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Assistance in Religious Moderation Curriculum Design in the Digital Era Islamic Religious Education Courses in Salahuddin Pasuruan

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Abstract	The Interdisciplinary Study-Based Islamic Religious Education Doctoral Study Program conducts community service activities in the form of curriculum workshops based on religious moderation values at the Salahuddin College for Islamic Studies (STAIS), Pasuruan. The workshop is designed to assist in the curriculum development process, particularly for the Islamic Education subject and other courses based on religious moderation values. This community service project adopts the ABCD (Asset-Based Community Development) concept of community empowerment as its strategy. This project disseminated material for the construction of higher education curricula, curricula based on religious modernization, and the local curriculum model of STAIS Pasuruan based on religious moderation and Islamic boarding schools. The Islamic Religious Education of STAIS Pasuruan Study Program is expected to implement planned follow-up activities in the form of curriculum insertion practices.
Keywords	assistance; curriculum; islamic religious educationl; moderation of religion
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1. INTRODUCTION

Religion-based conflicts are more likely to arise at the community level (grassroots), and the community itself is a possible player as a deterrent or agent of post-conflict reconciliation (Ahwan et al., 2021). Even while institutions or organizations are tasked with regulating and assisting potential religious disputes, they may need more resources to intervene, such as mediation skills, social analytic tools, and access to these conflicts, limiting their ability. Given the potential for religiously-motivated strife, the government, through the Ministry of Religion, will take corrective measures, one of which is issuing policies on strengthening, mainstreaming, and implementing religious moderation in various programs implemented by institutions such as universities that are structurally under the instructive and coordinating lines of the Ministry of Religion (Hasibuan et al., 2022). Institutions of higher education are thus required to absorb and execute the concepts of religious moderation in the curriculum, research activities, community service, and academic activities of lecturers and students (Dian et al., 2023). Several tertiary institutions were tasked with establishing a center for applying religious moderation concepts, known as the House of religious moderation, to boost the internalization and implementation processes (Naim et al., 2022).

UIN Maulana Malik Ibrahim Malang, with a curriculum implementation process based on religious moderation values and implemented through student teaching and learning processes, is one of the tertiary institutions responsible for aiding and guiding the mainstreaming of religious moderation values. Several professors at UIN Maliki Malang were provided with the chance to get training and certification as national facilitators for religious moderation under the Ministry of Religion. This facilitates the process of mainstreaming and applying the concepts of religious moderation at UIN Malang (Rahman et al., 2023). In contrast to Salahuddin College for Islamic Studies (STAIS) Pasuruan, not all tertiary institutions have had access to institutional improvement and human resource development to fulfill their responsibility in mainstreaming religious moderation values (Athief et al., 2022).

The following are previous community service research with the theme, "Developing Digital Learning Resources for Promoting Religious Moderation in Islamic Education" (Jamilah, 2021). This community service aims to develop digital learning resources that can be used to promote religious moderation in Islamic religious education. Through the development of interactive content, videos, or mobile applications, this service focuses on assisting teachers and educational institutions in

designing curricula that encourage an understanding of moderation. Title of Community Service: "Capacity Building for Islamic Educators in Integrating Digital Tools for Religious Moderation" (A. A. Abidin & Murtadlo, 2020). This community service aims to build the capacity of Islamic religious educators to integrate digital tools to promote religious moderation. Through training and workshops, this service assists in introducing and developing skills in using technology in religious education to strengthen the understanding of moderation in a digital context. Title of Community Service: "Community Engagement for Promoting Religious Tolerance and Understanding in Islamic Education" (Alabdulhadi, 2019). This community service focuses on community involvement in promoting religious tolerance and understanding in Islamic religious education. Through collaborative activities between educational institutions, local communities, and related stakeholders, this service supports designing educational programs that encourage moderation and inclusivity. Community Service Title: "Digital Literacy Empowerment for Islamic Educators: Enhancing Religious Moderation in the Digital Era" (Raharjo & Yahya, 2023). This community service aims to empower Islamic religious educators in digital literacy to increase religious moderation in the digital era. Through training, mentoring, or developing digital literacy modules, this service helps educators understand and integrate digital technology into religious education to promote moderate spiritual understanding.

For instance, the developed religious or non-religious curriculum does not yet explicitly accommodate the values of religious moderation due to several factors, including the selection of appropriate courses and the lack of specialized training in developing a curriculum based on the importance of religious moderation (Mustafa, 2023). The previous research with the topic Implementasi Moderasi Beragama by Rudi Ahmad in Religious Moderation in Islamic Religious Education can be carried out through several strategies, namely strengthening the paradigm of moderation, curriculum, and learning. These three strategies are related to developing policies for maintaining restraint in the context of Islamic Religious Education (Ardiansyah & Erihadiana, 2022). The policy of the Directorate of Islamic Religious Education of the Ministry of Religion of the Republic of Indonesia in this form of moderation is important for mainstreaming the formation of moderate attitudes and behavior that is supported by reasonable religious understanding. In addition, religious moderation can be implemented in religious extracurricular activities.

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2. METHODS

Methods in community service are needed to plan the steps of community service to be carried out in the form of activities. This dedication uses an Asset Based Community Development (ABCD) approach, which prioritizes the utilization of assets or potential (García, 2020; Yuwana, 2022). The implementation of community service uses a participatory process (Andriany et al., 2018; Muslim, 2007). The participatory approach is capable of (1) creating a feedback environment for the flow of information about attitudes, aspirations, needs and local conditions which would not have been disclosed without its existence. (2) Provides a conducive environment for the actualization of the potential and growth of society (Muslim, 2007). In this service activity, the participatory approach is more oriented towards efforts to increase religious moderation in the curriculum directly in various processes and implementation of service. 1. The first stage is the implementation of community service. Stage 2 is the needs analysis stage. Stage 2 is the preparation stage and location survey. Stage 4 is the implementation stage. This service activity is one of the efforts to strengthen religious moderation in the STAI Sholahuddin Pasuruan environment. After the location of the service has been determined, communication is then carried out with one of the lecturers to evaluate the implementation of the activity. Religion-based conflicts are more likely to arise at the community level (grassroots), and the community itself is a possible player as a deterrent or agent of post-conflict reconciliation (Shah et al., 2020). Even while institutions or organizations are tasked with regulating and assisting potential religious disputes, they may lack the necessary resources to intervene, such as mediation skills, social analytic tools, and access to these conflicts, limiting their ability. Given the potential for religiously-motivated strife, the government, through the Ministry of Religion, will take corrective measures, one of which is issuing policies on strengthening, mainstreaming, and implementing religious moderation in various programs implemented by institutions such as universities that are structurally under the instructive and coordinating lines of the Ministry of Religion (Farida & Cook, 2023). Institutions of higher education are thus required to absorb and execute the concepts of religious moderation in the curriculum, research activities, community service, and academic activities of lecturers and students. Several tertiary institutions were tasked with establishing a center for applying religious moderation concepts, known as the House of religious moderation, to boost the internalization and implementation processes (Z. Abidin et al., 2022).

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learning processes, is one of the tertiary institutions responsible for providing assistance and guiding the mainstreaming of religious moderation values. Several professors at UIN Maliki Malang were provided with the chance to get training and certification as national facilitators for religious moderation under the Ministry of Religion This facilitates mainstreaming and applying religious moderation concepts at UIN Malang. In contrast to Salahuddin College for Islamic Studies (STAIS) Pasuruan, not all tertiary institutions have had access to institutional improvement and human resource development in order to fulfill their responsibility in mainstreaming religious moderation values. For instance, the developed religious or non-religious curriculum does not yet explicitly accommodate the values of religious moderation due to a number of factors, including the selection of appropriate courses and the lack of specialized training in developing a curriculum based on the values of religious moderation. Previous research by Rudi Ahmad in Religious Moderation in Islamic Religious Education can be carried out through several strategies, namely strengthening the paradigm of moderation, curriculum, and learning. These three strategies are related to developing policies for maintaining restraint in the context of Islamic Religious Education. The policy of the Directorate of Islamic Religious Education of the Ministry of Religion of the Republic of Indonesia in this form of moderation is seen as important for mainstreaming the formation of moderate attitudes and behavior that is supported by reasonable religious understanding. In addition, religious moderation can be implemented in religious extracurricular activities.

3. FINDINGS AND DISCUSSION

3.1 *The Concept of Religious Moderation in the Digital Era of the 21st Century*

Referring to the objectives of the Ministry of Religion, religious moderation is one of the qualities prescribed for internalization efforts in the context of curriculum development. In practice, however, the result of a religious moderation-based curriculum necessitates special efforts in terms of formulating keywords taken from the values of religious moderation that you wish to incorporate into the curriculum and other activity documents, the drafting process, and the selection of appropriate courses, including religious and nonreligious courses-religion and the application of religiously moderate curricula in the classroom teaching and learning process. The choice of suitable methods thus far has been based on religious classes.

In addition to educating students about academic intelligence, the Islamic Religious Education Study Program in higher education institutions is supposed to inform the campus community about morals (al-akhlaq fi al-Islam). Through Islamic

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Religious Education at higher institutions, efforts are made to foster a personal and communal life that promotes safety, coziness, and success for all. In Higher Education, Islamic Religious Education is a personality topic that dictates the development of personal and societal morality and high integrity. Therefore, Islamic Religious Education's concepts and learning processes in tertiary institutions always necessitate criticism towards relevant improvements. Likewise, in the context of internalizing and integrating religious values, Islamic Religious Education courses can be the main subject or leading sector for efforts to internalize these religious moderation values.

According to the formulation of the Indonesian Ministry of Religion, religious moderation is defined as follows: "Viewpoints, attitudes, and religious practices in religious life by embodying the essence of religious teachings - which protect human dignity and build public benefit - based on the principles of fairness, balance, and adherence to the constitution as national agreement." From this formulation, 4 main indicators were developed, which were used to identify and measure one's religious moderation views, attitudes, and behavior, which included four hands as follows 1) national commitment, 2) tolerance, 3) rejection of violence, and 4) adaptation to local culture. This indicator determines the level of religious moderation practiced and individual vulnerability, which can be identified and appropriate action taken to strengthen religious moderation. The explanation of the four indicators can be explained in detail as follows:

The first indicator emphasizes one's national commitment. This national commitment emphasizes a person's views, attitudes, and practices towards religion, which will affect their loyalty to the main national consensus. The national agreement is the perception that Pancasila as a state ideology is nationalistic and will influence their acceptance of state principles. Subject to the 1945 Constitution and the following provisions: Fulfilling obligations as a citizen is a form of practicing religious teachings.

The second indicator emphasizes tolerance. Tolerance is defined as a condition in which a person has an open, voluntary, open-minded, and gentle attitude in accepting differences. We can establish interreligious relations with tolerance by being willing to have dialogue, cooperate, and interact with adherents of other religions.

The third indicator emphasizes non-violence. Non-violence does not use violent or extreme methods in the name of religion, whether verbal, physical, or mental, to bring about the desired change. Radical groups generally want quick changes contradicting the existing social order, terrorizing dissent, and destroying with violence. Therefore, the non-violence indicator indicates religious moderation, preventing mental, physical, and verbal violence by expressing faith and

understanding of religion as a peaceful act.

The fourth indicator emphasizes respect for local culture. That is, customs and patterns of religious behavior that are by local culture and traditions. Moderate people will prefer local traditions and culture in their religious behavior rather than being strict on virtue-based religious customs and practices so as not only to emphasize normative truths but also to avoid contradicting spiritual principles. Referring to the ABCD concept and its implementation stages, the implementation of this community service activity is carried out in several steps as follows:

1) Preparation

During this preparation stage, the community service team conducted an initial needs assessment to establish partners and service sites and collect data on program participants based on the anticipated program participation indicators via contact with the planned partners. At this step, the team interacted with a policy stakeholder (vice-chancellor for academic affairs) from the designated partner, Salahuddin College for Islamic Studies (STAI Salahuddin) Pasuruan. The purpose of communication is to identify the activity's subject, outline, materials, time, sources, and execution model. During this phase, the research team attempts to express the resources possessed by the service team and unearth information about the demands of the intended partner, after which the service's topic and model of service activities are agreed upon. The service team and partners decided that the exercises would center on constructing curricula based on religious moderation principles and Islamic boarding schools in line with the ideological foundation and circumstances of the Salahuddin College of Islamic Studies (STAI Salahuddin) Pasuruan. The service team, therefore, developed two primary materials for the material reinforcement session: the administration of higher education utilizing interdisciplinary, multidisciplinary, and transdisciplinary approaches and the notion of religious moderation from the Ministry of Religion's perspective.

2) Program Implementation Stage

The program's Planning and implementation comply with the preliminary needs assessment. In line with the concept of the implementing team and the service partners' requirements, the activities' implementation phase is then structured as a list of mutually agreed-upon activities. The Salahuddin College of Islamic Studies (STAI Salahuddin) Pasuruan's strengths (potential) and limitations (challenges) are the subjects of the initial information-gathering session at this level. Specifically, the first session

centered on generating concepts on the challenges and opportunities facing the Salahuddin College of Islamic Studies (STAI Salahuddin) Pasuruan in the curriculum development process, particularly the Islamic Religious Education study program curriculum. In addition, the second session was devoted to reinforcing information that might be utilized as a resource or guide in creating the Islamic Religious Education curriculum, particularly in internalizing the Islamic Religious Education curriculum's concepts of religious moderation. The third session was devoted to questions and responses regarding the subject by linking it to their challenges.

Moreover, at the same session, the service team and participants, who STAI Salahuddin leaders and policymakers mostly represented, discussed the construction of an Islamic Religious Education curriculum based on religious moderation. Begins with the exchange and exploration of discourses or perceptions about religious moderation held by workshop participants, such as the concept of religious moderation, indicators of religious moderation, and religious moderation values that can be incorporated into the curriculum or, more specifically, the Semester Learning Plan of Islamic Religious Education. At this step, the concept arising from the assistance process or the execution of the activity is developed; in the context of this service, this concept is asset-based, integrative-based community development (ABCD). Preparing follow-up plans for following academic activities, such as producing a curriculum based on religious moderation principles expressly for courses sold in the Islamic Religious Program study program, constitutes the preservation and institutionalization of the program.

3.2 *Assistance in Religious Moderation Curriculum in the 21st-Century Digital Era*

Integrative asset-based community development (ABCD) was discovered because of the execution of the activity. This expands the current ABCD concept (Genon et al., 2022). If in the idea of community empowerment using ABCD, the focus of empowerment activities is solely on managing the potential of the activity-assisted object, then the integration concept found in this community service activity demonstrates that in managing assets or potentially assisted entities, other parties whose potential can also be effectively utilized must be integrated. The existing religious moderation house at UIN Maliki Malang and UIN Sunan Ampel Surabaya has financial, human resource, and policy synergies. This is done to optimize the

management of an aided object's potential. By conducting this community service project focusing on religious moderation-based Islamic Religious Education curriculum design workshops, the assisted groups or entities will receive discourse and empirical reinforcement on issues of religious moderation within the context of tertiary institutions. In addition, the administered object can improve the quality of its potential to enhance the quality of the curriculum based on religious moderation to combat the issue of radicalism in the higher education environment.

Figure 1. Religious Moderation Assistance Activities for All Lecturers

Figure 2. Discussion session on the religious moderation curriculum

4. CONSLUSION

Certain ideology-based tertiary institutions and Islamic boarding schools could combat extremist speech and movements in higher education, one method being incorporating religious moderation ideals into their curriculum designs. Tertiary institutions must be able to gather the purposes of religious moderation that will be included and define the courses that will be incorporated when managing their potential. Sacred moderation-based curriculum design necessitates lecturers' comprehension of religious moderation and familiarity with curriculum compilation procedures. Curriculum designs that are already effective in the context of addressing concerns of Islamic extremism can be created off-campus and implemented in collaboration with parties or institutions that have the potential to collaborate. The overall impact, the implementation of Religious Moderation Curriculum Design in the Digital Era of Islamic Religious Education Courses has the potential to strengthen understanding of religious moderation, development of digital skills, inter-religious dialogue, and tackle radicalism and extremism. This also encourages the integration of technology in spiritual learning to achieve educational goals that are more inclusive and relevant to the times.

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