unnecessary. One percent of respondents stated that religious moderation was not necessary at all.

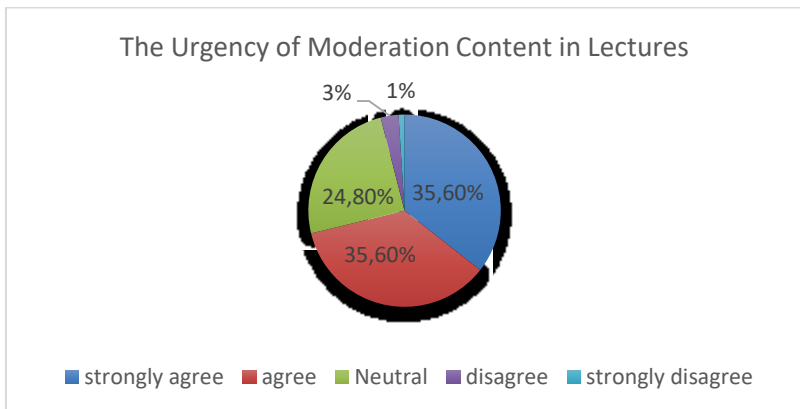


Chart 5. The Urgency of Moderation Content in Lectures

It can be concluded that the majority of respondents (71.2%) believe that religious moderation is necessary in life and that practicing it is essential. Furthermore, the majority of respondents felt the need to gain an understanding of religious moderation from lecture material. Only a small proportion (~4%) believed that religious moderation was unimportant and should not be included in the lecture curriculum.

Data from respondents showed that, although the majority believed that Islamic moderation content should be included in the curriculum, some (10.8%) believed that lecturers had not yet conveyed the concept of religious moderation in class (disagree) and (strongly disagree). 27.5% were uncertain (neutral) whether lecturers had conveyed the concept of religious moderation in class. The remaining 61.8% of respondents felt that lecturers had conveyed material on Islamic moderation to students in class (strongly agree) and (agree).

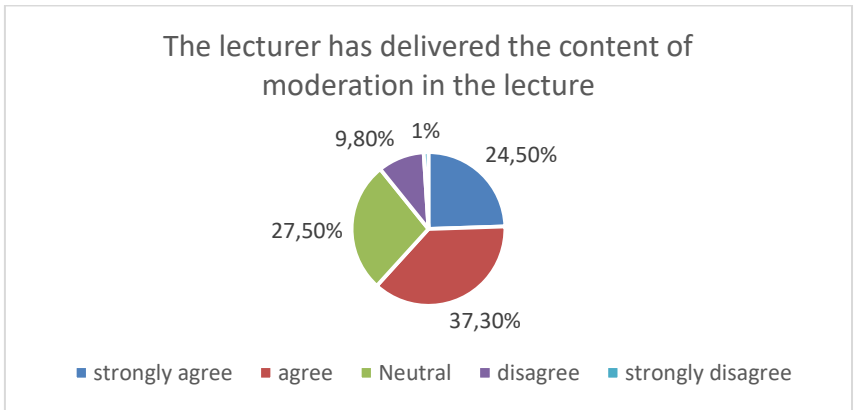


Chart 6. The lecturer has delivered the content of moderation in the lecture

Regarding student perceptions of the Quranic history course, nearly all respondents (98%) found it very interesting. Ninety-six percent of respondents also stated that they enjoyed the Quranic history course. Regarding the difficulties encountered in the History of the Quran course, the majority of respondents (59.4%) reported experiencing difficulties.

Meanwhile, the remaining 40.6% reported not encountering significant difficulties in this course. After conducting a more in-depth investigation, the researchers found that the difficulties faced by the student respondents were due to language limitations, difficulty finding reading and learning materials, and the fact that this course was new to them.

Regarding the teaching materials lecturers commonly use, the majority of students (78.2%) reported that lecturers used the lecture method. The remaining (21.8%) answered that lecturers also use PowerPoint slides and handouts in teaching. When asked whether textbooks would support the lecture process, the majority of student respondents (35.6%) answered strongly agree, 40.6% agree, 18.8% are undecided (neutral). Only 3% disagree (tidak setuju), and 1% strongly disagree .

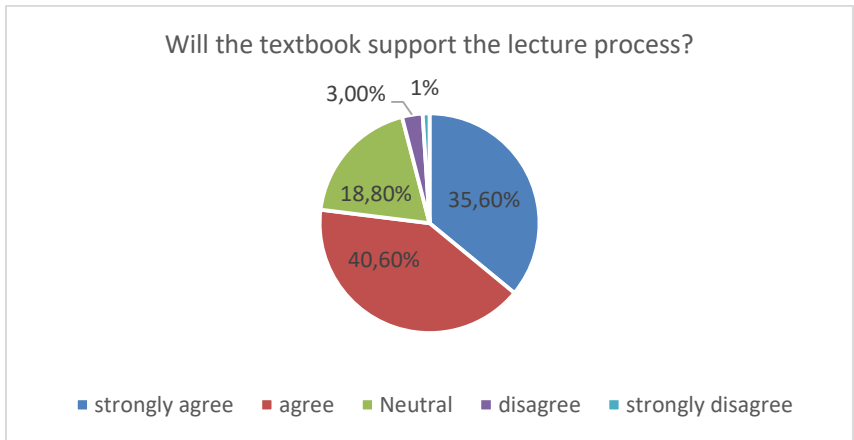


Chart 7. The Role of Textbooks in Supporting Lectures

The data above demonstrate that the majority of students do not yet benefit from textbook availability during their studies. Furthermore, the majority of students feel that textbooks are necessary for learning the history of the Quran course. This study found that the majority of students had good to very good perceptions of religious moderation. A total of 18.8% of respondents answered strongly agree with the practice

of religious moderation, and 49.5% answered agree. Most students also viewed religious moderation as necessary in national and social life. The majority (52.5%) of respondents answered strongly agree, and 32.7% answered agree.

The majority of student respondents (71%) also believed that religious moderation content should be included in the curriculum. Some students (62%) believed that lecturers had already included religious moderation content in their teaching materials; 10% felt they had not yet received religious moderation content on campus; and the remainder (28%) were unsure. The majority of respondents (76%) believe that textbooks can support the lecture process; however, most have not encountered lecturers who use textbooks as a learning aid. In addition to identifying the problem, this study also sought to determine students' needs regarding textbooks on religious moderation. Based on the analysis of IAT students' problems with the topic of religious moderation in the history of the Quran, two student needs were identified: students need textbooks on religious moderation that are easy to understand and relevant to the current curriculum.

First, given the challenges IAT students face in understanding the historical context of the Quran and religious moderation, a basic conceptual framework is necessary. To help students grasp the material quickly, textbooks should include engaging and straightforward concept maps at the beginning of each chapter. These concept maps act as roadmaps, helping students see the big picture before delving into the details. Furthermore, chapter summaries are handy for reviewing previously learned material.

Second, students need textbooks that are easy to understand and relevant to the subjects they are studying. UIN Salatiga has developed a curriculum to ensure its graduates meet national standards. According to the academic text published by the study program, the history of the Quran course is a lecture

within the Quranic Sciences and Tafsir study group that supports students' understanding of the Quran's history. This course emphasizes the ability to explore and critically examine the various dynamics and pluralities of Quranic history, from the classical period to the modern contemporary period.

C. Conclusion

There is an urgent need to integrate the values of religious moderation into course content, particularly Quranic history courses. This is to strengthen the mainstreaming of religious moderation in Indonesia. Students' perceptions of the integration of moderation values into lectures are very positive. This supports efforts to integrate religious moderation values into the curriculum, particularly through the development of religious moderation-based textbooks. Based on the findings of this study, the researchers encourage policymakers to consider several factors. First, encourage the integration of religious moderation values into the university curriculum and the development of religious moderation-based textbooks to strengthen efforts to mainstream religious moderation in society. Second, improve the social and academic climate on campus by fostering a culture of religious moderation among the academic community and respect for diversity, local cultures, and minority groups. Third, implement programs or policies to improve students' religious moderation, taking into account the university's specific social context and students' socio-demographic characteristics..

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