IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN THE INDEPENDENT CURRICULUM IN ISLAMIC RELIGIOUS EDUCATION SUBJECTS

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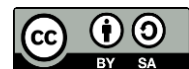Email: rahmadinayasmine28@gmail.com

Abstract

The implementation of religious moderation values in the Independent Curriculum in Islamic Religious Education (PAI) subjects aims to form students who have a tolerant, inclusive attitude and respect diversity. Religious moderation is an important part of education to avoid extremism and encourage a balanced understanding of religion. This research examines strategies for integrating religious moderation values in PAI learning, the approaches used by educators, and the challenges in implementing them. The research method used is qualitative with a literature study approach and direct observation at educational institutions that have implemented the Merdeka Curriculum. The research results show a strong and mutually reinforcing correlation that the values of religious moderation can be internalized into the independent Islamic religious education curriculum. Independent curriculum design for Islamic religious education is an important part of strengthening religious moderation in community life. The principles contained in the independent curriculum are very much in line with the values of religious moderation. An independent curriculum for Islamic religious education needs a conceptual framework and rationale that is moderate and contextual.

Keywords: Independent Curriculum, Islamic Religious Education, Religious Moderation

INTRODUCTION

In the current era of modernization, intolerant attitudes and splitting often occur in Indonesia among various ethnic groups or certain races, even in communities of different religions, divisions, or hostility often occur. These incidents show that a person's social facts are weakening or there is a lack of social interaction, and what often happens is that they weaken or destroy the bonds of brotherhood or unity, which can be symbolized in cultural and artistic traditions.

Religious moderation is a concept that emphasizes balance in understanding and practicing religious teachings to create an attitude of tolerance, inclusiveness, and respect for differences. In the context of education, religious moderation is an important part in forming the character of students who are able to live harmoniously in a diverse society.

The Merdeka Curriculum, as the newest education policy in Indonesia, provides flexibility for schools and educators in designing learning that suits students' needs. In Islamic Religious Education subjects, the integration of religious moderation values is a crucial aspect to ensure that students not only understand Islamic teachings textually, but are also able to apply them in social life with a moderate and tolerant attitude.

The speed of globalization is entering all sectors of human life in the social, political, religious, educational, and economic fields. New challenges will bring new directions in shaping the rapidly changing order of human life, coupled with the influence of the power of technology and information, which is no longer limited to space and time. This phenomenon is a form of contemporary challenge as a result of the power of the industrial revolution 4.0 (four point zero) and towards civilization 5.0 (five point zero). The emergence of problems that have occurred regarding the decline in tolerance and respect for each other towards differences in diversity in the 5.0 era can make an educational institution one of the most effective platforms for forming character or behavior in students.

Education determines the direction of the future life of a nation and its citizens, able them to adapt and compete in facing the challenges of globalization. Because the main goal of education is to produce people who understand and apply knowledge and truth so that they are closer to divinity and are submissive and obedient to all His teachings. However, the challenges of life in the social and educational fields require strengthening value systems, philosophies, and ideologies that are relevant to the history and life of the nation. Indonesia was formed because of the diversity of tribes, religions, cultures, and customs. It is because of this diversity that Indonesia has its uniqueness in developing its education system and religious traditions (Hilmin et al., 2023).

The emergence of problems that have occurred regarding the decline in tolerance and respect for each other towards differences in diversity in the 5.0 era can make an educational institution one of the most effective platforms for forming character or behavior in students.

Curriculum development is the Indonesian education curriculum that has been changed since before independence, and has been changed several times. However, this change cannot be avoided in any way. The character education process should be carried out from an early age and maximally from elementary school age. Humans do have good potential from birth, but this potential must continue to be nurtured and developed through good socialization in the family, school, and community. Curriculum innovation must be carried out dynamically so that it can be adapted to changes and societal demands.

An independent curriculum increases the creativity of teachers and students rather than limiting what can be learned at school and outside school. Monotonous and unidirectional learning prevents students from demonstrating their abilities. Instead, each student has special skills in a particular area. This can cause students not to be creative when demonstrating their abilities. The independent curriculum is intended to reorganize Indonesia's national education system to adapt to progress and changes in other countries. Freedom and creativity are the keys to an independent curriculum (Sugiharto et al., 2024).

Learning and the influence of humanism must always be highlighted as part of the education that is instilled in the nation's young generation from a young age, elementary school, middle school, high school/vocational school, and even college. Multiculturalism and pluralism, intercultural understanding, and multicultural understanding help students understand, accept, and appreciate individuals of different races, cultures, creeds, and beliefs, enabling them to coexist. In other words, children are taught to appreciate and even defend plurality. Islamic Religious Education must always emphasize learning and the influence of humanism as part of the education that is instilled in the nation's young generation from a young age, at primary level, middle level, and even university (Harmi, 2022).

Education is a very important benchmark in everyday life, so that one can live one's life and know the normal meaning and direction of the values that exist within oneself. Education also takes place over time and continues throughout life, both from various internal and external factors. Internal factors are those that are directly related to the human self and the will that exists within the human being. Meanwhile, external factors are directly related to the environment, which includes the community, the families within it, and also the school. Therefore, education is a very important responsibility for us together from the surrounding environment, society, and the government. To be able to create superior humans, several things must be achieved. Religious education has a big influence as a human foundation in terms of acting, thinking, behaving, and how to solve problems. This can also support success in the national education system (Saefuddin et al., 2023).

RESEARCH METHOD

In accordance with the problems raised in this research, the research method in this study uses a qualitative method, namely emphasizing the analysis of descriptive data in the form of observed written words. The author uses a qualitative approach to analyze the study of understanding the values of religious moderation in the independent curriculum in Islamic religious education subjects. In library research, subject acquisition techniques are different from field research. Here are some of the approaches used: 1) Literature Study: Researchers collected data from various written sources such as books, academic journals, scientific articles, and official documents related to the value of religious moderation in Islamic religious education. The research subject in this case is a relevant concept, theory, or previous research result. 2) Document Analysis: This technique involves examining official documents, research reports, archives, and academic publications to obtain in-depth information about the topic under study.3) Theory Study: Researchers choose relevant theories or concepts as research subjects and analyze them in depth to understand patterns or relationships in the phenomena studied. 4) Meta-Analysis: This technique is used to combine and analyze the results of various previous studies related to the value of religious moderation in PAI subjects to obtain more comprehensive conclusions.

Library Research Procedure Steps: 1) Determine the Type of Library Needed: Identify the types of library sources that are relevant to the research topic, such as books, journals, research reports, or online sources. 2) Search and collect library sources: Search for library sources through various means, such as libraries, online databases, or other sources. 3) Reading and Understanding Library Sources: Read and understand the contents of library sources that have been collected, and record important information. 4) Assessment and Analysis: Conduct a review or analysis of library sources, including comparing various opinions or findings, and identifying patterns or trends. 5) Presenting Literature Study Results: Present the results of literature studies in the form of reports, papers, or presentations, providing conclusions and interpretations of the findings obtained.

RESULTS AND DISCUSSION

Islamic religious education is carried out in formal education units at the primary and secondary levels. Islamic religious education taught at this level aims to develop students' abilities to understand, appreciate, and practice Islamic values, thereby balancing mastery of science, technology, and art. Islamic religious education is one of the most important things in maintaining and understanding religious moderation. As time goes by, we need to understand and apply religious moderation in Islamic religious education. Islamic religious education has an important role in forming a moderate understanding of religion. Islamic religious education is expected to produce individuals who have an attitude of tolerance, respect each other, and understand differences in religion. This can help prevent conflict between religious communities and create harmony in religious life (Wahid, 2024).

Religious Moderation

Religious moderation means an attitude of understanding religious teachings proportionally, which is expressed by upholding the principles of the religious teachings one adheres to consistently without denying the existence of other parties. In other words, religious moderation behavior shows a tolerant attitude that respects and respects all forms of existing differences of opinion, respects plurality, and does not impose individual will through violence in the name of religious understanding. If we refer to the principles of implementing religious moderation in Islamic education, then the parameters of religious moderation to be displayed are behavior and expression of religious understanding within the framework of national commitment, tolerance, anti-radicalism and violence, and religious behavior that accommodates the existence of local culture (Khodijah, 2024).

Religious moderation plays a crucial role in promoting tolerance and harmony at local, national, and global levels (Fitri, 2025). Religious moderation is usually understood as a middle attitude in understanding religious teachings. In Islam, the concept of moderation is often combined with the Islamic term wasathiyah. The concept of wasathiyah Islam in general is also used as a basis for understanding the principles of moderation in religion, especially from an Islamic perspective. Moderation indicators in terms of religious understanding have an inseparable relationship with the direction and strategic plan for 2015-2019 of the Ministry of Religion of the Republic of Indonesia, which was then 'mandated' in the 2020-2024 RPJMN. The 2015-2019 Strategic Plan is the basis for the Directorate General of Islamic Education in developing tolerance, moderation, and patriotism. In this context, indicators regarding religious moderation have an inseparable relationship with national commitment, tolerance, anti-radicalism and violence, as well as an accommodative attitude towards local culture and wisdom. At the same time, the position of religious moderation as a balanced understanding of religion remains consistently in a middle position that does not side with right religious ideology, which leads to radicalism, or side with left ideology, which leads to liberalism (Aziz et al., 2019)

For the last nine years, the Ministry of Religion has been aggressively promoting "Religious Moderation". This is done in order to provide understanding to the public and encourage them to practice religious teachings without violence or extremes. Before discussing the meaning of moderation further, it would be better if we knew the meaning of the word "moderation" first. "Moderâtio" is a Latin word which means "moderation" or can be understood as "no excess and no deficiency", this word is the origin of the word "moderation that we know today. Moderation in the KBBI has two meanings, namely: "reduction of violence and avoidance of extremes". In English there is also the meaning of moderation. Moderation is known as the word "moderation" and is often used in the sense of "average), core (core), standard (standard), or non-aligned (not taking sides)".

In Islam, moderation is known as "*wasathiyah*". *Wasathiyah* is an attitude of life or a framework for thinking, how to behave, and maintaining a balanced pattern between all dimensions of life. Yusuf Al-Qardawi is a scholar who popularized the term. Through his attitude of tawadhu', he said that moderation is the result of a collaboration with Islamic attitudes themselves, which are then based on the religious attitudes of a Muslim, both from the dimensions of worship and muamalah, as well as the world and the hereafter. Talking about moderation, of course, it cannot be separated from the two keywords that accompany it, namely: "fair and balanced". Being a moderate doesn't mean we have to(Wahyudi & Kurniasih, 2021).

Religious moderation is the business and duty of all elements of the nation, it is in the interests of everyone within the group and community to safeguard the interests of security and peace of the State and society. Moreover, in the current era of openness, it is very easy for the ideas and understanding of extreme groups to spread in every aspect of national, religious, and homeland life by displaying religious pretexts whose interpretation is very far from the values of rahmatan lil alamin. Moderation is not a passive, neutral attitude, nor is it a mathematical middle ground. Nor is it as suggested by the words "moderate or wasath", namely "middle", which leads to the assumption that moderation does not encourage humans to try to reach the peak of something good and passive, such as worship, knowledge, wealth, and so on. As a result of the blurred meaning of wasathiyyah (moderation), both those who are extreme and those who take it easy consider themselves to have implemented moderation, even though both attitudes are far from the middle, which is an indicator of moderation.

Being moderate or religious moderation is an attitude that connects different elements and seeks common ground between them. Collaboration takes place in various aspects of life, such as politics, economics, education, science, and others. The goal of collaboration is to answer new problems in new ways, and to produce new answers. Religious moderation requires internal and external collaboration between religious adherents to answer various world challenges so that new ways and at the same time new answers are found in overcoming various new problems (Muaz & Ruswandi, 2022).

Values of Religious Moderation

Linguistically, moderation comes from the English language, which means a moderate attitude, not an excessive attitude. Meanwhile, in Arabic, the word moderation is often interpreted with the word Wasathiyyah, which is a synonym for fairness (*I'tidal*) and balance (*tawazun*). Quoted from Rahmah, Al-Asfahaniy defines wasath as sawa'un, namely the middle between two boundaries, or with justice that is middle and standard. Wasathan also means guarding against being uncompromising and even abandoning the line of religious truth. In the Merriam-Webster Dictionary (digital dictionary), Moderation is defined as avoiding extreme behavior and expressions. In this case, a moderate person is someone who avoids extreme behavior and expressions. Moderate cannot be separated from the two other keywords, namely balanced and fair. Moderation does not mean compromising on the basic principles (*ushuliyah*) of religious teachings that are believed in, to be tolerant of other different religions. Moderate means "confidence, right balancing, and justice". Moderate people will treat those of different religions as fellow human beings and will treat people of the same religion as brothers in faith. Moderate people will really consider humanitarian interests in addition to religious interests, which are subjective. In fact, in certain situations, humanitarian interests precede religious subjectivity. Religion does not need to be moderated because religion itself teaches the principles of moderation, justice, and balance. So it is not religion that must be moderated, but rather the way religious adherents practice their religion that must be moderated. No religion teaches extremism, but quite a few people who practice religious teachings become extreme (Gonibala, 2022).

Islamic moderation is present as a new paradigm for understanding Islam which upholds the values of tasamuh, pluralism and ukhuwah, as a middle way of understanding fundamentalism and liberalism, Islam which prioritizes the unity and unity of the people, and Islam which builds civilization and humanity in harmony with the times and provides solutions for the times. The concept of wasathiyyah in several Islamic literatures has been interpreted in various ways by experts. According to al-Salabi (in Sauqi Futaqi), the word wasathiyyah has many meanings. First, from the root word wasth, in the form of dharaf, which means baina (between). Second, from the root word wasatha, which contains many meanings, including: (1) in the form of isim (noun), which contains the meaning of two ends; (2) in the form of a meaningful characteristic (*khiyar*) selected, especially, the best; (3) wasath, which means al-'adl or fair; (4) wasath can also mean something that is between good (*jayyid*) and bad (*radi'*). Similar to al-Sallabi's meaning, Kamali (in Sauqi Futaqi) analyzes wasathiyyah as synonymous with the words tawassuṭ, I'tidâl, tawâzun, iqtiṣâd. The term moderation is closely related to justice, and this means choosing a middle position between extremes. The opposite of wasathiyyah is tatarruf, which denotes the meaning of "tendency towards the fringes," "extremism," "radicalism," and "exaggeration" (Hilmin et al., 2023).

Values of Religious Moderation in the Independent Curriculum

Understanding religious moderation is very important to use as a philosophical and sociological basis and to develop the direction of the Islamic Religious Education curriculum so that it can be internalized in the independent curriculum. As a basis for understanding a teaching, doctrine, or value, it is a belief and awareness of the truth of the doctrine or value, which is manifested in attitudes and behavior. So that this doctrine will become the main foundation for developing the direction of an independent curriculum for Islamic religious education, which can become the basis for developing the potential of participants who excel in social life.

Freedom to learn is defined as the core of learning, which must achieve independence, because in learning, several things restrict it, so that when the learning process takes place, it does not achieve the independence it wants to achieve, or there is limited space for movement during learning. From the meaning of independence, it can be interpreted that independent learning means providing knowledge to students so they can achieve the best abilities they have, by carrying out various innovations that can improve the quality of learning independently. Independence in freedom of learning is a person's ability to be willing to organize and attend educational bureaucratic processes, and also truly innovate in education.

Teachers also act as facilitators, creating a conducive learning environment and supporting active collaboration between students. A teaching process that is adapted to the class situation and student needs helps increase learning effectiveness and student motivation (Prova Imam Musthofa, 2024).

The Minister of Education and Culture has argued that by establishing freedom of learning, students can have maximum learning outcomes, not only be strong in knowledge or memorization. However, students are taught to have good analytical skills as well as comprehensive reasoning and understanding so that the knowledge gained in learning can be developed and be useful for them. In the opinion of the Ministry of Education and Culture, the meaning of freedom to learn is to provide complete freedom to educational institutions and freedom from all forms of bureaucratization. Sometimes, educators are busy with very complete and complicated bureaucratic processes, and students are not allowed to choose one of the learning areas they like. According to Fathan, the design created in the independent curriculum aims to create learning that makes teachers and students happy, especially if teachers use various innovations in learning, so that the learning atmosphere becomes more enjoyable and can increase students' learning motivation (Noor et al., 2023).

Looking at the Islamic Religious Education curriculum, it is a set of plans and arrangements regarding objectives, content, materials, and learning that are used as guidelines for implementing learning activities to achieve educational goals. The Islamic Religious Education curriculum includes material from the Koran, Hadith, Akidah, Morals, Fiqh, Islamic Dates, and Culture. The direction of the independent curriculum is towards developing a curriculum that pays attention to the principles of flexibility, goal-oriented effectiveness and efficiency, and continuity. Flexibility focuses on developing the materials and methodology used in the learning process. Forms of balance in the Islamic religion can be classified into various institutions of religious life as follows: 1. Theological balance, 2. Balance of religious rituals 3. Balance of morality and character 4. Balance of tasyri' (law formation) processes. Balance should be maintained and implemented by everyone, because if someone cannot maintain a balanced attitude, various problems will arise. Religion always demands that all aspects of our lives be balanced; there should be no excess and no shortage.

An independent curriculum in schools in Islamic religious education ideally aims to develop children's intelligence to achieve the intelligence of fathonah, siddiq, amanah, and tabligh like the character of the Prophet Muhammad SAW. Character education in an Islamic perspective is the formation of akhlaqul karimah, like the characteristics of the Prophet SAW, namely siddiq (true in his words and actions), amanah (truly trustworthy, not a liar), tabligh (teller of truth and preventer of evil), and fathonah (intelligent, not stupid). One effort to implement character education in schools is by collaborating with certain religious communities that can foster spiritual enthusiasm, have an understanding and practice of good and correct faith teachings, as well as being tolerant, humanistic, and more open in all things. This collaboration with religious communities can be carried out by involving institutions that provide services to develop special religions, according to the religion of each student(Hilmin et al., 2023).

Islamic religious education adheres to very universal values and is by the needs of humans. Furthermore, with an approach to religious moderation values in Islamic Religious Education learning, it will create and present a moderate learning model so that it is contained in the teaching and learning process as well as learning material that is internalized by students which has a big influence on good attitudes and mentality for the growth and development of students.

Islamic religious education is one of the lessons that must be included in the curriculum of every formal educational institution in Indonesia. Because religious education is the most important key in producing human resources who are not only knowledgeable about religion but also have moral qualities that are virtuous in life. Therefore, religious life becomes a unique feature of religious life, so that harmony is established in religious life. Islamic Religious Education is a conscious and planned effort to prepare students to know, understand, and appreciate the teachings of the Islamic religion and respect other religious communities so that a unified nation can be realized. In this way, Islamic religious education is not only a guideline for individual students but also respects other religious communities.

In this regard, Islamic religious education taught in formal schools is a reflection of increasing religious diversity. Students in public schools have various religious differences, namely Islam, Hinduism, Christianity, and Catholicism. This shows that all groups of students with various religions can demonstrate harmonious learning activities, communicating with each other regardless of religious differences. In the religious harmony index, tolerance between religious communities is the most significant indicator for creating religious harmony by interacting harmoniously, respecting each other's religious differences, and having the freedom to practice worship according to the religion one adheres to. This shows that inter-

religious people have a very high attitude of tolerance, with the awareness that each student has of religion by the religious beliefs they adhere to.

In the book Diverse Moderation, published by the Indonesian Ministry of Religion. There are basic values that need to be developed and internalized through the Islamic Religious Education learning process. These basic values are tawassuth, tawazun, tasamuh, musawah, I'tidal, and shura. The guidelines for internalizing values and serving as a reference in planning and implementing the Islamic Religious Education learning system contain the following values of religious moderation:

Tawassuth (middle): 1) Educators can direct students to adopt religious attitudes that are not too fundamental and not too liberal. 2) Educators do not take extreme measures in delivering Islamic Religious Education material. 3) Educators and students do not easily believe in disbelief and heresy because of differences in religious understanding. 4) Educators and students can position themselves as creatures who uphold brotherhood in everyday life. 5) Educators can foster moderate behavior in all aspects of daily life.

Tawazun (balanced): 1) Educators can provide a balanced understanding of religious and state life. 2) Educators can foster a balanced attitude in students when interacting with Muslim and non-Muslim friends. 3) Educators can direct students to act as humans, members of society, and creatures of God.

Tasamuh (tolerant): 1) Educators do not force different beliefs. 2) Educators and students have good relations with non-Muslims. 3) Able to direct students to accept differences in views and opinions that do not suit themselves. 4) Educators are able to provide students with an understanding of freedom and religious freedom. 5) Educators and students listen to each other and respect Islamic Religious Education learning.

Musawwah: 1) Educators do not differentiate students based on background in Islamic Religious Education learning. 2) Educators are able to understand and adapt to learning styles. 3) students so that they can provide appropriate treatment to them.

I'tidal (firm) Educators are able to provide an understanding of justice regarding the same rights and obligations for all students in Islamic Religious Education learning. Educators are able to realize justice in the Islamic Religious Education learning process (al mashlahah al amah) as the foundation of policy in the classroom.

Syura (deliberation) Educators involve students in determining learning methods, learning styles, and learning evaluation. Educators direct students to ask each other and exchange opinions regarding Islamic Religious Education material. Educators and students can actively participate in realizing the success of Islamic Religious Education learning.

From the principles and values of Islamic Religious Education learning, which are strengthened from the perspective of religious moderation, the functions of Islamic Religious Education in schools or madrasas are as follows: 1) Development, namely increasing students' faith and devotion to Allah SWT, which has been instilled in the family environment. The obligation to instill faith and piety is carried out by every parent in the family. 2) Instilling values, as a life guide to seeking happiness in life in this world and the afterlife. 3) Mental adjustment, namely adapting oneself to one's environment, both the physical environment and the social environment, and being able to change one's environment by the teachings of the Islamic religion. 4) Improvement, namely to correct students' mistakes, shortcomings and weaknesses in their belief, understanding and practice of Islamic teachings in everyday life. 5) Prevention, namely to ward off negative things from the environment or from other cultures that can harm him and hinder his development towards becoming a fully Indonesian human being. 6) Teaching about religious knowledge in general systems and functions. 7) Distribution, namely, to channel children who have special talents in the field of Islam so that

these talents can develop optimally, so that they can be used for themselves and for others (Hilmin et al., 2023).

Referring to the decision of the Minister of Education, Culture, Research and Technology of the Republic of Indonesia, number: 56/M/2022 concerning guidelines for implementing the curriculum in the context of learning recovery. In the independent curriculum, the government makes regulations as guidelines in the form of main themes to be formulated into topics by educational units according to the regional context and the characteristics of students. The main themes of the project to strengthen the profile of Pancasila students that can be chosen by educational units are as follows: 1) Sustainable Lifestyle. Students understand the impact of human activities, both short and long term, on the continuity of life in the world and the surrounding environment. Students also build awareness to act and behave in an environmentally friendly manner, learn about potential sustainability crises occurring in the surrounding environment, and develop readiness to face and mitigate them. This theme is aimed at SD/MI, SMP/MTs, SMA/MA, SMK/MAK, and equivalent levels. 2) Local Wisdom. Students develop curiosity and inquiry skills through exploring the culture and local wisdom of the surrounding community or area, as well as their own development. Students learn how and why local/regional communities developed as they did, the concepts and values behind local arts and traditions, and reflect on what values they can adopt and apply in their lives. This theme is intended for SD/MI, SMP/MTs, SMA/MA, SMK/MAK, and equivalent levels. 3) Bhinneka Tunggal Ika. Students recognize and promote a culture of peace and non-violence, learn to build respectful dialogue about diversity and the teaching values they adhere to. Students also study the perspectives of various religions and beliefs, critically and reflectively examining various negative stereotypes and their impact on the occurrence of conflict and violence. This theme is intended for SD/MI, SMP/MTs, SMA/MA, SMK/MAK, and equivalent. 4) Build your body and soul. Students build awareness and skills to maintain physical and mental health, both for themselves and those around them. Students conduct research and discuss problems related to personal well-being, bullying and try to find solutions. They also examine issues related to physical and mental health and well-being, including issues of drugs, pornography, and reproductive health. This theme is intended for SD/MI, SMP/MTs, SMA/MA, SMK/MAK and equivalent levels. 5) Voice of Democracy. Students use systems thinking skills, explaining the relationship between individual roles and the continuity of Pancasila democracy. Through this learning, students reflect on the meaning of democracy and understand the implementation of democracy and its challenges in different contexts, including in school organizations and/or in the world of work. This theme is aimed at middle school, high school, vocational school, and equivalent levels. 6) Engineering and Technology. Students train critical, creative, innovative thinking, as well as the ability to empathize in engineering, to build technological products that facilitate their activities and those around them. Students can build a smart society culture by solving problems in the surrounding community through innovation and the application of technology, synergizing social and technological aspects. This theme is intended for elementary, middle, high school, vocational school, and equivalent levels.

Paying close attention to the direction of the regulations set by the Ministry of Education is very relevant to the principles of values built in the principles of religious moderation, as a form of social and individual responsibility, all of which are part of the series of mahdhah and ghiru mahdhah worship. It is increasingly clear from these regulations that strengthening the values of religious moderation is a necessity and a demand of the times to create education that can form a generation that is strong and superior in attitude, knowledge, morals, and integrity. Because the challenges of the current and future generations do not only require an intellectually intelligent generation, but more than that, they require spiritual and

social intelligence as an inseparable part of becoming a perfect human beingh (Hilmin et al., 2023).

The implementation of the values of religious moderation can be measured through various instruments that are available in Islamic Religious Education teacher manuals and student textbooks for Islamic Religious Education subjects at the junior high school level. The aspects evaluated include assessment of spiritual and social attitudes, assessment of knowledge, and assessment of skills. Although the instruments provided in these documents are considered capable of measuring the implementation of religious moderation values, this does not limit the creativity and innovation of educators to develop other instruments that are considered more appropriate to the situation and conditions in the field. Although the availability of the included evaluation instruments is considered sufficient to measure the values of religious moderation in Islamic Religious Education learning activities, this is not free from several challenges. Unfortunately, the facts in the field show that there are still many educators who ignore evaluation activities and only focus on providing as much material as possible.

Not only that, the lack of competence of educators regarding the concept of evaluation and concepts for conducting evaluations is still a serious problem currently faced in the learning process. Of course, this cannot be ignored, considering that evaluation activities are, in principle, a tool for measuring students' success in achieving their own learning goals. In general, the components in Islamic Religious Education learning have been able to facilitate students in implementing the values of religious moderation. This can be seen from the material, method, and media components, as well as learning evaluations, which contain the values of religious moderation in Islamic Religious Education learning. However, there are still a number of weaknesses found at the theoretical-practical level that must be immediately corrected and perfected. Among these weaknesses are the uneven distribution of the implementation of religious moderation values in Islamic Religious Education learning material components, the low competence of educators in the use and innovation of learning methods and media, phenomena in the field that show educators' negligence in carrying out the learning evaluation process, and the lack of competence of educators regarding the concept of evaluation and concepts for carrying out evaluations in the learning process (Munawar et al., 2024).

CONCLUSION

Religious moderation in Islamic Religious Education subjects in the Independent Curriculum has an important role in forming students who have a tolerant attitude, respect differences, and avoid extremism in religious understanding. The Merdeka Curriculum provides flexibility for educators to adapt learning methods so that the values of religious moderation can be integrated effectively. However, challenges in implementing religious moderation still exist, such as the need to increase educators' understanding of the concept of moderation as well as more systematic policy support. Therefore, synergy between educators, government, and society is very necessary to ensure that Islamic religious education in the Independent Curriculum truly supports the formation of a generation that is moderate and inclusive in religion.

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