

Religious Moderation-Based Curriculum Development Management Perspective of Lecturers of Non-Religious Courses at UIN Maulana Malik Ibrahim Malang

**Devi Pramitha¹, Dessy Putri Wahyuningtyas², Jamilah³, Mohammad Mahpur⁴,
Farida Isroani⁵**

^{1,2,3,4}UIN Maulana Malik Ibrahim Malang

⁵Nahdlatul Ulama Sunan Giri University

Email: devipramitha@uin-malang.ac.id¹, dessyputriwahyuningtyas@uin-malang.ac.id²,
jamilahrohman35@gmail.com³, mahpur@psi.uin-malang.ac.id⁴, farida@unugiri.ac.id⁵

ABSTRACT

Religious moderation is one of the policies of the Ministry of Religious Affairs which is expected to be implemented through curriculum design in the university, especially in the Semester Learning Plan. UIN Maulana Malik Ibrahim Malang one of the campuses that became a pilot project for the implementation of religious moderation policy conducted a baseline study to identify the process of elaboration and internalization as well as to design RPS based on religious moderation. This research uses qualitative methodology with data collection techniques consisting of in-depth interviews, documentation studies, and focus group discussions. The data obtained were then analyzed through a 3-stage interactive model, namely data condensation, data presentation, and conclusion drawing. The results of research related to religious moderation-based curriculum management in the process of elaboration and internalization based on the perspective of non-religious course lecturers include: (1) the planning stage in preparing learning outcomes and study materials related to religious moderation both explicitly and implicitly; (2) the implementation stage by designing a learning process related to religious moderation; and (3) the evaluation stage is carried out based on the formula of the lecturer concerned because the implementation of this religious moderation-based curriculum has not been fully implemented.

Keywords: Curriculum Development Management, Religious Moderation

A. INTRODUCTION

Religious moderation is one of the policy directions of the Ministry of Religion of the Republic of Indonesia in addition to digital transformation and good governance policies (Kementerian Agama RI, 2019). The policy aims to make religious people have the character of being moderate, superior, *maslahat* (effective), harmonious and peaceful. The policy is then implemented at various levels, both in government and educational institutions and activities or programs that support the realization of the objectives of the aforementioned policy direction. One of the educational institutions that are expected to realize the policy of religious moderation is Islamic tertiary institutions and non-Islamic tertiary institutions. Therefore, in particular, several public or private Islamic universities within the Ministry of Religion were given instructions to establish religious moderation houses. (Andrios, 2021).

The technical guideline issued by the Director General of Education, Ministry of Religion of the Republic of Indonesia Number 897 of 2021 (Direktur Jenderal Pendidikan Islam, 2021), is a guide for tertiary institutions to develop a program of religious moderation in the three elements of the tridharma of higher education and the objects of the program include lecturers, students and education staff. In its implementation, there are 9 religious moderation values that must be emphasized in higher education tridharma activities, especially in the education sector, namely; 1) *wasathiyyah* (in the middle), 2) *I'tidal* (perpendicular), 3) *tasamuh* (tolerance), 4) *syura* (deliberation), 5) *ishlah* (reform), 6) *qudwah* (pioneering), 7) *muwathanah* (citizenship/love of the motherland), 8) *la'nuf* (anti-violence) and, 9) *I'tibar al-urf* (culturally friendly). By incorporating these nine values into the educational process, it is expected to shape the character of students who have mental qualities and a moderate attitude and are able to maintain integrity and realize the ideals of the nation as stated in the Indonesian constitution (Aziz et al., 2019).

The results of research conducted by the Director of Setara Khalili Institute said that there are 10 State Universities (PTN) in Indonesia that are vulnerable to Islamic radicalism (Abdi, 2019). In addition, research conducted by Zuzy Aryanti, et al (2015) on "*Perceptions and resistance of campus Muslim activists to radical Islamic ideas and movements: the case of tertiary institutions in Lampung Province,*" also shows that tertiary institutions are one of the places which is very potential for the development of radical Islamic understanding. There are internal and external factors for the entry of radicalism into higher education. Economic and social environmental factors as well as

academics are external factors from the exposed group, while internal factors include personal psychological and religious understanding. So if we look at these factors, the curriculum is the starting point for the concept of religious moderation in fortifying students from radicalism.

In the context of education, religious moderation is expected to be implemented in the teaching and learning process, one of which can be seen from the curriculum design or specifically in the semester learning plans (RPS) prepared by each lecturer. In the RPS, you can see the elements of implementing the concept of moderation in religion as represented by the 9 keywords of moderation in religion from the perspective of the ministry of religion as mentioned above both in terms of the theme of each meeting, learning activities and elements of assignments. The concept can be explicitly or implicitly written. However, at a practical level, lecturers have different obstacles or challenges when required to include, either explicitly or implicitly, the nine values or keywords into the lesson plan.

Lecturers as drafters of RPS are very likely to have different levels of knowledge and understanding of religious moderation policies and concepts. These different levels of knowledge give rise to different responses, motivations and abilities among lecturers to implement the concept of religious moderation in their respective lesson plans. Moreover, they have not received information and training on religious moderation. For example, lecturers teaching non-Islamic subjects who do not receive information about the concept of moderation in religion, such as lecturers in arts, psychology or even science and technology, are very likely to encounter obstacles in preparing lesson plans based on religious moderation. On the one hand, lecturers are required to implement religious moderation policies, but on the other hand, lecturers do not yet understand the concept and elaboration techniques of religious moderation in the learning design or RPS of the subjects they teach.

This fact can eventually become the potential of lecturers to build a perspective of religious moderation in developing a participatory wise semester lesson plan. The diversity of thoughts and perspectives of lecturers with scientific backgrounds actually sparks a diverse frame of mind in articulating the meaning of religious moderation. So far, religious moderation has been interpreted more in terms of religious studies, even though if religious moderation becomes a policy at the tertiary level, the scientific affirmation of the development of religious moderation should be multi-disciplinary, even cross-disciplinary across religious studies, so that the meaning of religious

moderation is inclusive. Thus the inclusion of a participatory wisdom approach provides an opportunity for grassroots perspectives and experiences (lecturers as policy implementers) to develop a practical framework based on their good experiences.

On the other hand, if there is rejection, the affirmation of religious moderation actually gets a genuine mapping of reason to capture the problematic thoughts so that the source of the clash of personal, cognitive, or philosophical acceptance of religious moderation is known based on the scientific preferences of non-Islamic lecturers. This approach becomes more wise, participatory, discursive, and open-ended so that it needs to be a pilot model for alternative transformation of religious moderation in Religious Higher Education. If the discourse on religious moderation is opened in this way, the treasures of religious moderation have a surplus of philosophical, applicative, and open value appreciative values. This approach reflects the democratization of science rather than waiting for decisions that are monological in nature and always uniform.

UIN Maulana Malik Ibrahim Malang is one of the State Islamic universities which was given instructions to establish a house of religious moderation by the Ministry of Religion. In fact, this university had the opportunity to send 3 lecturers to take part in training of trainers (TOT) for national-level religious moderation facilitators in the framework of socializing and strengthening religious moderation both internally and externally. Furthermore, this university was also appointed as one of the implementing partners for strengthening religious moderation for religious teachers in the city of Malang by the Ministry of Religion. Referring to these two things, this campus is one of the educational institutions that has become a pilot project for implementing the religious moderation policy of the Ministry of Religion.

In the context of internal strengthening, apart from having established a religious moderation house, this university has also begun to include the theme of religious moderation in Pekerti activities for new PNS lecturers with the aim that they have the basic knowledge and skills to elaborate and internalize the theme of religious moderation in their lesson plans. This step is the second strategic step for UIN Maulana Malik Ibrahim Malang to implement a policy of religious moderation. Therefore, initial data or a baseline study is needed that identifies the understanding and ability of lecturers in designing religious moderation-based lesson plans based on the understanding of each lecturer and their scientific disciplines.

B. RESEARCH METHOD

The qualitative methodology used in this study was interpreted by Borg and Taylor, namely, it is a research step in obtaining results in the form of descriptive data or data that is translated through words and sentences in writing or orally originating from people and attitudes that can be seen and leads to background. individual as a whole (Moleong, 2019). Qualitative research aims to collect and obtain in-depth data information compared to the amount and extent of information obtained (Sugiyono, 2019). The hope of this research is to generate an inductive theory based on the abstractions of obtaining and collecting data in the field regarding curriculum development based on religious moderation from the perspective of non-religious lecturers at UIN Maulana Malik Ibrahim Malang based on the findings obtained.

The subjects of this research were 21 non-religious subject lecturers at UIN Maulana Malik Malang. The 21 lecturers are lecturers who teach non-religious subjects and already have self-compiled lesson plans (not lesson plans from senior or cognate lecturers). This study aims to see lecturers' understanding of the concept of religious moderation, therefore, the duration of teaching experience and gender are not considered aspects in selecting research subjects.

Obtaining data so that it is holistic and integrative, namely by taking into account the focus and objectives as well as the relevance of the data, therefore the researcher collected data in this study using three techniques. Two of them are according to what was formulated by Bogdan and Biklen, which includes: in-depth interviews and study documents. (Bogdan & Biklen, 2017). And the third is FGD (focus group discussion) which is used by researchers to further dig up information from informants.

The model used by researchers in conducting data analysis is the interactive model of Miles, Huberman, and Saldana. The data analysis formulated by Miles, Huberman and Saldana has several components namely (Miles et al., 2014):

1. **Data condensation.** A process of selecting, focusing, simplifying, abstracting, and transforming data which is almost the entire part of the notes in the field, be it written, interviews in the form of transcripts, various documents and materials empirically, that is what is meant by data condensation. It can be concluded that the process of obtaining this data condensation after the interview was carried out by the researcher and obtained the written data in the field, where the interview transcripts will be sorted later so that the researcher obtains the

required research focus.

2. **Data display.** A process of organizing, unifying and concluding information, that is what is called presenting this data. The purpose of presenting data is to help understand the context in research, because researchers analyze it in depth. At this stage the researcher presents ethical data and emic data about the perspective of non-religious subject lecturers and the religious moderation-based curriculum development model they choose as well as coding to make it easier for researchers to present data
3. **Conclusions drawing.** Drawing conclusions here, researchers do from the beginning of the research to collect data which consists of searching for understanding where there is no pattern, recording regular explanations, and causation that has a flow, until the final stage draws conclusions on all the data the researcher obtains. At this stage the researcher carried out a data triangulation process with policy makers within UIN Maulana Malik Ibrahim Malang such as the Dean, deputy dean, head of study program or secretary of study program.

C. RESULT AND DISCUSSION

Curriculum development has various models in which an alternative procedure is an effort to design, implement, and evaluate a curriculum. Because of this, a model of curriculum development can certainly describe a process of the system in learning planning where several needs can be fulfilled and the success of educational standards (Ruhimat & Dkk, 2017). In the curriculum development process there are a number of models that have been carried out based on the conditions and what is needed by students as well as stakeholders or graduate users. This curriculum development model, among others (Masykur, 2019): *administrative approach*; *grassroots approach*; Tyler Model; Hilda Taba Model; Olivia Model; Beauchamp Model; Competency based model; and the Community-based Model.

From these curriculum development models, based on the results of the research team's interviews with several non-Islamic subject lecturers at UIN Maulana Malik Ibrahim Malang, the process of elaboration and integration of the curriculum based on religious moderation is more inclined to use the *Grassroots Approach Model*. The Grass Roots Model is a curriculum development model where it starts from the bottom. The development of this curriculum is through a process that is initiated or started based on

the ideas and ideas of the teaching team or teachers. This model is democratic because the field implementation team initiated it independently or on their own, therefore the way to improve it is to start from the smallest and specific units to the larger ones. This is based on the results of the presentation of one of the lecturers at the Faculty of Science and Technology who said that after attending the Character training in which they were given the task of making a lesson plan which contained the value of religious moderation, they then tried to compile a lesson plan based on religious moderation, either by explicitly including or implicit in the RPS, it is clear that these non-religious lecturers are also trying to bring up discussions of religious moderation during the lecture process.

The process of compiling curriculum documents at tertiary institutions goes through the formulation of several stages that are adjusted to the guidebook published by the Ministry of Research, Technology and Higher Education of the Republic of Indonesia for universities in general, as well as a guidebook published by the Ministry of Religion of the Republic of Indonesia for religious tertiary institutions. The two books are the basis for tertiary institutions in formulating curricula which in general have contents that include three things where (1) the stages of designing a curriculum, (2) the stages of designing learning, and (3) the stages of evaluating teaching and learning activities programs (Kemenristekdikti, 2017).

First, the stages of designing the curriculum. At this stage it is conceptual which contains the contents of the curriculum, which includes activities for compiling learning outcomes, study materials, and courses. In compiling Graduate Learning Outcomes (CPL), a graduate profile must first be determined which is in line with suggestions from study program associations and graduate users (stakeholders). Furthermore, from the graduate profile, the learning outcomes that will be pursued by graduates are formulated. The learning outcomes that these students will later achieve, use the basis for adjusting qualifications based on levels in the Indonesian National Qualifications Framework (KKNI) and the National Higher Education Standards (SN-Dikti). There are at least four elements that must be emphasized in CPL which consist of elements of attitude, general skills, knowledge and specific skills. The elements of general attitudes and skills are spelled out in SN-Dikti, while specific knowledge and skills are adapted to the study program association.

The main thing that becomes a reference when compiling the study material matrix, of course, is the Learning Outcomes of Graduates, which is then formulated in

the form of a course description. The most important thing that needs to be known is that CPL, study materials and courses must be compatible or interrelated. That means, there is a process of eliminating courses if they are deemed not related to study material or CPL. This is in line with what was conveyed by one of the Lecturers of the Language Development Center who said that after attending the training, they conveyed to the leadership that the RPS they had made had not brought up the values of religious moderation, so it was necessary to hold a kind of mini workshop to rearrange the RPS based on religious moderation. Then the Director of the Language Development Center responded well to this suggestion, so that currently the Language Development Center's RPS has raised the value of religious moderation in Learning Outcomes (CPL)

Currently, the Language Development Center Unit already has a special policy (not a faculty or university policy). Where in the Semester Learning Plan (RPS) it has raised the value of religious moderation in Learning Outcomes (CPL). So that all lecturers in teaching must refer to the CPL in ways such as applying the spirit of Ulul Albab, the spirit of religious integration, not being justified too harshly or too envious in a liberal sense, and so on. So that these differences must be straightened out by inserting the values of religious moderation through attitudes and behavior which are packaged in discussions by students.

Second, the implementation stage of the curriculum. At this stage of implementing the curriculum, the lecturer must make a learning plan. In the learning design, the preparation of Course Learning Outcomes (CPMK) by lecturers refers to CPL which has been poured into the study program curriculum. The CPMK formulation is translated into a lecture document called the Semester Learning Plan (RPS). This RPS contains learning plans that will be carried out starting from the process to determining which evaluation to use. In preparing lesson plans there are principles that are used as a learning paradigm, namely Student Center Learning (SCL). On the other hand, when making learning evaluations, lecturers need to formulate evaluation instruments that are intended for the process and also learning outcomes.

At the learning design stage with a grassroots approach, there are several provisions that must be considered, namely: (1) Teachers should have professional skills; (2) Teachers must be fully involved in curriculum improvement and solving curriculum problems; (3) The teacher is directly involved in formulating goals, selecting materials, and determining evaluations; and (4) Group meetings that are often held to discuss this curriculum will influence teacher understanding, also lead to consensus

regarding goals, principles, and plans.

At the learning design stage with a grassroots approach, there are several provisions that must be considered, namely: (1) Teachers should have professional skills; (2) Teachers must be fully involved in curriculum improvement and solving curriculum problems; (3) The teacher is directly involved in formulating goals, selecting materials, and determining evaluations; and (4) Group meetings that are often held to discuss this curriculum will influence teacher understanding, also lead to consensus regarding goals, principles, and plans.

However, there is also a fact in the field that was conveyed by one of the Lecturers of the Faculty of Tarbiyah and Teacher Training, namely that so far at FITK there has not been a meeting that officially discusses the preparation of a Bergama moderation-based curriculum, let alone the preparation of lesson plans. Usually teaching lecturers only use pre-existing RPS, there is no process to update the contents, let alone include religious moderation values, so non-religious lecturers sometimes take their own initiative to look for themes that are suitable for discussion of religious moderation. Like for example teaching History courses, in RPS there is indeed no element of moderation in religion, but there is a theme that discusses terrorism, so they can open up space for discussion when discussing that theme.

This is indeed not in accordance with the third stage in curriculum development, namely the evaluation step in the learning program. Where should the study program carry out the evaluation because the act of carrying out the curriculum uses a questionnaire and the position of the respondents comes from students. The analysis questionnaire then the results are managed as the first instrument in providing recommendations or suggestions in improving the subsequent curriculum of the study program.

The development of the grassroots model curriculum actually really needs support both morally and materially as well as conducive in nature from the leaders and related parties. Therefore, it is these ideas or ideas carried out by UIN Maulana Malik Ibrahim Lecturers that must be responded to by the heads of their respective units/faculties. But the fact is that at UIN Maulana Malik Ibrahim Malang itself, until now the leadership has not issued an official policy/rule requiring lecturers to compile a Religious Moderation-Based Curriculum, so that the development of this curriculum seems to be carried out only personally, according to the initiative of each lecturer.

From the results of the FGDs with non-religious lecturers, we can conclude that

there have been various efforts made by UIN Maulana Malik Ibrahim Malang lecturers in the process of elaborating the concept of religious moderation in lecture activities:

First, some lecturers choose implicitly to insert or deliver religious moderation material in the subjects they are teaching. Lecturers develop religious moderation material which is conveyed implicitly when giving lectures in class. Some courses can be related to religious moderation. For example, in history courses, the sub-theme of contemporary history discusses the periodization of world history. The initial apperception activity, the lecturer opened with a discussion of case studies related to religious moderation in various parts of the world which then alluded to the implementation of religious moderation in Indonesia. Then, students replied with various different arguments. That is where the role of the lecturer is to straighten out perceptions and provide understanding regarding religious moderation in accordance with the Regulation of the Minister of Religion of the Republic of Indonesia Number 18 of 2020 which emphasizes that religious moderation is a top priority that must color all steps and program movements of all institutions under the auspices of the Ministry of Religion.

Second, linking student behavior with religious moderation. Lecturers will provide direct examples in the form of attitudes or behaviors that reflect religious moderation. Some non-Islamic subjects do provide limitations for lecturers in integrating religious moderation material. Even though religious moderation is explicitly part of everyday life and related to ethics, lecturers need to find loopholes in integrating religious moderation in the subjects they can afford and combine it with Islamic themes. In fine arts courses, for example, an image can be a contradiction, especially within Indonesian society. For example, when Gus Mus drew a picture of Inul swaying, this was unacceptable in Indonesia because it violated Islamic teachings, even though for Gus Mus the image was just art and there was a meaning if it was taken deeper. Looking at problems or issues like that, it can be concluded that the perspective in religion is not completely moderate. Because some people still act in extreme ways in practicing religious teachings, they tend not to act normally or not mediocre. So that it is vulnerable to the breakdown of inter-religious relations which is currently a problem for the Indonesian nation.

Whereas in the Psychology study program, one example is the Developmental Psychology course, which can be inserted with material on fetal development in an Islamic perspective, in which the spirit is blown at the age of 40 days in the womb.

Students are also given assignments to the field (company/office) related to the theme of religious moderation. by looking at the attitudes and behavior of other people who are not of the same frequency (Different religions, different ethnicities, different races, etc.). Psychology indeed comes from western theory, but the existence of Islamic scholarship can reflect religious moderation behavior.

Third, describe issues that are currently being discussed during lectures. The theme of religious moderation that was conveyed to students was taken from events or issues that were being widely reported. The issues conveyed to students vary depending on what issues or polemics are currently being discussed, such as conflicts over places of worship with sweeping houses of worship, how to apply sara law, judicial processions, etc. From these issues students are directed not to be plural in nature and must be based on customary agreements. Such studies are often discussed in case-by-case discussion with the aim of reducing conflict and finding a middle ground.

Through various efforts in explaining religious moderation, students are interested in having discussions. In fact, students mostly tell about the experiences they have directly experienced themselves, or from the experiences of other people that they have heard or by seeing cases that are happening around them. In the process of elaborating and integrating the values of religious moderation in the lecture process, lecturers also don't have to always teach verses from the Koran but can use the simplest way, such as changing the initials of names in stories related to religious moderation. As an example of religious moderation that is applied to the English study program, it already exists in the Interculture Learning Language material, namely changing the paradigm that a person does not have to speak English like British people, but speaking English can also use the accent of their respective region of origin, for example, Javanese accent. , Madurese accent, Sundanese accent and others.

In addition, several general courses at the Faculty of Sharia are quite difficult to include elements related to religious moderation. However, there are subjects that can be integrated with religious moderation, namely: science of legislation, civil law, family law, state administration, sharia economics, and the science of the Qur'an and interpretation. Sometimes during the lecture process students themselves suddenly bring up certain problems related to religious moderation issues which are not in SAP. For example, in civil law courses, students ask about the polemic of interfaith marriages, then they discuss the arguments in religion and views on the person or privacy of others so that this cannot be forced.

From the data findings above, this religious moderation-based curriculum development model can be converted into 3 forms, in accordance with the results of research by Hendri Purbo Waseso & Anggityas Sekarinasih in the *Educandum Journal* which offers religious moderation as a hidden curriculum to overcome the growth of extremist ideology in Higher Education (Waseso & Sekarinasih, 2021). This can be achieved by providing awareness to lecturers of the importance of understanding students in relation to what ideology currently governs them. If the spread of student radicalism ideology is found to originate from lecturers, then lecturers who are aware of the spread of this ideology must offer a counter-ideology, namely through the creation of a learning environment that is tolerant and inclusive.

Second, the status of religious moderation which is an ideology can be interpreted as a transformation of attitudes of tolerance and inclusivity towards students in learning practices. On the other hand, religious moderation as a hidden curriculum, on the other hand, provides teaching related to tolerance and inclusivity behavior that is not a subject, but values that are transmitted in the learning process. This is not limited to certain subjects, due to hidden values of tolerance and inclusivity. Psychology lecturers are of course no different from Islamic Religious Education Lecturers in terms of operationalizing a hidden curriculum, because the goal is not to target lecture material, but values. For example, in practice, a psychology lecturer who teaches general psychology courses provides material about "behavioristic school". Cooperative learning and discovery learning can be used through student assignments in discussing with their groups and searching for relevant material in various or several material sources. This is intended so that when students pay attention or observe the discussion process in class, they unconsciously have complex knowledge. In the course of class discussions, the lecturer plays a key role in ensuring that tolerance and inclusiveness are successfully internalized. The same is true for lecturers teaching other subjects. That means by selecting appropriate learning methods and strategies, permissive and inclusive values can be internalized into the learning process.

Third, through the development of a tertiary curriculum, religious moderation can be practiced as a hidden curriculum. The organization of this position emphasizes systematic planning on how the function of religious moderation works effectively and can be measured with certainty. What can be done is through the development of graduate learning outcomes which are developed into the Subject Learning Outcomes (CPMK) document based on permissive and inclusive values on the attitude element.

This CPMK certainly will not appear in the Semester Learning Plan (RPS) and will be communicated to students. This is due to its hidden nature.

Positioning religious moderation as a hidden curriculum is also beneficial for lecturers and students. The lecturers are able to understand and be alert so they can anticipate when radical ideology grows in the university environment. At the same time, students on the other hand, are unknowingly fortified by the seeds of radicalism when attitudes of tolerance and inclusivity in class are used as a hidden curriculum.

D. CONCLUSION

Based on the data analysis that has been carried out, the research concludes that in the context of implementing and internalizing the values of moderation in religion in the subjects taught, there are differences in understanding and strategy due to several factors, including the knowledge each lecturer has about the concept and standards of religious moderation. , scientific background possessed.

The process of elaborating and internalizing the value of moderation in religion from the perspective of non-Islamic lecturers in lecture activities. Based on curriculum management theory, there are three stages in the process of elaborating and internalizing the value of religious moderation in lecture activities, namely: (1) The first stage is curriculum planning. At this stage the lecturer arranges learning outcomes, study materials and courses related to religious moderation both explicitly and implicitly; (2) The second stage is the implementation of the curriculum. At this stage the lecturer designs the learning process, where the lecturer will relate religious moderation when the lecture takes place. Lecturers use various methods to convey the theme of religious moderation; and (3) The third stage is curriculum evaluation. At this stage the lecturer develops an evaluation based on his knowledge, because the implementation of the curriculum based on religious moderation is not yet fully implemented.

REFERENCES

- Abdi, A. P. (2019). *Setara Institute Sebut 10 Kampus Terpapar Paham Radikalisme*. Tirto.Id. <https://tirto.id/setara-institute-sebut-10-kampus-terpapar-paham-radikalisme-d9nh>
- Aliyeva, E. (2016). An Overview of The National Curriculum Development Process for Azerbaijan. *Contemporary Issues in Education*, 6(1), 13–26. <http://iccie-conference.net/2015/pdf/2015.pdf#page=12>
- Andrios, B. (2021). *Menag Minta PTKIN Jadi Pusat Pengembangan Moderasi Beragama*. Kementerian Agama Republik Indonesia (Blog). <https://www.kemenag.go.id/read/menag-minta-ptkin-jadipusat-pengembangan-moderasi-beragama>
- Aziz, A. A., Masykhur, A., Anam, A. K., Muhtarom, A., Masudi, I., & Duryat, M. (2019). Implementasi Moderasi Beragama dalam Pendidikan Islam. In P. Supriatna, A. Nuryanto, & Saepullah (Eds.), *Jurnal Pedagogy* (Cetakan pe). Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia. <http://jurnal.staimuhblora.ac.id/index.php/pedagogy/article/view/105>
- Bogdan, R. C., & Biklen, S. K. (2017). *Qualitative Research for Education: An Introduction to Theory and Methods* (Allyn & Bacon (ed.); 5th Editio). Allyn & Bacon.
- Esterberg, K. G. (2002). *Qualitative Methods Ins Social Research*. Mc Graw Hill.
- Herdiansyah, H. (2019). *Metodologi Penelitian Kualitatif untuk Ilmu-Ilmu Sosial* (A. Suslia, D. Mandasari, & A. Hermawan (eds.); Edisi 2). Salemba Humanika.
- Islam, D. J. P. (2021). *PETUNJUK TEKNIS RUMAH MODERASI BERAGAMA NOMOR 897 TAHUN 2021*.
- Kemenristekdikti, B. (2017). Pedoman program kreativitas mahasiswa (PKM). *Pedoman Program Kreativitas Mahasiswa (PKM)*.
- Kementerian Agama RI. (2019). *Moderasi Beragama*. Kementerian Agama RI.
- Masykur, R. (2019). *TEORI DAN TELAAH PENGEMBANGAN KURIKULUM*. Redaksi AURA.
- Miles, M. ., Huberman, A. ., & Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook* (Tjetjep Rohindi (ed.); Edition 3). SAGE Publications.
- Moleong, L. J. (2019). Metodologi Penelitian Kualitatif. In *PT. Remaja Rosda Karya*. Remaja Rosdakarya.
- Paramita, A., & Kristiana, L. (2013). TEKNIK FOCUS GROUP DISCUSSION DALAM PENELITIAN KUALITATIF(Focus Group Discussion Tehnique in Qualitative Research). *Buletin Penelitian Sistem Kesehatan*, 16(2), 117–127.
- Penelitian, B., Pengembangan, D. A. N., Jakarta, A., & Redaksi, D. M. (2015). *Volume 28, Nomor 2, Juli-September 2015, Halaman i - iv*. 28(September).
- Ruhimat, T., & Dkk. (2017). *Kurikulum dan Pembelajaran* (Edisi 3, C). Rajawali Press.
- Satori, D., & Komariah, A. (2013). *Metodologi Penelitian Kualitatif* (Cetakan 3). Alfabeta.
- Sugiyono. (2019). METODE PENELITIAN PENDIDIKAN. In *Bandung:Alfabeta*.
- Waseso, H. P., & Sekarinasih, A. (2021). Moderasi Beragama Sebagai Hidden Curriculum Di Perguruan Tinggi. *Educandum*, 7(1), 91–103. <https://blamakassar.e-journal.id/educandum/article/view/490>