



Development of Islamic Religious Education Course Modules Nuances of Religious Moderation

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Abstract

The background of this research problem is the development of an understanding of the teachings of Islamic radicalism on campus, while students are weak in understanding moderate Islamic teachings. In addition, the unavailability of Islamic religious education course modules that have anti-religious moderation nuances. The target to be achieved from the results of this research, students are free from the understanding of religious radicalism. This research is development research, using the 4D model (define, design, develop, and disseminate) which is descriptive. At the define stage, curriculum and student analysis are carried out, the design stage is to make modules, at the develop stage evaluate the modules that have been made with validity questionnaires by material and language experts. Data analysis with percentage techniques and processed descriptively. Based on the validity results obtained from filling out the questionnaire by the validator, an average of 83.81% was obtained. The conclusion of this research is the production of a valid Islamic religious education lecture module with religious moderation nuances.

Keywords: *Module; Religious Moderation and Validity*

Introduction

Universities should realize students who understand the teachings of Islam as a whole, think critically and be responsible as good citizens (Syafii Maarif: 2019). However, the social reality is that Muslim students after the Indonesian elections in 2024 were involved in radical actions during demonstrations in West Sumatra (Novi Hendri, 2024). The results of the reflection of the Islamic religious education course team at PGRI West Sumatra University in responding to this phenomenon, Muslim students have not received a comprehensive understanding of religious moderation. The solution to answer the above problems requires teaching materials that are systematically arranged in the form of religious moderation modules that inspire students to live tolerantly in the diversity of religions and cultures that exist in Indonesia, according to the philosophy of Bhineka Tunggal Ika. (Haryani, 2023) That is, Islamic teaching materials that are humanist, tolerant and rahmatan lil alamin which are presented in modules, with language that is easily understood by students so that they can learn by themselves (independently). In addition to modules, students also have study guides in the form of package books that aim to motivate students to learn in an attractive form.

Rozi, S. (2019) Moderation is known by the word wasath or wasathiyah, which has the same meaning as the words tawassuth (middle), i'tidal (fair), and tawazun (balanced). The term moderation, and its opponents extremism and radicalism. The value of moderation contained in q.s al-Baqarah verse 143, is largely manifested in the command to do the middle (wise). (Arifin; 2018) Religious moderation is part of a joint effort so that the Indonesian nation avoids division.

Afrianty D, (2021) sees the roots of Islamic radicalism in Indonesia, not arising from a vacuum, but there are causes. Sun Chairal Ummah.2022) The causes of radicalism include; first, the factor of political pressure from the ruler on its existence, second, the factor of religious emotion, third, cultural factors, fourth, ideological factors of anti-westernism. To prevent and isolate this event as a whole, it is necessary to involve the world of education, on the basis of religious moderation, as assumed above, so far there have been claims that religious understanding is the main trigger factor for the development of radical acts and terror in the midst of society. Islamic religious education materials with nuances of religious moderation in universities have not been written. As an illustration, (Nasrul HS et al, 2009) wrote a non-research textbook, with the title "Islamic Religious Education for General Universities, nuanced soft skills," only calling for the need for PAI to be given soft skill nuances so that students understand the material with noble character, but in the book above, it has not explained the dangers of radicalism among students and its impact on the life of the nation. Therefore, the author prepared a research on Islamic religious education modules with nuances of religious moderation.

The objectives to be achieved in this study are to produce a module of Islamic religious education courses that are valid, practical, and effective and students are able to master moderate Islamic teachings. Furthermore, the urgency of this research is an effort to prevent the understanding of religious radicalism. Therefore, in the application, the target to be achieved is that students are free from the understanding of religious radicalism in their activities and others.

Research Method

A. Time and Place This research was conducted from January to August 2024 at PGRI University of West Sumatra. B. Method This research is a development research, with a development model, namely the 4-D model. This model consists of 4 stages of development, namely the define stage, design stage, develop stage, disseminate stage. (Sugiyono. 2008). At the define stage, curriculum and student analysis are carried out, the design stage is to make a practicum guide, at the develop stage validate the guide that has been made with a validity questionnaire by material, language and media experts (Plomp, T. and N. Nieveen. 2013).

Results And Discussion

The results of the validity of the Islamic religious education module with religious moderation nuances can be seen in Table 1. Table 1. is the result of the validity test of Islamic religious education that nuances this religious moderation

No.	Criteria Aspect	Validity Value (%)	Criteria
1	Content Feasibility	85,22	Valid
2	Language	82,17	Valid
3	Presentation	83	Valid
4	Graphics	84,88	Valid
Total		335,27	
Average		83,81	Valid

Based on the results of the validity test data analysis, Table 1 explains that the Islamic religious education module with nuances of religious moderation produced gets an average value of 83.80%, meeting the valid criteria criteria. The validity value is adapted from Ridwan (2020: 89), which states that the level of achievement that is in the 80-89% criteria is classified as valid. This validity test was carried out by looking at the feasibility of content, language, presentation and graphics. In the aspect of content feasibility, the average value is 85.22% with valid criteria, meaning that the PAI module developed has met the criteria for content feasibility. The Ministry of Education and Culture (2018: 28) states that the feasibility of module content includes, among others: conformity with Competency Standards (SK), Basic Competencies (KD), suitability for student development, suitability for teaching material needs, benefits for additional insight

In the second aspect, the linguistic aspect is also included in the valid criteria with an average value of 82.17%. This linguistic aspect is seen from 5 indicators, namely ease of understanding the use of language, clarity of information on the material presented in the module, having learning instructions for students on topics to be discussed, writing and sentence structure that refers to EBI, and the language and sentences used have been effective and efficient. With the module students easily understand the lecture material and the language used is easily understood by students. Prastowo (2019: 107) explains that one of the functions of the module is to replace the function of the educator, meaning that the module as teaching material is able to explain the learning material well and is easily understood by students according to the level of knowledge in their age.

In the third and fourth aspects, namely presentation and graphics, the average score is 83% and 84.88% with valid criteria. This Islamic religious education module with religious moderation nuances has clear learning objectives and students can learn independently. In accordance with the opinion of Majid (2021: 176), a module is a book written with the aim that students are able to learn independently, the module contains the basic components of teaching materials.

Conclusion

Based on the results of processing the validity questionnaire of the Islamic religious education course module with religious moderation nuances, it can be concluded that the Islamic religious education course module with religious moderation nuances is in the valid criteria.

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