

Religious moderation curriculum reception based on qur'ani principles

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KATAKUNCI

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ABSTRAK

Kehidupan beragama di Indonesia akhir-akhir ini mendapat sorotan tajam baik dari dalam maupun luar negeri. Semua ini, karena konflik sosial yang bersumber dari agama terus muncul di masyarakat. Mulai dari kasus penistaan agama, ujaran kebencian, serangan bunuh diri, penghinaan, kerusakan tempat ibadah dan terorisme. Tulisan ini menawarkan resepsi kurikulum moderasi beragama berbasis prinsip qur'ani. Metode penelitian yang digunakan adalah penelitian kualitatif dengan pendekatan library research. Hasil penelitian ini menunjukkan bahwa resepsi kurikulum moderasi beragama dapat dibentuk dari eksplorasi ayat-ayat al-Qur'an seperti *Tawassuth* sebagaimana dalam surah Al-Baqarah ayat 143, *Tasamuh* dalam surah Al-Mumtahanah ayat 8, *I'tidal* yang dimuat dalam surah Al-Maidah ayat ke 8, *Tawazun* di surah Al-Hadid ayat ke 25, dan *Musawah* dalam surah al-Hujurat ayat 13. Dari hasil analisis dan eksplorasi ayat-ayat al-Qur'an tersebut akhirnya bermuara pada terciptanya rekomendasi Kompetensi Dasar (KD) atau Capaian Pembelajaran (CP). Secara berurutan KD atau CP tersebut terdiri dari 1) membangun *awareness* siswa agar tidak mudah menyalahkan orang lain serta selalu mengedepankan sikap pertengahan; 2) penerapan sikap menghargai perbedaan agama, etnik, budaya, sosial, dan masyarakat; 3) menguatkan keimanan kepada kitab suci al-qur'an dan menghargai eksistensi kitab suci umat lain 4) menanamkan paradigma bahwa ilmu umum maupun agama adalah sama-sama penting untuk dipelajari; 5) menumbuhkan kesadaran bahwa tidak ada diskriminasi terhadap kesempatan berprestasi dan menambah kapasitas diri.

KEYWORDS

Curriculum,
Moderation of Religion,
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Religious life in Indonesia has recently been under intense scrutiny both from within and outside the country. All of this is because social conflicts originating from religion continue to emerge. They start from cases of religious blasphemy, hate speech, suicide attacks, insults, destruction of places of worship, and terrorism. This paper offers a reception of a religious moderation curriculum based on Qur'anic principles. The research method used is qualitative research with a library research approach. The results of this study indicate that the reception of religious moderation curriculum can be formed from the exploration of verses of the Qur'an such as *Tawassuth* in surah Al-Baqarah verse 143, *Tasamuh* in surah Al-Mumtahanah verse 8, *I'tidal* contained in surah Al-Maidah verse 8, *Tawazun* in surah Al-Hadid

verse 25, and Musawah in surah al-Hujurat verse 13. The results of the analysis and exploration of the verses of the Qur'an finally led to the creation of Basic Competency recommendations (KD) or Learning Achievement (CP). Sequentially the KD or CP consists of 1) building students' awareness so they don't easily blame others and always put forward a middle attitude; 2) application of respect for religious, ethnic, cultural, social, and community differences; 3) strengthening faith in the holy Qur'an and respecting the existence of other people's holy books 4) instilling the paradigm that general knowledge and religion are equally essential to learn; 5) raise awareness that there is no discrimination against opportunities for achievement and increase self-capacity.

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Introduction

Religious life in Indonesia has recently been under intense scrutiny both from within and outside the country. All of this is because social conflicts originating from religion continue to emerge (Robbaniyah, 2022). Starting from cases of religious blasphemy, hate speech, suicide attacks, insults, destruction of places of worship, and terrorism to defamation (Hakim, 2022). Religion is a guide and a basic need for humans to live their lives.

In this modern era, Muslims face tough challenges due to the emergence of reform movement groups with extreme views (Purnomo, 2022), namely fundamentalism and radicalism (Rasidin et al., 2021). Based on this, the 2018 PPIM UIN Jakarta survey showed that teachers were intolerant at 50.87%, and teachers' biased actions were at 33.21% (PPIM UIN Jakarta, 2018). Then, Wawan Hari Purwanto from the State Intelligence Agency (BIN) stated that up to 85% of the millennial generation in Indonesia is vulnerable to radicalization (CNN Indonesia, 2021). This can be seen from a survey by the Indonesian Child Protection Commission (KPAI), which also showed that around 23.3% of high school students and the equivalent rejected Pancasila as the national ideology (Gonibala, 2022).

Furthermore, the results of the CSIS survey show that around 10% of the millennial generation still agree to replace Pancasila with another ideology. The Pancasila Youth Community survey released at the end of May 2020 also shows that around 19.5% of the younger generation believe that Pancasila has nothing to do with life. Some respondents even thought that Pancasila was just a term whose meaning was not yet fully understood (Zein, 2021). Apart from that, Alvara also surveyed millennials, which showed that 17.8% of students and 18.4% of students agreed that the Caliphate was an ideal country.

The existence of radicalism has persisted over the years. One of the reasons is the many paths for this understanding to enter the world of education (Nashihin, 2019), such as the education system, curriculum, textbooks, teachers, or teaching staff, even through organizations affiliated with students. This makes it difficult for educators and educational institutions to identify and control these understandings (Asa'ari et al., 2022).

These cases illustrate how worrying is the spread of radicalism and fundamentalism in the educational environment (Ardianta, 2022). Even new students and millennials, who often use the internet, are fertile ground for spreading these ideas (Independent, 2018; Malik et al., 2019). The entry of radical ideas through formal and non-formal education is essential to find a solution to prevent their spread. Indeed, many educational institutions still do not realize that students and teachers from radical Islamic groups easily instill dangerous teachings or understandings in other teachers and students (Ursula, 2022).

The 2013 curriculum has developed into an independent learning curriculum used at this time and adapted to the education system, whose content is based on character and skills (Nashihin, 2017). The content of moderation is included in the curriculum so that religious Moderation needs to be given to everyone religious (Anwar, 2021). It needs to be instilled in students as the younger generation. The next generation of the nation (Christanti & Anwar, 2019) to achieve Indonesian citizenship who has religious, civilized, empathetic, appreciative, fair, balanced, prejudiced, creative, and productive individuals who can contribute to social life and national life (Lubis et al., 2022; Pakpahan & Habibah, 2021).

Thus, responding to the importance of embodying religious moderation in the educational environment, this study aims to provide a curriculum concept of religious moderation based on Qur'anic principles. This research will be revealed through an article entitled "Reception of the Qur'anic Principle-Based Religious Moderation Curriculum."

Research Methods

According to Creswell (2010), the library research approach is a research approach that aims to collect data and information through documents available in libraries or electronic media such as online databases. This approach is usually used to gather information about the history, theory, or concepts related to the research topic. This approach is often used by researchers who wish to review the literature on their research topic using documents available in libraries or electronic media. These documents can be in books, scientific journals, research reports, and others.

Data analysis is the process used to evaluate and interpret data collected from a study (Sugiyono, 2015). Then the data were analyzed using the Miles and Huberman models. Data

reduction reduces the amount of data to be examined by eliminating irrelevant or useless data. Data reduction can be made by combining similar data, reducing the number of variables to be analyzed, or grouping data into smaller categories. Then, data display is the process of displaying data that has been studied in a form easily understood by others, such as tables, graphs, or diagrams. The purpose of displaying data is to make it easier to understand the patterns that occur in the data that has been analyzed. Finally, the conclusion is the process of concluding the data that has been studied. In this stage, the researcher explains what happened in the data that has been analyzed, why it happened, and how it relates to the hypothesis being tested in the study (Miles & Huberman, 2014).

Results and Discussion

1. Education Curriculum Constellation

Education is a form of effort undertaken to educate and develop one's abilities, skills, talents, and potential. At the same time, Islamic education is based on Islamic religious teachings sourced from the Al-Qur'an and Hadith. This becomes a way to develop one's abilities and potential in a way that is under Islamic values (Putri et al., 2022).

The heart of education is the curriculum arranged according to needs (Junaidi et al., 2020). A set of lesson plans containing materials and guidelines related to processes and research under the national education system (Tim Kurikulum dan Pembelajaran Direktorat Pembelajaran dan Kemahasiswaan Dirjen Pendidikan Tinggi Kemendikbud, 2014; Direktorat Jenderal Pembelajaran dan Kemahasiswaan Kemenristek, 2018). Instructional curriculum design targets all aspects of education. The curriculum as an instructional design occupies a strategic place in all educational activities.

The academic curriculum is formed for good reasons (Marlina & Iswati, 2018). Given the ever-changing educational environment, the program must be adjusted and developed periodically because of the autonomy of schools or because of necessity (Imran & Tiagas, 2018). Thus the curriculum is interpreted as a guide to achieving learning objectives.

In the education system, the curriculum can function as 1) a source of higher education management policies to determine the direction of education; 2) the philosophy that forms the social order and academic atmosphere; 3) facilitators or learning models that reflect learning materials, methods of implementation and evaluation of learning; 4) the atmosphere or climate that is formed from the results of the interaction of higher education leaders in achieving learning objectives; 5) quality reference from the quality assurance process; and 6)

a measure of the success of tertiary institutions in producing socially beneficial graduates (Yusrie et al., 2021).

Education must also be able to make intellectual suggestions, including designing learning models, strategies, and curriculum development, and teaching the public the importance of mutual tolerance, tolerance, respect for ethnicity, religion, race, ethnicity, and cultural awareness—differences in multicultural Indonesian society. Education must act as a tool to support the side of multiculturalism (Sangadji, 2016). Not only that, but the Islamic education curriculum also emphasizes the importance of the Qur'an as the basis for teaching Islamic education. This curriculum teaches character values that will help build a robust Islamic education in Indonesia (Yusuf et al., 2022).

Because of its very urgent position, Islamic education has a very significant role in forming a tolerant and peaceful character in students so that they can answer current troubling problems (Sarwadi, 2023), one of which is radicalism. Radicalism is a problem that continues to overshadow the lives of the younger generation today (Asa'ari et al., 2022). Not only that, a person's background in the world of education is diverse, including differences in beliefs. These differences should be understood and respected by not imposing their will in dealing with one another's differences (Khusairi et al., 2022).

In this case, the curriculum and teaching materials used in each academic unit need to adapt the content of religious moderation education so that students have the same understanding of the meaning of religious moderation. Religious moderation is essential in education (Nashihin et al., 2020) because religion can be a source of conflict and differences of opinion in society. Therefore, education that pays attention to religious moderation can help avoid religious clashes and promote tolerance of differences. Thus, the curriculum must significantly impact learning outcomes (skills) for the present and future (Febriyanti, 2013). In this case, education based on religious moderation needs to be conceptualized.

2. Religious Moderation Discourse

Religious diversity is the right of religious adherents. Freedom is given to every believer to live his spiritual life without disturbing or interfering with other people's religious liberties, given the multicultural Indonesian society. An attitude of exclusive diversity that acknowledges the truth on only one side can lead to friction between religious groups, creating conflict (Mokoginta, 2022). Islamic teachings have a comprehensive scope in regulating various aspects of human life. It's just that adherents of religion do not understand Islam as a whole but unilaterally, which is often applied in everyday life (Al-Madani, 2020). The Islamic faith is a blessing for all nature, empowerment and improving the quality of life

as recommended by the Qur'an must be enjoyed by all living things regardless of differences in belief and religion (Yanti & Witro, 2020).

Radicalism and fundamentalism in the educational environment are the biggest threats to national security and stability. Radicalism in the academic environment can occur due to influences from outside or within the campus or because there are radical groups outside or within the campus who try to spread revolutionary ideology to students. For this reason, religious Moderation is essential for students as the next generation to advance the country in the future, and moderate Islamic values (Robbaniyah et al., 2022) must be instilled to avoid exposure to radicalism. Concrete steps to transmit religious moderation values to the younger generation through religious education (Purwanto et al., 2019).

The Ministry of Religion of the Republic of Indonesia has designated 2019 as the "Year of Religious Moderation". Religious moderation is used as jargon and breath in all programs and policies formulated by the Ministry of Religion. In all its activities, the institution seeks to position itself as a mediating institution in dealing with diversity and destructive currents that affect all aspects of religious and national life (Primayana & Dewi, 2021). The Ministry of Religion promotes the model of religious moderation as an inclusive way of thinking and restores the spirit of cooperation as members of society (Asrori, 2019).

In Arabic, moderation is called *al-Wasathiyyah al-Islamiyyah* (Amin, 2014) and contains several meanings, viz *Adalah* (justice) dan *khiyar* (the best choice) and mid (Hasbullah & Abdullah, 2013). Al-Qaradawi mentions several vocabulary words similar to his, such as *Tawazun*, *I'tidal*, *Ta'adul*, and *Istiqamah* (Qardhawi, 1983). Then, *wasathan* means keeping from compromising or leaving religious truth (Dodego & Witro, 2020). Meanwhile, in Latin, moderation means moderation (not reduced or excessive). Meanwhile, according to KBBI, moderation means avoiding extremes and reducing violence (Tim Redaksi, 2008). Moderate people have a mediocre attitude, not extreme and reasonable (Tim Penyusun Kemenag RI, 2019).

Religious moderation is also an attitude that combines different elements or seeks similarities between different components. Collaboration occurs in various fields of life, such as politics, economics, education, science, and others (Habibie et al., 2021). In religion, moderation is the right choice amid extreme attitudes (Suprpto, 2020). So, religious moderation is an attitude, behavior, and perspective that is not rigid, has principles, avoids extremism in religion, and has virtuous values, such as maintaining justice, balance, and choosing the middle way.

Wasathiyah, in the Islamic world, becomes a central concept that offers peace with a balanced and just attitude. *Wasathiyah* is not oriented to the right, which focuses on debating, nor to the left, which glorifies material things, it does not become a concept that blatantly exaggerates and subtracts teachings, nor does it stay on a grey line avoiding debate, but instead seeks to find a middle ground with one's point of view. Fair and balanced, as well as being a witness and witnessing his testimony (Witro, 2021). The behavior related to the central concept has been preserved in Q.S. Al-Baqarah: 143. This verse indicates that Muslims are the middle people. The best and chosen people always uphold truth and justice, eliminate what is good and defend what is right (Suryadi, 2022).

Educational institutions have a strategic role in ending violence in the name of religion. A pedagogical approach for all learners that can be implemented in education is integrated into the school curriculum, constructive conflict resolution exercises, mediation, and negotiation (Agus, 2019). The idea of religious Moderation must be present in building Indonesian citizenship. Thus, religious moderation education is under the goals of national education, namely the formation of human character (Murtadlo, 2021). Teachers, scholars, and Ustadz play an essential role in instilling an understanding of religious Moderation. Religious teachings must be able to sharpen the ideas of students and students who support the Unitary State of the Republic of Indonesia, Pancasila, and the 1945 Constitution (Mujizatullah, 2020).

Instilling the values of religious moderation in learning is important because education is a machine of religious moderation. Teachers contribute to providing knowledge and information about the importance of religious moderation to students. Not only spiritual teachers but all subject teachers are required to have a vision of Moderation in the learning process. Therefore, teachers need to have insight into religious Moderation and internalize it in every lesson (Fahmi, 2020).

3. Reception of Al-Qur'an Based Religious Moderation Curriculum

Responding to the discourse on religious moderation, the Directorate General of Islamic Education, through Director General Decree No 7272 of 2019, issued a regulation regarding the implementation of Religious Moderation in the educational environment under its auspices. From this decision, it is known that the performance of religious moderation focuses on all Directorate General of Education and educational institutions starting from the RA level up to higher education which is under it (Muhtarom et al., 2021)

The term moderation continues to be studied in contemporary Islam. With evidence of the establishment of a moderation house at PTKIN. The concept of religious Moderation is getting stronger in educational institutions, especially in the academic curriculum (Nurhidin,

2021). Implementing the insights of religious moderation in the curriculum aimed at students is a school effort, considering the development of radical ideas such as radicalism and liberalism, which continue to manifest themselves.

In addition, in forming a religious moderation curriculum, it is necessary to strengthen the values of religious Moderation by referring to the principles that include *tawassuth*, *tasamuh*, *i'tidal*, *tawazun* and *musawah* (Nashihin, 2022). These principles are already in the Qur'an –which will be explained in the discussion below– these five principles are the basis for the reception of the curriculum of religious moderation. Along with this, a curriculum always contains Basic Competencies (KD), or in the national education curriculum, independent learning (Purnomo, 2022), is currently referred to as Learning Outcomes (CP). The following are five principles of religious Moderation based on the holy text of the Al-Qur'an.

a. *Tawassuth*

Tawassuth is an attitude between the two ends, namely the perspective of radicalism and the attitude of liberalism. By embedding this attitude in oneself, society will easily accept Islamic teachings. The attitude of *tawassuth*, which has become part of Islam, needs to be implemented in all lines of life so that the teachings of Islam and the face of Muslims become a measure of truth for all human behavior. (Aziz & Dkk, 2019). The attitude of *tawassuth* has been explained in the following Al-Qur'an Surah Al-Baqarah:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۖ

“And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you...” (Q.S. al-Baqarah: 143)

In this verse, there is the word *ummatan wasath*, which means the middle people. Medieval people represent the best, chosen, balanced, and just people in their thoughts, attitudes, beliefs, and behavior. Having an attitude of *tawassuth* in life means that one does not carry out acts of radicalism and liberalism that can undermine the nation's resilience.

b. *Tasamuh*

Tasamuh is a person's attitude that manifests in a willingness to accept various views and stances that vary, even if they disagree with them. (Aziz & Dkk, 2019). *Tasamuh*, namely tolerance towards differences in opinions regarding religious, social, and cultural issues (Salik, 2020). Religious tolerance (*tasamuh*) is a pattern of social interaction that puts forward the principles of tolerance, mutual assistance, mutual respect for differences, and

empathy for the circumstances of others. Religious tolerance means respecting the existence of people of other religions by strengthening a sense of brotherhood without going beyond the limits outlined by Islamic sharia (Putri & Witro, 2022).

Events of tolerance often occur in Islamic history. One of which is the event of the Medina Charter. The Prophet Muhammad SAW laid the foundation for the diversity of interfaith life among people of different religions by recognizing the existence of non-Muslims and respecting their worship (Kadir, 2020). Tolerance is not related to faith but a wise attitude in a plural society (Chamadi et al., 2021). This has been explained in the Qur'an as follows:

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝۸

"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly." (Q.S. Al-Mumtahanah: 8).

Thus, *Tasamuh* gives fellow human beings or citizens the freedom to carry out their wishes or manage their lives. They can determine their destiny if they carry out and assess their attitudes. It does not violate the applicable rules so as not to damage the foundations of peace (Yanti & Witro, 2019).

Tolerance in Islam does not mean mixing up Islamic religious beliefs and rituals with non-Islamic religions. Still, the intended patience is in the realm of humanity and brotherhood among human beings. An example of implementing religious tolerance can be accepting minority religious adherents in a majority area (Putri & Witro, 2022).

c. I'tidal

I'tidal means middle or straight (Saefudin & Al Fatihah, 2020). Thus, *i'tidal* is defined as a central attitude with its core on the principle of life, which upholds religious moderation, avoids all forms of rigidity and extremism in implementing spiritual teachings, and should act reasonably and straightly during social life (Farida, 2020). As in the Qur'an, the following:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ۚ اَعْدِلُوْا ۚ اَعْدِلُوْا ۚ هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝۸

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do." (Q.S. Al-Maidah: 8).

d. Tawazun

Tawazun (balanced), namely the understanding and practice of religion in a balanced way that covers all aspects of life, both worldly and spiritual, is assertive in stating the principles that can distinguish between *inhira*, (deviation) and *ikhtilaf* (differences) (Fahri & Zainuri, 2019). *Tawazun* or balanced in all respects, including the use of 'aqli arguments (arguments originating from rational thought) and naqli arguments (stemming from the Qur'an and Hadith) (Nasution, 2020). Allah has explained in the Qur'an regarding *tawazun* as follows:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

٢٥

"We have already sent Our messengers with clear evidence and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might." (Q.S. Al-Hadid: 25).

In personal life, Islam encourages creating a balance between spirit and reason, mind and heart, rights and obligations, and so on (Setiyadi, 2012).

e. Musawah

Egalitarian or what is known as *Musawah* is equality with fellow human beings as God's creatures. All human beings have the same dignity and worth regardless of gender, race or ethnicity or religion (Kemenag, 2019). In the Qur'an it has been explained about *musawah*, as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Q.S. al-Hujurat: 13).

The discussion of the principles of religious Moderation above can be used as a basis for forming a religious moderation curriculum, as the curriculum generally has Basic

Competency (KD) or Learning Outcomes. Thus, to develop a religious moderation curriculum, the authors recommend Learning Outcomes (CP) by departing from the analysis of the principles of religious Moderation previously mentioned. Through this elaboration, one can find the reception of the religious moderation curriculum as follows.

Number	Principle of Moderation	Mark	Source of Inspiration Al-Qur'an	Basic Competency Recommendations (KD)/Learning Outcomes (CP)
1.	Tawassuth	Take the middle road	Q.S. al-Baqarah: 143	Build awareness, so it is not easy to blame others and always put forward a middle attitude.
2.	Tasamuh	Tolerance	Q.S. Al-Mumtahanah: 8	You are applying an attitude of respect for differences in religion, ethnicity, culture, social and society.
3.	I'tidal	Straight and firm	Q.S. Al-Maidah: 8	We are strengthening faith in the holy book of the Koran and respecting the existence of other people's sacred texts.
4.	Tawazun	Balanced	Q.S. Al-Hadid: 25	Instilling the paradigm that general science and religion are both essential to learn.
5.	Musawah	Egalitarian	Q.S. al-Hujurat: 13	Grow awareness that there is no discrimination against opportunities for achievement and increase self-capacity.

Table 1. Reception of Religious Moderation Curriculum based on Al-Qur'an principles.

Conclusion

Based on the description above, it can be understood and concluded that the reception of religious moderation curriculum is an educational curriculum concept based on the principles of religious Moderation based on Qur'anic values. The principles of religious Moderation include *tawassuth*, *tasamuh*, *i'tidal*, *tawazun*, and *musawah*.

Through exploring the verses of the Koran, recommendations for the reception of a religious moderation curriculum were found, which contained Basic Competence (KD) or

Learning Outcomes (CP). In this case, the *tawassuth* in surah Al-Baqarah verse 143 leads to KD/CP recommendations which contain building awareness so that you don't easily blame others and always prioritize a middle attitude. *Tasamuh* in surah Al-Mumtahanah: 8 includes applying an attitude of respect for religious, ethnic, cultural, social, and community differences. Then, *I'tidal* in surah Al-Maidah: 8 can be described as a practice of strengthening faith in the holy Koran and respecting the existence of other people's sacred books. *Tawazun* in surah Al-Hadid: 25 can instill the paradigm that general knowledge and religion are both essential to learn. Lastly, is the *Musawah* contained in surah al-Hujurat: 13, KD, which can be included in raising awareness that there is no discrimination against opportunities for achievement and increasing self-capacity.

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