



## STRENGTHENING RELIGIOUS MODERATION AS A HIDDEN CURRICULUM IN ISLAMIC RELIGIOUS UNIVERSITIES IN INDONESIA

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Received: 18-11-2021

Revised: 07-01-2022

Accepted: 11-02-2022

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### Abstract

This article aims to offer an ingredient so that radical thinking in universities, especially in Islamic universities, is not contagious and systemically infected. The growth of radicalism in college based on surveys in recent years has increased. Through literature review and qualitative analysis, it was found that: a) in Apple's lens, the growth of radicalism in colleges stems from ideologies working in the built-in education system; b) religious moderation needs to be used as a shield or counters to the growth of the seeds of radicalism; c) the operationalization of religious moderation (tolerant and inclusive attitude) as a hidden curriculum can be done in three positions at once, namely hidden curriculum as an instrument, religious moderation as a hidden value and religious moderation as hidden curriculum planned in secret by lowering CPL to a more operational and measurable CPMK.

**Keywords:** Hidden Curriculum, Islamic Religious Universities, Radicalism, Religious Moderation,

### Abstrak

*Artikel ini bertujuan untuk menawarkan suatu ramuan agar pemikiran radikal di perguruan tinggi khususnya di perguruan tinggi Islam tidak menular dan menginfeksi secara sistemik. Tumbuhnya radikalisme di perguruan tinggi berdasar hasil survey dalam beberapa tahun terakhir mengalami kenaikan. Melalui literature review dan analisa kualitatif ditemukan bahwa: a) dalam kaca mata Apple, tumbuhnya radikalisme di perguruan tinggi berasal dari ideologi yang bekerja dalam sistem pendidikan yang dibangun; b) moderasi beragama perlu dijadikan sebagai tameng atau counter dari tumbuhnya benih-benih radikalisme; c) operasionalisasi moderasi beragama (sikap toleran dan inklusif) sebagai hidden curriculum dapat dilakukan dalam tiga posisi sekaligus yaitu hidden curriculum menjadi instrument, moderasi beragama sebagai nilai yang di-hidden dan moderasi beragama sebagai hidden curriculum direncanakan secara tersembunyi dengan menurunkan CPL menjadi CPMK yang lebih operasional dan dapat diukur*

**Kata Kunci:** Hidden Curriculum, Moderasi Beragama, Perguruan Tinggi Keagamaan Islam, Radikalisme.

## INTRODUCTION

In the last period, the world of education in Indonesia has received sharp attention from various circles. Various media outlets report acts of radicalism and intolerance that tend to increase. The latest research from Setara Institute shows that religious discourse among students in various universities has entered a variety of exclusive religious views and acts of violent extremism in the name of religion. Setara Institute research was conducted in ten PTN, including one of them is UIN Syarif Hidayatullah. This is in line with the results of a survey released by Wahid institute that increased radicalism in the community. As many as 600,000 of the 150 million people surveyed were exposed to radicalism.

On the other hand, there was an increase in intolerance action of 46% to 54% or 8%.<sup>1</sup> At the same time, the PPIM survey released the results that the increase in radicalism mainly occurs in educational institutions such as schools and universities. Ironically, it turns out that these actions are carried out by students and carried out by teachers, and religious lecturers.<sup>2</sup>

Meanwhile, the National Education System Act of 2003 explained that religious education in Indonesia must teach learners cognitive intelligence related to religious and virtuous knowledge. The message of the law implies that religious education should be able to lead learners to have attitudes and behaviors that reflect religious values, namely compassion, peace, tolerance, and tenderness.<sup>3</sup> In position, religious education in Indonesia has a strategic position in the national education system. This is because religious education has formal legality as a compulsory subject to be taught to all learners at all levels of education, from elementary school to college. Religious education is expected to make private learners virtuous, polite and friendly, inclusive, tolerant, moderate who is not extreme right (radical) or extreme left (liberal) as the message in the teachings of religion.<sup>4</sup>

However, the facts on the ground are far from hopeful. There are still many moral deviations due to attitudes and behaviors that lead to radicalism by learners both in the school environment and in the community. These intolerant and radical attitudes or behaviors are contrary to religious teachings that firmly uphold plurality. As a result, not a few impacts of these behaviors resulted in religious, social conflicts that led to acts of physical and non-physical violence. Religious education that should make learners well-mannered is still far from expectations. Noble religious values such as compassion and tolerance have not been understood, lived, interpreted, and implemented in the behavior of everyday learners. While on a practical level, religious education still often only targets the cognitive realm that teaches knowledge alone or is informative and tends to ignore the affective and psychomotor realm. As

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<sup>1</sup> Antara, "Survei Wahid Institute: Intoleransi-Radikalisme Cenderung Naik," *Media Indonesia*, 18 Januari 2020, <https://mediaindonesia.com/read/detail/284269-survei-wahid-institute-intoleransi-radikalisme-cenderung-naik>.

<sup>2</sup> Wildani Hefni, "Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (2020), <https://doi.org/10.37302/jbi.v13i1.182>.

<sup>3</sup> Asep Hermawanto, Muhammad Ashrori, dan Ismail Suardi Wekke, "Tradisi Keislaman di Perguruan Tinggi," preprint, 2019, <https://doi.org/10.31227/osf.io/29hba>.

<sup>4</sup> Nur Salamah, Muhammad Arief Nugroho, dan Puspo Nugroho, "Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus melalui Paradigma Ilmu Islam Terapan," *Quality: Journal Of Empirical Research In Islamic Education* 8, no. 2 (2020): 269, <https://doi.org/10.21043/quality.v8i2.7517>.

a result, learners only excel in understanding religious material. However, they are still fragile in interpreting every religious teaching obtained, not applying it in their daily behavior.<sup>5</sup>

The above reality indicates that religious education still has problems or weaknesses, especially in instilling religious values such as tolerance and compassion.<sup>6</sup> As a result, not a few learners cannot understand and interpret the values of the noble teachings of religion. So often, they make religion a claim of truth against other religions and a tool to justify the errors or errors of certain groups. Therefore, it takes a concept of religious education that can form moderate and tolerant religious behavior. In this case, religious moderation education is alleged as a concept of religious education that can shape the character of learners to behave inclusive and tolerant and not extreme religious behavior.<sup>7</sup>

There are several studies related to religious moderation on campus, including the writings of Ahmad Sodikin & Muhammad Anas Ma'arif entitled: "Application of Moderate Islamic Values in Learning Islamic Religious Education in Higher Education", which resulted in the conclusion that moderate Islamic values The first to be developed are tolerance, *tajdid*, *tajrid*, al tawasuth, al muwājahah, al tawāzun, al i'tidāl, musyārahah, harmony, togetherness, honesty and discipline, *al muhāfadzotu 'ala qodmi al sholeh wa al akhdzuash bi jaddi al jaddi*. The implications of PAI learning are embedded in some moderate thoughts about students and the entire academic community, the attachment of *shobihah* aqidah and ahlussunnah *wa al jama'ah*, and the absence of radical Islamic organizations in universities, as well as the absence of *nigob* for women.<sup>8</sup>

And the journal is written by Khoirul Anwar entitled: "Pancasila Village, Multicultural Education, and Moderation of Diversity in Indonesia" This paper is a study field of multicultural education as an effort of moderation of diversity in Indonesia, by including Sukoreno village of Jember which is a miniature of diversity on Indonesian diversity as the village of Pancasila. This theme is a new issue in the world of education in Indonesia, but this theme is a subject that is particularly important due to the diversity that exists in Indonesia has the potential for great conflict. This research uses qualitative research with a case study approach and analyzes with relevant theories and the results of previous studies. The result of this study is First Sukoreno called as Pancasila village. The name of Pancasila village is derived from diverse religions such as Islam, Hindu, Buddhist and Christian, Catholic, and all of it was built with a high sense of tolerance and harmonization. Second The education in Sukoreno village does not look at the religious differences they have. One institution has teacher and student with different beliefs and do not create problems and conflicts occur. Third A very high tolerance in Sukoreno society

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<sup>5</sup> Maskuri Maskuri, A. Samsul Ma'arif, dan M. Athoiful Fanan, "Mengembangkan Moderasi Beragama Mahasantri Melalui Ta'lim Ma'hadi di Pesantren Mahasiswa," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 1 (2020), <https://doi.org/10.18860/jpai.v7i1.11239>.

<sup>6</sup> Ali Miftakhu Rosyad dan Muhammad Anas Maarif, "Paradigma Pendidikan Demokrasi Dan Pendidikan Islam Dalam Menghadapi Tantangan Globalisasi Di Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (7 Februari 2020): 75–99, <https://doi.org/10.31538/nzh.v3i1.491>.

<sup>7</sup> Hendri Purbo Waseso dan Anggitiyas Sekarinasih, "Moderasi Beragama Sebagai Hidden Curriculum Di Perguruan Tinggi," *Jurnal Educandum* 7, no. 1 (2021).

<sup>8</sup> Ahmad Sodikin dan Muhammad Anas Ma'arif, "Penerapan Nilai Islam Moderat Dalam Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 19, no. 2 (27 Agustus 2021): 188–203, <https://doi.org/10.32729/edukasi.v19i2.702>.

creates a sense of peace, harmony, mutual respect among each other as the original form of the actual ideology of Pancasila.<sup>9</sup>

Religious moderation education has been widely applied in various educational institutions, both formal and non-formal. Religious moderation has undergone much development in its learning practices. Several studies focusing on the implementation and development of religious moderation education in educational institutions show positive results that the concept of religious moderation can increase awareness to behave and behave moderately.<sup>10</sup> The question is, in the context of interpreting diversity and realizing a religion rich in cultural values, could Islamic religious universities (PTKI) as educational institutions foster a pattern of religious moderation?

## RESEARCH METHODS

Method Research used is library *research*; the author examines various policy products formulation of the college curriculum both published by KEMENRISTEKDIKTI and KEMENAG. The product is in the form of a guidebook entitled Guide to The Preparation of Higher Education Curriculum Diktis Kemenag publishes a guiding document entitled Guide to Curriculum Development of PTKI Referring to KKNI and SN-DIKTI. The supporting documents are Guidance on The Preparation of Learning Achievements of Study Program Graduates, Presidential Regulation No. 8 of 2012 on The Indonesian National Qualification Framework (KKNI), and Permenristekdikti Number 44 of 2015. Data is collected using documentation techniques then analyzed using qualitative analysis methods with descriptive-analytical techniques. As for interpreting research data in its analysis, abductive or reflective reasoning patterns are used. In conceptualizing religious moderation as *a hidden curriculum*, the author used Michael Apple's curriculum theory.

## RESULTS AND DISCUSSIONS

### Concept of Religious Moderation

The word moderation comes from the Latin *moderatio*, meaning medium-to-be (no excess and deficiency). The word also means self-mastery (from the attitude of significant advantages and disadvantages). The Great Dictionary of Indonesian (KBBI) provides two notions of moderation: 1) reduction of violence and 2) avoidance of extremes.<sup>11</sup> If it says, "the person is moderate," the phrase means that it is reasonable, mediocre, and not extreme.

Whereas in Arabic, moderation is known as *wasath* or *wasathiyah*, which has an equivalent meaning with the words *tawassuth* (middle), *i'tidal* (fair), and *tawāzun* (balanced). People who apply the principle of *wasathiyah* can be called *wasith*. In Arabic, the word *wasathiyah* is interpreted as "the best choice." Whatever word is used, everything implies one ordinary meaning, which is fair, which in this context means choosing the middle ground position between various

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<sup>9</sup> Khoiril Anwar, "Pancasila Village, Multicultural Education, and Moderation Of Diversity In Indonesia" 4, no. 2 (2021): 14.

<sup>10</sup> Yedi Purwanto dkk., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 17, no. 2 (2019), <https://doi.org/10.32729/edukasi.v17i2.605>.

<sup>11</sup> Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Edisi kelima (Rawamangun, Jakarta: Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan dan Kebudayaan, 2017).

extreme choices. The word *wasith* has even been absorbed into the Indonesian into the word 'referee,' which has three meanings, namely: 1) mediator, intermediary (e.g., in trade, business); 2) the roasting (separator, conciliation) between the disputing; and 3) the leader in the match.<sup>12</sup>

According to Arabic experts, the word *wasath* also means "everything is good according to the object." For example, the word "benefactor," meaning attitude among miserly and extravagant, or the word "brave," meaning attitude between timid (*al-jubn*) and nekad (tahawur), and many other examples in Arabic. The opposite of the word moderation is excessive, or *tatharruf* in Arabic, which contains *extreme*, *radical*, and excessive meanings in English. The word *extreme* can also mean "doing outrageous, going end to end, turning around, taking action/the opposite path." In KBBI, the word extreme is defined as "the tip, highest, and loudest."<sup>13</sup>

In Arabic, there are at least two words whose meaning is the same as extreme, namely *al-guluw* and *tasyaddud*. Although the word *tasyaddud* harfiyah is not mentioned in the Qur'an, its derivatives can be found in other forms of words, such as the words *syadid*, *syidad*, and *asyadd*. These three words are limited to referring to the basic word only, which means loud and firm. None of the three can be perceived as a translation of *extreme* or *tasyaddud*. In the context of religion, this notion of "excessive" can be applied to refer to extreme people exceeding the limits and provisions of religious sharia.<sup>14</sup>

If analogous, moderation moves from the edge that always tends to go towards the center or axis (*centripetal*). In contrast, extremism is the opposite motion away from the center or axis, towards the outermost and extreme (*centrifugal*). There is dynamic motion like a clock pendulum, not stopping outside in the extreme but moving towards the middle.<sup>15</sup>

So in the context of religious life, religious moderation can be defined as religious views, attitudes, and behaviors that hold the principle of balance and justice and seek a position in the middle, namely between the extreme right (radical) and the extreme left (liberal). Religious moderation is the concept of behavior in religious life not to be fanatical, always tolerant and inclusive, upholding the values of balance, justice, and egalitarianism. Religious moderation is a polite and tolerant, non-radical way of religious textual conservatives and ignoring context and not liberal, which is too deifying and ignoring the text. In general, it can be concluded that religious moderation is a religious perspective, attitude, and behavior that avoids the extremities, maintains balance and justice, and chooses the middle way.<sup>16</sup>

Religious moderation has two fundamental principles: religious behavior and behavior. *First*, justice is the attitude and behavior to be impartial or biased, always on the side of the truth, putting something in its place and giving something according to its portion; in a sense, religious moderation is an attitude always to uphold justice and truth in religious life; *Second*, balance is the attitude to permanently commit to balancing between reason and revelation,

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<sup>12</sup> Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (2019), <https://doi.org/10.37302/jbi.v12i2.113>.

<sup>13</sup> Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*.

<sup>14</sup> Haslina Ibrahim, "The Principle of Wasatiyyah (Moderation) and the Social Concept of Islam: Countering Extremism in Religion," *Al-Itqan: Journal Of Islamic Sciences And Comparative Studies* 2, no. 1 (2018).

<sup>15</sup> Rosyida Nurul Anwar dan Siti Muhayati, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi," *Jurnal Pendidikan Islam* 12, no. 1 (2021).

<sup>16</sup> Mhd. Abror, "Moderasi Beragama Dalam Bingkai Toleransi," *RUSYDLAH: Jurnal Pemikiran Islam* 1, no. 2 (18 Desember 2020): 137–148, <https://doi.org/10.35961/rsd.v1i2.174>.

between the world and the hereafter, between text and context, between physical and spiritual and so on. Balance does not mean unprincipible but instead means firmness to have a stand and not leaning towards one side.<sup>17</sup> Religious moderation as a religious concept that upholds the value of balance according to Shihab, must be able to balance between texts and ideas, between spirit and body, between worldly and *ukhrawi*, between religion and state, between science and religion, between old and new, and between modernity and tradition.<sup>18</sup> Suppose the two fundamental principles of religious moderation can be carried out correctly in religious attitudes and behaviors in daily life. In that case, tolerance and harmony of religious life either internally or between religious people will be adequately realized.

To understand religious moderation correctly and adequately, everyone must know the indicators of religious moderation itself. Several indicators of religious moderation can be used as a reference in behaving and behaving religiously, especially in Indonesia, which is characteristic of islands and multicultural. Indicators of religious moderation are: 1) upholding national commitment; 2) be tolerant and harmonious; 3) anti-violence ideology; 4) accommodating local culture; 5) acceptable to Akala tau is rationalist 6) contextual and tends to be textual; 7) There is *ijtihad* in the legal intake which is not in the primary source.<sup>19</sup> Religious moderation does not view religion as mere guidance on how a servant worships his Lord, but more than that is as a guide to how a man can be well-known between man and the universe as a creation of God. Religious moderation aims to achieve happiness both in the world and hereafter.

There are some noble values contained in the concept of religious moderation which further become characteristics of religious moderation, namely: 1) balance (*tamāzun*) that is balancing between reason and revelation, between *worldly* and *ukhrawi*, between text and context, between physical and spiritual, and so on; 2) moderate (*alumsuth*) that is in the middle or between two extremities; 3) justice (*I'tidāl*) that is upholding the principle of justice by not being biased by giving something in accordance with its rights and portions; 4) tolerant (*tasamuh*) that is to appreciate all forms of differences by not claiming the truth or fault of other people or groups; 5) egalitarian (*musāwah*) i.e. not favoritism (discriminatory) by looking at equal rights; 6) Deliberation (*tasyawur*) is to make an agreement on the issue and common interests; 7) Reform (*ishlah*) i.e. reform or make improvements in the future to be better; 8) prioritas (*aulaniyyah*) i.e. establishes something that has a high urgency to become the main prioritas; 9) developing and innovative (*tathawwur wa ibtikār*) i.e. having the ability to develop and create innovative creative ideas for progress; 10) Civilized (*tabaddur*) that is still trying to uphold the values of existing civilization.<sup>20</sup>

Furthermore, according to Shihab, in order for a person to apply *wasathiyah* in his life, at least he needs three things from himself, namely: *first*, having an accurate and broad knowledge of the teachings of religion and all the differences that exist in it; *second*, have the

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<sup>17</sup> Ahmala Arifin dan Babun Suharto, *Moderasi Beragama: dari Indonesia untuk Dunia*, 2019.

<sup>18</sup> M. Quraish Shihab, *Wasathiyah, Wawasan Islam tentang Moderasi Beragama*, 2 ed. (Penerbit Lentera Hati, 2020).

<sup>19</sup> Waseso dan Sekarinasih, "Moderasi Beragama Sebagai Hidden Curriculum Di Perguruan Tinggi."

<sup>20</sup> Arifin dan Suharto, *Moderasi beragama*.

ability to control and balance their emotions to avoid extreme attitudes and behaviors; *Third*, have vigilance and prudence in every decision making.<sup>21</sup>

### **The Problem of Religious Moderation in Islamic Universities**

The world of campus as a scientific "candradimuka crater" and a place of forging prospective leaders of the nation's future nation is indeed required always to be dynamic. Differences in understanding and thought are common. There are many study groups, both scientific and religious. Being a student is a time of autonomy of thinking, maturation, and self-identity discovery. However, do not forget that the student period and the campus world are places to read the construct of Indonesian society as what is best for our collective nation. Some students may often forget, they are too engrossed in the expectations of the first condition but forget to think about the last part.<sup>22</sup>

Moderation Religious that carried sustainability Religion days this Aims to think Inclusive and Restore spirit "*gotong-royong*" we as member community. Value-value moderation Religious As a book that Published Body R&D and Training The Ministry of Religious Affairs Titled *Moderation Religious* (2019) mentions four value main that become core movement moderation Religious, that is commitment nationality, HarmonyAnti violence, and wisdom towards culture local. Some Studies about moderation Religious to generation millennials also mention six necessary principles: Developed deep education moderation Religious that is attitude Humanist, realistic, Inclusive, fair, collaborate and Tolerant.<sup>23</sup>

A serious problem that needs attention from college students, regardless of the context of religious radicalism or not, is the birth of exclusivism that emerges from the campus world. Students begin to be not inclusive either because of religious understanding or drunken preoccupation with social media technology.<sup>24</sup> They are starting to get away from human values. An exclusive attitude will give birth to a selfish attitude that ignores togetherness. It is worse if the exclusive attitude is precisely caused by religious understanding. Because the exclusive attitude and one-sided thinking have disavowed students as students of a college called a university. Isn't the university a symbol and demand students to think more universally?

The seeding of radicalism in the campus environment is suspected to be born from study groups or studies of fellow students. Not from religious subjects that are required on campus. The seniors in the study group reproduced religious understanding to their students. While the role of lecturers who master religious courses generally does not play many roles in giving birth to radical colors in the religious understanding of students. In addition to the advancement of information technology and printing of books that bring national trans understanding adds to the development of radical religious understanding.

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<sup>21</sup> Shihab, *Wasathiyah, Wawasan Islam tentang Moderasi Beragama*.

<sup>22</sup> Elfa Mardiana, Titut Sudiono, dan Toto Andri P, "Deradikalisasi Pemahaman Agama Aktivistis Dakwah Kampus Di Perguruan Tinggi Provinsi Lampung," *Moderatio: Jurnal Moderasi Beragama* 1 (2021), <https://ejournal.metrouniv.ac.id/index.php/moderatio/article/view/3485>.

<sup>23</sup> Yoga Irama dan Mukhammad Zamzami, "Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 11, no. 1 (2020), <https://doi.org/10.36781/kaca.v11i1.3244>.

<sup>24</sup> Zeid B. Smeer dan Inayatur Rosyidah, "Religious Moderation In Islamic Education Learning To Counter Radicalism," *ULUL ALBAB Jurnal Studi Islam* 22, no. 1 (2021), <https://doi.org/10.18860/ua.v22i1.11837>.

Research on religious attitudes and the potential of student radicalism carried out by the Religious and Religious Education Center shows that hardening religious understanding that causes intolerance in some students occurs in all student groups of all religions in Indonesia. This shows something wrong with religious education in Indonesia, from primary to higher education. Ideally, religious education from the beginning ushers in an inclusive understanding of learners as early as possible.<sup>25</sup>

According to data from the Central Statistics Agency (BPS), the percentage of about 20% of the total number of college students is not a playful number. Today, universities in Indonesia work on 7 million students. The government seems to be starting to take this issue lightly. Some lecturers and faculty at universities who began to think unilaterally, primarily related to the nationality and ideology of the nation, in certain areas, the teaching actors who refused to be fostered had to be fired. However, it is questionable how it is practical to suppress radicalism or become a new trigger. This issue needs careful treatment.<sup>26</sup>

Various research results that show the weakening of religious moderation, especially among adolescents and students, need to be addressed with strategic, systematic, and sustainable policies. The Ministry of Religious Affairs and primarily Islamic Religious Colleges (PTKI) should be one of the spearheads in socializing, instilling ideas, and becoming tauladan in religious moderation. Religious moderation is an ideological discourse and becomes a joint movement in practicing moderate and balanced religious teachings.<sup>27</sup>

The Ministry of Religious Affairs conducts a strategy of strengthening religious moderation in PTKI through three things: building everyday awareness, building infrastructure, and, *third*, through example or behavior. Building an infrastructure to strengthen religious moderation in PTKI can be one of the entry points in building mutual awareness and making behavior an example in applying religion and religion. Moderate by median "House of Religious Moderation in College," and make Religious Moderation as Hidden Curriculum.<sup>28</sup>

Mainstreaming religious moderation, especially in PTKI, becomes essential because several pillars of radicalism in PTKI Actors: Leaders, Lecturers, Education Personnel, and students; content: Teaching Book, Reference Source; Intra and Extra Campus Organizations; External Campus: Religious Organizations and Religious Figures; and Global Network (Information Technology). In his view, of the five pillars, the pillars of the global network are the most difficult to detect and control because they have to involve many elements to do it comprehensively.

To make religious moderation can be measured well and make assumptions, perceptions, and assessments of religious moderation not too diverse, the measuring instruments must also be used. Clear and rational. The measuring instrument is used to identify

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<sup>25</sup> Ikhsan Nur Fahmi, "Rekonstruksi Pemikiran Hidden Curriculum untuk Menginternalisasikan Nilai-nilai Moderasi Beragama dalam Pembelajaran PAI," *Educreative : Jurnal Pendidikan Kreativitas Anak* 5, no. 3 (2020), <https://doi.org/10.37530/edu.v5i3.125>.

<sup>26</sup> Ahmad Faozan, "Moderasi Beragama Dalam Pendidikan Agama Islam Untuk Masyarakat Multikultur," *Hikmah: Journal of Islamic Studies* 16, no. 2 (2020), <https://doi.org/10.47466/hikmah.v16i2.170>.

<sup>27</sup> Irama dan Zamzami, "Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020."

<sup>28</sup> Najahan Musyafak dkk., "Dissimilarity Implementasi Konsep Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam," *Muktamar Pemikiran Dosen PMII* 1, no. 1 (2021), <https://prosiding.muktamardosenpmii.com/index.php/mpdpmii/article/view/44>.

whether a person is said to be radical or not, including state commitment, tolerance, and views on radicalism. If a person does not have an exemplary state commitment, for example, does not recognize the pillars in the state in Indonesia such as NKRI, Pancasila, and the 1945 Constitution, then the level of moderation in Indonesia. Religion, especially in Indonesia, needs to be questioned.

To instill religious moderation in Indonesia, the Indonesian government conducted religious moderation in three institutions, namely the Ministry of Religious Affairs and the Ministry of Education and Culture as a printer. Through education and BNPT as a locomotive, the nation's generation prevented radicalism in Indonesia, including the deradicalization program. Hopefully, with the mainstreaming of religious moderation of this kind, the Indonesian nation will become the world's mecca in the practice of religion in moderation.

### **Operationalization of Religious Moderation as a *Hidden Curriculum* in Islamic Religious Colleges**

Explaining the concept operationally is not an easy thing. This difficulty ensures that a concept can be implemented by operationalizing religious moderation (Islam) as a *hidden curriculum*. For this article to be achieved, explaining the hidden curriculum discourse is necessary.

A *hidden curriculum* can freely be interpreted as a hidden curriculum. This hidden curriculum does not appear explicitly but is implicitly known. Merfat Ayesah Alsubaie found that *hidden curriculum* impacts students' behavior, beliefs, experiences, skills, and knowledge. He tried to analyze Schiro and Vygotsky's findings with his teaching experience in KSA Elementary School. The hidden curriculum can effectively send a positive message to students if teachers can realize how this hidden curriculum is implemented.<sup>29</sup>

In contrast to Alsubaie, Apple further linked the hidden curriculum to the reproductive relations of the economy and culture through what it called hegemonic conditions. The assumption is that formal education contributes significantly to the continuity of a particular ideology. This is done in situations that education practitioners do not realize. Formal education will always look neutral, free from the interconnectedness of political, economic, and cultural conditions. In fact, according to Apple, there is a *hidden curriculum* that should be realized its existence.<sup>30</sup>

If analyzed with Apple's theory, the growth of radicalism in college does not appear suddenly (taken for granted) but the existence of a radical ideology inserted into students. Of course, this appearance has a specific socio-cultural-political context. The peak of the success of radicalism ideology can be seen from organized collective action. Haryatmoko's language, 'collective memory, has dominated society so much that it becomes a doctrine. In this context, religious moderation (Islam) becomes significant as a hidden curriculum.<sup>31</sup>

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<sup>29</sup> Fahmi, "Rekonstruksi Pemikiran Hidden Curriculum untuk Menginternalisasikan Nilai-nilai Moderasi Beragama dalam Pembelajaran PAI."

<sup>30</sup> Sabriadi Hr, "Manifestasi Hidden Curriculum Dalam Pendidikan Agama Islam," *Ekspose: Jurnal Penelitian Hukum dan Pendidikan* 19, no. 1 (10 Juli 2020): 947–54, <https://doi.org/10.30863/ekspose.v1i1.769>.

<sup>31</sup> Aqmarina Bella Agustin dan Sukirman Sukirman, "Aktualisasi Hidden Curriculum Pendidikan Agama Islam dan Implikasinya Dalam Pembentukan Sikap Sosial Siswa," *Alim | Journal of Islamic Education* 3, no. 1 (2 Mei 2021): 13–30, <https://doi.org/10.51275/alim.v3i1.189>.

Religious moderation in this context is defined as the possession of moderate attitudes by religious people. In Islamic moderation, moderate attitudes can be demonstrated by a tolerant and inclusive attitude. This means religious moderation (Islam) means the religiousness of Muslims indicated by an attitude of respect towards the different and an attitude of not feeling the most right.

The author sits the hidden *curriculum* concept in three positions at once. First, *the hidden curriculum* is positioned as the main instrument in transforming ideology by the nation's ideology. This is necessary because not all universities can be controlled regarding what ideology is running in the institution. The regulation gives freedom to each college to carry out its functions by their respective characteristics. Perhaps public universities are more accessible to anticipate ideological problems because the government has enough power to control them. Another case with private universities is that few establishments come from various community groups. Nevertheless, public and private universities can still coexist with ideologies contrary to state ideology. This may happen if the college manager is dominated by people with a radical ideology so that this religious moderation becomes significant.

The offer is that religious moderation can be positioned as *a hidden curriculum* to prevent the growth of radicalism ideology in high school. This can be done by, as Alsubaie said, reminding lecturers of the importance of understanding students related to what ideology is controlling it. Suppose it turns out that the growth of the ideology of student radicalism comes from lecturers. In that case, lecturers who are aware of the growth of the ideology provide an ideological counter by creating tolerant and inclusive learning environments.

Second, religious moderation as an ideology can be interpreted as a transformation of tolerance and inclusive attitudes to students in the learning carried out. At the same time, religious moderation as *a hidden curriculum* means teaching a tolerant and inclusive attitude not as a course but as values conveyed in the learning process. It is not limited to specific courses because hidden is a tolerant and inclusive value. Lecturer of Psychology is no different from the Lecturer of Islamic Religious Education in the operation of the hidden *curriculum* because the target is not lectured material but value.<sup>32</sup>

Practically, for example, psychology lecturers give material 'flow of behaviorism' in general psychology courses. Lecturers can use cooperative learning and discovery learning by assigning students to discuss in groups and look for materials related to different material sources. This is done so that students unconsciously have knowledge that is not single while looking at the class discussion process. In this class discussion process, lecturers play an essential role in internalizing tolerance and inclusive attitudes. No different from other lecturers. Tolerant and inclusive values can be internalized in the learning process by selecting appropriate learning methods and strategies.

Third, religious moderation is done by developing a college curriculum. The operationalization of this position emphasizes more on systematic planning of how religious moderation functions effectively and can be measured. The thing that can be done is to develop graduate learning achievements in the element of attitude derived from course learning achievement (CPMK) following tolerant and inclusive values. Of course, this CPMK is not

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<sup>32</sup> Hefni, "Moderasi Beragama dalam Ruang Digital."

presented in the Semester Learning Plan (RPS) and delivered to students. This is done because of its *hidden* nature.<sup>33</sup>

Operationally, religious moderation as a *hidden curriculum* can be formulated by looking at the CPL elements of attitude that have been determined in PERMENRISTEKDIKTI appendix No. 44 of 2015.<sup>34</sup> The regulation mentioned that every graduate of academic, vocational, and professional education programs must have the following attitudes: a) fear God and be able to show religious attitudes; b) upholding human values in carrying out duties based on religion, morals, and ethics; c) contribute to improving the quality of community life, nationhood, state, and the advancement of civilization based on Pancasila; d) act as a proud citizen and love the homeland, have nationalism and a sense of responsibility to the state and nation; e) respect the diversity of cultures, views, religions, and beliefs, as well as the original opinions or findings of others; f) cooperate and have social sensitivity and concern for society and the environment; g) law-abiding and disciplined in the life of society and state; h) internalize academic values, norms, and ethics; i) demonstrate a responsible attitude to work in their field of expertise independently; and j) Internalize the spirit of independence, shock, and entrepreneurship.

The above attitude formulation is still very common and must be further specified in CPMK. For example, the formulation of attitudes "respects the diversity of cultures, views, religions, and beliefs, as well as the original opinions or findings." The formulation of this attitude is very likely not to function operationally in the learning process. Therefore, it is necessary to be more operational to position a tolerant and inclusive attitude as the primary value. For example, CPL "respects the diversity of cultures, views, religions, and beliefs, as well as the original opinions or findings of others" is derived into the following CPMK: a) Be *friendly* to fellow students regardless of ethnic, religious, racial, and inter-racial backgrounds; b) Listen to other people's opinions in class discussions.; c) No rush in making decisions; d) Dare to admit his own mistakes; e) Rejecting the concept of an Islamic State (Khilafah) in Indonesia

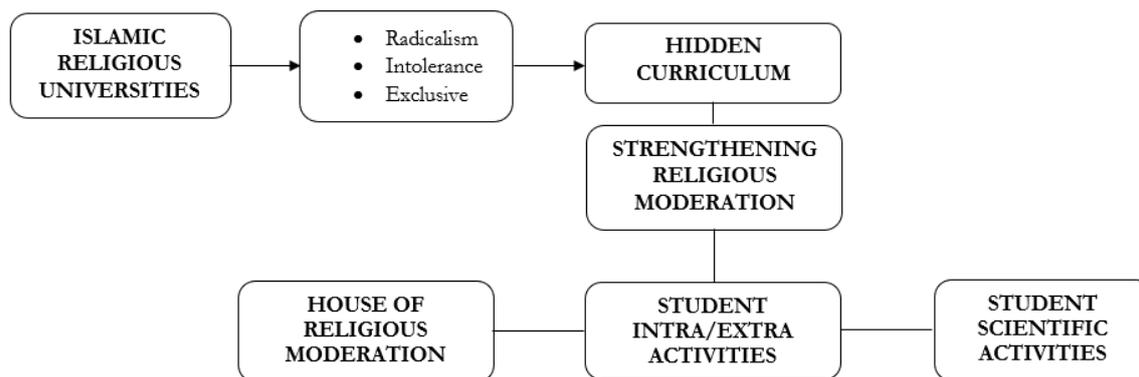
The CPMK *has hiddenly* formulated the concept of appropriate strategies and methods. Alsubaie offers simulation learning strategies, role-playing, problem-solving, and cooperative learning as the right strategy to impact student attitudes as planned by hidden curriculum lecturers positively.

Positioning religious moderation as a *hidden curriculum* be useful for lecturers and students at once. Lecturers can know and realize to anticipate if the ideology of radicalism has grown in the campus environment. At the same time, students are unconsciously fortified from the seeds of radicalism because tolerance and inclusiveness become a *hidden curriculum* in classroom learning.

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<sup>33</sup> Fahmi, "Rekontruksi Pemikiran Hidden Curriculum untuk Menginternalisasikan Nilai-nilai Moderasi Beragama dalam Pembelajaran PAI."

<sup>34</sup> Aris Junaidi, *Panduan Penyusunan Kurikulum Pendidikan Tinggi di Era Industri 4.0 untuk Mendukung Merdeka Belajar-Kampus Merdeka*, 4 ed. (Jakarta: Direktorat Pembelajaran dan Kemahasiswaan, Direktorat Jenderal Pendidikan Tinggi, Kementerian Pendidikan dan Kebudayaan, 2020).



**Figure 1**

The Scheme For Strengthening Religious Moderation As A Hidden Curriculum In Islamic Religious Universities

## CONCLUSION

Conclusion: there are several things as a conclusion from the description of the above writing. *First*, the growth of radicalism in universities comes from ideologies that work in the built education system. *Second*, religious moderation needs to be used as a shield or counter from the growth of the seeds of radicalism. *Third*, the operationalization of religious moderation (tolerant and inclusive attitude) as a hidden *curriculum* can be done in three positions: hidden curriculum into instruments, religious moderation as hidden values, and religious moderation as the hidden *curriculum*. It is planned in secret by lowering the CPL to a more operational and scalable CPMK.

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