Developing 'Islam and Religious Moderation' Course Based on Kampus Merdeka in Islamic Higher Education

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Abstract

The focus of the research is the development of the subject "Islam and Religious Moderation" in Islamic Education study program at IAIN Kerinci and learning tools, namely *Rencana Pembelajaran Semester* (RPS, Semester Learning Plan) and course syllabus. In conducting the research, the research and development (R&D) approach is used as a basic reference for developing lecture programs through observation or survey methods, trials and classroom actions. From the results and research analysis, it can be concluded that in the development of a course there are several things that must become the product of development including the course structure, RPS, syllabus, and course-teaching materials of course. In terms of the development of the Islamic and Religious Moderation course based on the *Merdeka Belajar – Kampus Merdeka* (MBKM, Independent learning – Independent campus) program, theoretical and practical analysis of the guidelines, instructions, and implementation of religious moderation and MBKM is needed. The product development courses are further refined through validation by curriculum and religious education experts and theoretical validation through journal articles of international repute as comparisons.

Keywords: Islam and religious moderation, research and development, Islamic education.

Abstrak

Fokus penelitian ini adalah pengembangan mata kuliah "Islam dan Moderasi Beragama" di program studi Pendidikan Islam IAIN Kerinci dan perangkat pembelajaran yaitu RPS dan silabus mata kuliah. Dalam melakukan penelitian, pendekatan penelitian dan pengembangan (R&D) digunakan sebagai acuan dasar untuk mengembangkan program perkuliahan melalui metode observasi atau survei, uji coba dan tindakan kelas. Dari hasil dan analisis penelitian dapat disimpulkan bahwa dalam pengembangan suatu mata kuliah terdapat beberapa hal yang harus menjadi produk pengembangan antara lain struktur mata kuliah, RPS, silabus, dan bahan ajar mata kuliah. Dalam rangka pengembangan mata kuliah Moderasi Islam dan Keagamaan berbasis program MBKM, diperlukan analisis teoretis dan praktis terhadap pedoman, petunjuk, dan implementasi moderasi beragama dan MBKM. Mata kuliah pengembangan produk selanjutnya disempurnakan melalui validasi oleh ahli kurikulum dan pendidikan agama dan validasi teori melalui artikel jurnal bereputasi internasional sebagai pembanding.

Kata Kunci: *Islam dan moderasi keagamaan, penelitian dan pengembangan, pendidikan Islam.*

Background

The development of Islam in Indonesia as a religion with the concept of peace has made Islam a religion that is respected and respected both nationally and internationally. The need for peace and mutual respect starts from the concept brought by the religion itself. Islam teaches humankind to practice a moderate life or a life based on respect for every tribe, religion, race, group, and ethnicity in the world. This teaching is based on the fact that humankind consists of various religions, cultures, ethnicities, nations, customs and habits that differ from person to one another. These differences are a gift for all humankind, because the higher the differences, the more knowledge and insight will be obtained and known. In addition, these differences do not

become a motive to lead to religious egoism which in the end will give birth to the notion of radicalism which is very dangerous for religion itself and other religions and beliefs. In short, as Akhmadi[1] and Abror[2] stated, religious moderation is a basic concept for every human being to live a life full of peace and mutual respect.

The diversity of culture and religion in Indonesia makes society towards peace between religious and cultural communities. Respect for religious and cultural diversity has created a society that loves peace and acknowledges the existence of each of these religions and cultures. The Muslim community in Indonesia is known as a group that highly values pluralism and democracy. The birth of religious moderation is a positive potential for the implementation of monitoring religious life in Indonesia. Monitoring or supervision of religion is important so that every religious community, especially Muslims, always sees religion as a medium for worshiping Allah SWT and interacting with fellow humans peacefully regardless of differences in religion, race, ethnicity, and culture. Therefore, to obtain quality monitoring of religious moderation, universities are one of the centers that are able to develop the concept of moderation in religion, especially in Indonesia.

The development of religious moderation in Indonesia has been shown in the form of scientific activities which are disseminated through scientific research. The focus of the research carried out is very diverse and dynamic including the direction and policies of religious moderation[3], the role of religious moderation[4],

thoughts and concepts of religious moderation as research Hanapi[5], Islami & Khaun[6], Muqtada[7], Haris et al.[8], and, Arif[9] strengthening and developing religious moderation in Anwar & Haq[10], Thoriquttyas[11], religious moderation social attitudes in Ibrahim[12], Nasaruddin et al.[13] and religious education and moderation in Ali[14] and

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[1] Agus Akhmadi, 'Moderasi Beragama dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity', *Jurnal Diklat Keagamaan*, 13.2 (2019), 45–55.

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[3] Ismatu Ropi, 'Whither Religious Moderation? The State and Management of Religious Affairs in Contemporary Indonesia', *Studia Islamika*, 26.3 (2019), 597–601 <https://doi.org/10.36712/sdi.v26i3.14055>.

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Hasan[15]. Previous studies have put religious moderation as a benchmark in carrying out the development and improvement of the quality of religion fairly within social groups and the concept of religion that respects one another. In addition, strengthening the role of religious moderation in reducing radicalism significantly contributes to scientific research.

However, the follow-up to the study of religious moderation has not been entirely focused on the study of the development of the concept and practice of religious moderation in *Perguruan Tinggi Keagamaan Islam* (PTKI, Islamic Hiher Education Institutions). Research on the integration of religious moderation into lectures is a major consideration in the development of the "Islam and Religious Moderation" course at PTKI. In addition, *Merdeka Belajar–Kampus Merdeka* (MBKM, Independent learning – Independent campus) is integrated as a program that is very useful in developing the concept and practice of religious moderation through the subject "Islam and Religious Moderation" in the university environment. In this case, this research was conducted based on the following questions: (1) What is the level of student need for the development of the "Islam and Religious Moderation" lecture model at IAIN Kerinci? (2) What is the lecture design of "Islam and Religious Moderation" at IAIN Kerinci? (3) What is the model for developing the "Islam and Religious Moderation" lecture at IAIN Kerinci? (4) To what extent is the lecture "Islam and Religious Moderation" urgent to increase theoretical and practical understanding of religious moderation at IAIN Kerinci? (5) What are the results of the evaluation of the implementation of the "Islam and Religious Moderation" lecture at IAIN Kerinci?

In conducting the research, the research and development (R&D) approach is used as an essential reference for developing lecture programs through observation or survey methods, trials and classroom actions. The observation method is carried out to collect data on learning needs, the potential for lectures, and other things related to the basic needs of the courses to be developed. The trial method is carried out to measure how far the product in the form of a lecture program can be developed. The class action method is carried out in the target class with the assumption that product development can improve the quality and competence of learning in accordance with the expected achievements of the lecture program.

The development of the MBKM-based "Islam and Religious Moderation" course begins with a preliminary study in the form of surveys and observations on *Pendidikan Agama Islam* (PAI, Islamic Education) students at IAIN Kerinci to find out the need for the developed lecture program. Products in lecture structures, lesson plans, syllabi, and teaching materials are compiled and tested on a limited basis and revised if there are deficiencies or even considered too broad. The final process of developing this lecture product is the formation of a final result that is contributive, effective, efficient, high quality and in accordance with the needs, so that it can be applied to other study programs.

The research and development model by Borg and Gall[16] which is applied in the development of the MBKM-based "Islam and Religious Moderation" lecture product consists of several core activities, namely: 1) collecting preliminary data and information by conducting a literature review, surveys to research sites and preparation of initial report writing; 2) developing a series of effective plans to obtain a product model that fits the needs; 3) designing the initial part model; 4) carrying out a limited trial of the designed product; 5) repairing or revising the

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Keagamaan, 14.1 (2020), 1–24 <https://doi.org/10.18326/infsl3.v14i1.1-24>.

   [15] K Hasan, 'Relationship of Professionalism With Religious Moderation In Islamic Religious Education Teachers', *At-Tarbiyat: Jurnal Pendidikan Islam*, 3.2 (2020), 119–30.

   [16] M D Gall, J P Gall, and W R Borg, *Educational Research: An Introduction* (Pearson/Allyn & Bacon, 2007).

product after a limited trial; 6) carrying out further limited trials in the field; 7) making revisions or re-improvements to further trial products; 8) carrying out extensive or comprehensive trials; 9) carrying out revisions to improve the widely tested product as the primary model; 10) disseminating of the main model generalizations. From the ten stages of conducting research and development, the research team summarized into five core stages in implementing the development of the MBKM-based "Islam and Religious Moderation" lecture program.

In this development research, there are five core steps, namely carrying out initial study activities, preparing plans in designing lecture products, implementing lecture product development in the form of course structure, lesson plans, and syllabus, carrying out expert validation and making improvements or final revisions to get the main product.

Religious Moderation

The word moderation is interpreted as freedom from something excessive, while moderate means being lenient or not radical. A moderate attitude is an attitude that shows freedom from anything that is excessive or makes something free from violence or radicalism. In other words, moderation avoids extremist behavior or holds a rigid view of others. Moderate can also be defined as promoting a balance between beliefs, thoughts, character and morals. A moderate attitude is a manifestation of freedom in a scope that is not excessive[17]. Moderate *(al-wasaṭ)* can be interpreted as a person who prioritizes a sense of justice and balance in every behavior and statement among diverse social groups, so that peace, and tolerance are created without acts of anarchism and exclusivism. From this understanding, it can be understood that *wasathiyah*'s attitude as middle path to the Islamic spectrum between the left and tight side. It shows not too extreme on one of two left or right side.

This also means that people are open, tolerant, and welcome others into the *qabūlul ākhar* culture or it can also be called an open society. Therefore, this principle gives birth to behavior based on a balance of worship to Allah SWT, noble character, and a solid creed. This principle of religion appears   because religion itself is actually moderate. Further, what needs to be moderated is the of people's religious attitudes in regulating their lives (Al-Qardhawi)[18]. Moderation in religion needs to be believed as behavior or attitude to be in the middle in carrying out religion or called exclusive and appreciation of the implementation of religious activities or different beliefs or called inclusive. The ability to walk in the middle or maintain a balance in matters related to the implementation of religious activities can distance people from attitudes or thoughts avoid harsh attitudes, uphold fanaticism, and sudden changes in carrying out their respective religions[19].

In the Islamic context, moderation is a thought or behavior to prioritize a balance between two things that are not in line or excessive so that one of these alignments will not dominate one's view of life. To describe this, a moderate Muslim is a Muslim who is always beneficial to everyone or everything. As for the advantages of the Muslim attitude or behavior, it is only a direction that can still be tolerated or understood because it does not run from outside the actual Islamic rules. Muslims such this kind can be fair by acting and acting in a middle way without trying to support one direction or another (Misrawi)[20]. The word moderation has the opposite word, namely excessive *(ta'arruf)* which means radical or extreme. The word extreme has

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[17] Joanna Turnbull and others, 'Oxford Advanced Learner's Dictionary', *International Student's Edition*, 2010.

[18] Yusuf Al-Qardhawi, 'Kalimat Fi Al-Wasatiyyah Al-Islamiyyah Wa Ma „alimuha', *Mesir Kairo: Cairo: dar As-Syuruq*, 2008.

[19] Kementerian Agama RI, 'Rencana Strategis Kementerian Agama Tahun 2020-2024', *Menteri Agama Republik Indonesia*, 2020, 1–309; Lukman Hakim Saifuddin, *Moderasi Beragama*, ed. by Jakarta, Cet 1 (Badan Litbang dan Diklat Kementrian RI, 2019).

[20] Zuhairi Misrawi, *Hadratussyaikh Hasyim Asy'ari: Moderasi, Keumatan, dan Kebangsaan* (Penerbit Buku Kompas, 2010).

a meaning, namely, getting out of line, and going back and forth by doing things contrary to reality. Extreme means reaching very high, ultimate, the highest, and also the very hard. Basically two words with meanings similar to an extreme are *tasyaddud* and *al-guluw*. Although these words are not found in the Qur'an, other meanings of these words can be shown in the form of different word meanings such as shadid. The word is only a basic word which means firm, but it cannot be interpreted the same as extreme (radicalism).

The word radical means rooted, thorough, hard, solid, basic and sharp in thinking. Understanding the word radical is a flow with to change or assimilate things related to society through a firm method. Radical is a term that can form other special meanings such as extreme understanding, radical understanding, and even terrorist understanding with the aim of making religion a medium for carrying out beliefs (Dekmejian)[21]. Hardline groups are often classified as irrational, not moderate and tend to act violently and excessively. Based on religious views, the definition of something excessive refers to a person who is violent or overreaching. To get moderate potential in the context of Islam, every Muslim must behave fairly and equally towards adherents of other religions or beliefs. This behavior is intended to avoid conflict or social problems. In addition, moderate behavior also needs to be adapted by every human being so that everyone realizes the importance of moderation in creating peace between community groups and understands the dangers of radical understanding for peace in society. Along with this, the Indonesian people highly uphold the existence of moderation, especially that which is applied in Islam so that it can be a good moderation model for other religious and social groups (Puadi)[22].

Thus, moderation in Islam is the best solution to problems related to radical thinking or radical understanding if implemented according to directions and policies. The moderation is implemented by integrating the patterns in *wasaṭiyyah* into the context of religious, social and state life. Moderate behavior is a manifestation of Islamic thought it is called mercy for all elements of society in the world. Moderation in Islam aims to shape the concepts of Islam and nationalism in the context of behaving as a child of the nation and the concept of the state by understanding Wasatiyyah's Islamic motivation which is used as the foundation for moderate religion.

Concepts of Merdeka Belajar – Kampus Merdeka

The concept of Independent Learning - Independent Campus (MBKM) was initiated by the statement of the Minister of Education and Culture Nadiem Anwar Makarim who stated that learning independence is a program that prioritizes autonomy in the administration of education, which is free from bureaucratic complexity for lecturers in universities and freedom for students in carrying out academic and scientific activities. as a preference[23]. The background of the implementation of MBKM in universities is that the implementation of education, research and community service (Tridharma) aims (a) improving the welfare of the nation both physically and mentally; (b) making social life based on religion, superior spirit, modern knowledge, competence and skills in facing global life; and (3) developing social competence in adapting to a dynamic and modern life. The implementation of MBKM is an embodiment of the legal basis. This foundation also guarantees universities to always develop the quality of campus life so that they can adapt to every form of change and the needs of the academic world and the world of work.

The program of MBKM's policy is that students can participate in academic activities in other programs or lecture concentrations. This

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[21] R Hrair Dekmejian, *Islam in Revolution: Fundamentalism in the Arab World* (Syracuse University Press, 1995).

[22] Hairul Puadi, 'Islam Moderat dalam Konteks Sosial Politik di Indonesia', *Pusaka, Edisi Juli-Desember*, 2014, 6–7.

[23] Mohammad Tohir, 'Buku Panduan Merdeka Belajar - Kampus Merdeka', 2020 <https://doi.org/10.31219/osf.io/ujmte>.

program is a manifestation of the legal basis of education or higher education to improve the quality of the teaching and learning process and the quality of output in education or higher education. Some of the focuses offered by MBKM are the ease of developing new study programs, changing the pattern of higher education accreditation, increasing the status of state universities to public service agency, and the right to study for students to carry out three semesters of academic activities outside the study program. Students can participate in academic activities with a certain number of credits in other study programs, namely one semester to take courses in other programs or concentrations plus two times one semester to take classes at different campuses.

Several academic activities at other universities, for example carrying out real internships at selected or designated activity locations, participating in activities such as community service with social targets in rural environments, providing learning in an educational setting, implementing student exchange programs, carrying out research activities, conducting entrepreneurship activities, developing independent learning activities, and implementing humanitarian programs. These activities must be followed under the guidance of the lecturer. MBKM is expected to be a contextual activity that can develop student competencies comprehensively. Students are projected to be ready to work, or create new jobs.

The learning methodology in MBKM is one manifestation of the teaching and learning process with a focus on the learner. In other words, this method is also called learner-centered learning which has an essential function. Learning in MBKM offers challenges and opportunities in increasing renewal, creativity, competence, personality, and the needs of higher education students, as well as increasing autonomy in exploring and gaining knowledge through realities and developments in the field such as capability criteria, problems in the area, social relations

community, cooperation, self-control ability, performance achievement indicators, program objectives and implementation. Through the MBKM program that is well structured and implemented the hard and soft skills of higher education students can be of higher quality.

Development of Islamic Education Curriculum in Higher Education

Islamic religious education taught at Islamic universities (PTKI) in Indonesia can be defined with two understandings. First, PAI (Islamic Education) is a study program that has a certain curriculum set at PTKI. The courses in the PAI study program consist of mandatory courses to be followed and completed. P.T.K.I needs to develop a lecture program that adopts the concept of diverse moderation. The aim is to ensure the achievement of student plans and views in developing religious moderation in the PAI department/study program. In addition to the formal curriculum on the campus where it is occupied, the MBKM curriculum can be a determinant of success and increase student insight in improving religious moderation competence (Zuhdi)[24].

Needs analysis of the Islam and Religious Moderation based on MBKM

From the results of the descriptive analysis in the table above, it was found that PAI learning is fun for students. However, students do not get enough literature on religious moderation in the Islamic Education study program literature. Thus, students' insight into religious moderation in Islam is still low. One solution to increase students' understanding of religious moderation is to develop learning materials about moderation. The new students of the PAI study program believe they will be able to understand the concept and practice of Islamic religious moderation through a religious moderation course.

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[24] Muhammad Zuhdi, 'Challenging Moderate Muslims: Indonesia's Muslim Schools in the Midst of Religious Conservatism', *Religions*, 9.10 (2018), 310 <https://doi.org/10.3390/rel9100310>.

Islamic education is believed to be more constructive with the formation of courses on religious moderation as a direction in understanding and practicing religion in accordance with the demands of moderation. This increases enthusiasm in studying the theory of religious moderation and participating in activities that display knowledge of Islamic religious moderation. Another thing to note is the addition of reading sources on religious moderation so that students can easily access the knowledge of religious moderation. Moreover, the government's policy to establish a house of religious moderation will be strongly supported by the existence of these Islamic and Religious Moderation courses.

To increase the proportion of students' experience in religious moderation, the MBKM program is the right thing to be integrated into the Islamic and Religious Moderation course. The reason is so that students can go directly to the fieldwork and practice religious moderation in the community. This integration can increase independence, creativity, and innovation in the context of Islamic religious moderation. In addition, the need for additional literature on the independent campus program can increase knowledge about the program.

Theory-based Course Structure Design and Expert Validation

The development of Islam and religious moderation course began to be implemented by making lecture designs that included course structure, syllabus, and semester learning plans (RPS). This design is based on the analysis of relevant theories. What is meant by these theories are in the form of technical regulations, and guidelines regarding curriculum development, development of lesson plans and course syllabus. In addition, the preparation of Islamic and Religious Moderation courses was analyzed using scientific sources, such as reputable international journals. The aim is to find similarities or comparisons between the theory and practice of curriculum development and the topic of religious moderation in the context of learning.

The draft of the Course structure was then submitted for validation by three experts in the curriculum and religious education field. From the results of the validation several ideas, suggestions, and additions were generated regarding preparing Islamic lectures and Religious Moderation in the PAI IAIN Kerinci study program. Several things that have been improved are the Graduate Learning Outcomes (CPL), Final Learning Stage Capability (KATP) which includes improving phrases and sentences, and providing a list of achievements. In addition, improvements and additions were also made to the list of materials presented in the RPS and course syllabus. Focus Group Discussions (FGD) with experts produced a list of lecture materials presented in the lesson plans and the course syllabus.

Regarding the evaluation of the development of Islam and Religious Moderation course, the design carried out is to carry out Classroom Action Research (CAR). The purpose of the CAR is to see the effectiveness of the course as a product of development as well as the motivation and understanding of the first-semester students of PAI study program in understanding the subject. This CAR design was also validated by experts. As a result, several parts of the CAR, such as the assessment model and learning methods, were improved to accommodate the need for determining the effectiveness of the course.

The Model of Islam and Religious Moderation Course based on MBKM

After being validated by experts, the product of the development of Islam and Religious Moderation course was then made improvements according to the results of the assessment. The course products produced are in the form of course structure, syllabus, and RPS. In the structure of the course, the names developed are Islam and Religious Moderation. This course does not yet have a code because it has just been developed and has not been officially registered as a course. The first semester of the PAI study program was the course's target, which was given

a weight of 2 credits as a moderate booster for understanding Islam.

The background of this course is to provide students with an understanding of the importance of practicing Islam in moderation. Moderation includes balance, middle ground, and justice in religion. In addition, students are expected to be able to apply Islamic religious moderation insights in the community. Moreover, the implementation of the independent campus program in universities, including the Islamic Education study program, provides an opportunity to apply, increase knowledge, and implement theories of moderation in Islam. In particular, the learning objectives of the course can be seen in the learning achievement of graduates (CPL) and the ability of the end of the learning stage (KATP). The CPL and KATP describe the expected achievements of the course. In this case, the lecture's purpose is to improve the concept or theory and practice of religious moderation in an Islamic context.

Lecture materials were adapted from various sources, such as the book Implementation of Religious Moderation in Islamic Education compiled by a team from the Ministry of Religion's Directorate General of Education, scientific journals, and other sources. The materials presented include concepts, principles, indicators of religious moderation, religious moderation in the context of state life, the relationship between religious moderation and Islam, fellow Muslims, and the relationship between religious moderation in Islam and other religions.

The assignment section is one of the critical aspects of learning. In this course, several assignment models are presented, such as weekly resume writing, essay writing on the topic of religious moderation, critical analysis of articles from scientific journals, proposals for field activities, as well as the active participation of each student. This task description is also part of the applied learning strategy. The article analysis is the assignment with the highest weight, which is

25%. This effort's objective is to stimulate students to conduct a critical and comprehensive analysis of issues regarding religious moderation from reputable international journals. In addition, the development of assignments in this course has received assessments and improvements from experts through the validation of previous development products.

The semester learning plan (RPS) is a holistic description of the implementation plan of the Islam and religious moderation course. The RPS includes the identity of the course which is also the structure of the Constitutional Course itself. CPL, course outcome, and sub course outcome are listed systematically for easy understanding and correlation. In developing the RPS, several stages have been carried out including analysis of RPS needs, theoretical studies, RPS design, RPS validation by experts, final product, and application of RPS in learning through CAR.

The Urgency of The Lecture "Islam and Religious Moderation" at the PAI IAIN Kerinci Study Program

A further need analysis was obtained from the results of a questionnaire on the urgency of the implementation of the Islam and Religious Moderation course in the first semester students of the PAI study program at IAIN Kerinci. The urgency analysis questionnaire consists of ten statements about the urgency of lectures. This questionnaire results from a descriptive analysis given to 16 first-semester PAI students as research samples.

The results of the analysis show that after the development of the course, the level of student understanding of the course structure, RPS, and syllabus increased. This development is associated with the increased enthusiasm of students to learn about the Islam and Religious Moderation course in the PAI study program. Students try to always improve their understanding of lecture outcomes including the assignment system and learning methods. Besides that, students' enthusiasm also increased towards the plan to implement the independent campus program into the course.

The Effectiveness of The Lecture "Islam and Religious Moderation" through Classroom Action Research (CAR)

To determine the effectiveness of the product development of the Islam and religious moderation course, the Classroom Action Research was carried out on the first semester students of the PAI IAIN Kerinci study program. In this case, the CAR carried out consists of planning, action, observation, and reflection. Each stage presents a description of the activities in cycles I and II.

Planning of Religious Moderation Learning
Cycle I

At the planning stage, the lecturers prepare several learning tools for the Islam and Religious Moderation course such as lesson plans, syllabus, assignments, and lecture materials. Cycle I was held from August 2-13, 2021, which consisted of five meetings. At the end of the first cycle, students were given a post-test to determine their level of knowledge about religious moderation in Islam.

Cycle II

Like the first cycle, the materials given in cycle II are the accommodation of local culture in religious moderation, moderation of religion in Muslim relations, moderation of religion in inter-religious relations, and implementation of religious moderation in Islamic education and training activities. In the second cycle, a post-test was conducted to measure students' understanding of the given religious moderation material.

Action of Religious Moderation Learning
Cycle I

The form of action in the first cycle is conveying the materials according to the plan. Religious moderation learning is carried out through a student-centered learning (SCL) or a learner-centered approach such as inquiry learning. At the end of the cycle, students are given assignments or exercises on the materials presented during several previous meetings.

Cycle II

In cycle II, apart from making individual assignments and being examined by the lecturer, student assignments, will be checked or checked by classmates or peer-review process. At the end of the second cycle, a post-test was carried out to determine the ability to understand the previous presented material.

Observation of Religious Moderation Learning
Cycle I

Observations in the first cycle also obtained information about the state of the classroom environment when learning the Islam and Religious Moderation course took place. Class conditions include attitudes or behavior, motivation, and learning environment during cycle I.

Cycle II

Statistically, the score obtained in the pre-cycle II was 78, while in the post-test the value obtained was 87. Thus, the average score obtained was 82.5. From the standard values set previously, this average has reached the expectations in learning at the Islam and Religious Moderation course in the first semester students of PAI study program at IAIN Kerinci.

Table 2. The Results of The Evaluation of Course Learning in Cycles I and II

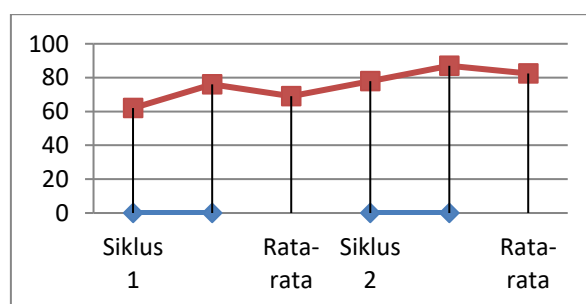| Cycle I		Average Score	Cycle II		Average Score
Pre-Cycle	Post-Test		Pre-Cycle	Post-Test	
62	76	**69**	78	87	**82,5**

Figure 1. Comparison of the results of the evaluation of cycles I and II

Reflection of Religious Moderation Learning

Cycle I

Some students in the first cycle have not been able to concentrate on materials about religious moderation. One reason is that the materials presented are difficult or too heavy to understand. Therefore, from these field notes, further planning, better actions, and expected results in cycle II are needed.

Cycle II

Several plans were improved from the reflections obtained in the first cycle, including simplifying reading sources and literature material to be delivered. During the action stage, the tutor focuses on students struggle to understand learning about religious moderation. From the results of the second cycle of reflection, it was found that students could understand the material presented and the scores obtained had reached the expected standard.

The Course Structure, Syllabus, and RPS

The results of this research on the development of Several plans were improved from the reflections obtained in the first cycle, indicate that several products are produced, namely the course structure, syllabus, and semester learning plan (RPS). From the early stages of development, it was found that from the early stages of development, it was found that the student needs analysis result for the development of Islam and Religious moderation course had a high percentage. This development is in line with several previous research results which show that students have high enthusiasm for curriculum development with the aim that the curriculum can be evaluated and improved according to educational development needs (Alashwal)[25]. Other research also shows that the development of religious moderation learning in Islam needs to be done to increase students' understanding of the

need to practice Islam in moderation, and create peace among religious people (Akhmadi)[26].

From the needs analysis results, it was also found that the independent campus program was needed to be integrated into the PAI study program. In this integration, students could apply and increase knowledge about religious moderation through various programs offered by the independent campus syllabus program to students. This independent campus syllabus program greatly benefits students in scientific development in Priatmoko & Dzakiyyah[27], Zainal[28]. Students not only get scientific theory from the campus, but also deepen the material through field experiences in the program. The implementation of the program is in line with the government's program to promote the establishment of *Rumah Moderasi Beragama.* The establishment of *Rumah Moderasi Beragama* might be as a medium for students to apply the concept of religious moderation.

The development of this course resulted in an initial design in the form of a theoretical design of the structure, syllabus, and RPS of the course. To get the maximum product, this design was validated by experts and analyzed theoretically by comparing it with the results of studies in scientific journals. Expert validation is basically important as a strategy to get an assessment[29]. In addition, expert validation or evaluation can be the basis for improving a product development.

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[25] May Alashwal, 'Curriculum Development Based on Online and Face-to-Face Learning in a Saudi Arabian University', *Journal of Curriculum and Teaching*, 9.3 (2020), 141 <https://doi.org/10.5430/jct.v9n3p141>.

[26] Akhmadi.

[27] Sigit Priatmoko and Nilna Iqbal Dzakiyyah, 'Relevansi Kampus Merdeka Terhadap Kompetensi Guru Era 4.0 Dalam Perspektif Experiential Learning Theory', *At-Thullab : Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 4.1 (2020), 1 <https://doi.org/10.30736/atl.v4i1.120>.

[28] Zainal Zainal, 'Konsep Kampus Merdeka Belajar Dalam Menghadapi Era Revolusi Industri 4.0', 2021, 73–80 <https://doi.org/10.26418/pipt.2021.20>.

[29] Dedek Andrian, Badrun Kartowagiran, and Samsul Hadi, 'The Instrument Development to Evaluate Local Curriculum in Indonesia', *International Journal of Instruction*, 11.4 (2018), 921–34 <https://doi.org/10.12973/iji.2018.11458a>; Gusti Ayu Dessy Sugiharni, 'Pengujian Validitas Konten Media Pembelajaran Interaktif Berorientasi Model Creative Problem Solving', *Jurnal Penelitian Dan Pengembangan Pendidikan*, 2.2 (2018), 88–95.

For theoretical evaluation, a literature review from previous studies is carried out with the aim of looking at the weaknesses or strengths of the results of research conducted with relevant previous studies. With two forms of validation, research results can be improved properly, resulting in an appropriate development product (Serrano Rodríguez et al.)[30].

After being validated and improved, the product was obtained as a structure, syllabus, and RPS course Islam and Religious Moderation. The course's structure consists of identity, rationale, learning strategies, evaluation models, and learning materials. In addition, the structure also includes a syllabus that presents lists of learning materials on Islam and Religious Moderation. In the RPS section, learning outcomes in the form of graduate learning outcome (CPL) and course learning outcome are displayed as well as lecture descriptions for one semester. In the curriculum, it is necessary to pay attention to the completeness of the course structure, it can be a guide for implementing lectures[31]. Instead of making learning tools complementary to teaching, every teacher and learner needs to understand the details of learning tools so that the ultimate learning goal can be achieved.

The resulting college course development product was evaluated again through Classroom Action Research (CAR). CAR needs to be implemented by involving learning materials, methods, strategies, or learning media. This implementation is essential to improve learners' abilities, motivation, and skills in a course (Brown[32], Rahdiyanta[33]) CAR in particular can be implemented by teachers directly through collaboration with other teachers or researchers (Pine)[34]. In this study, two cycles were carried out and resulted in good scores statistically and high motivation from students. Previous research found that CAR is one of the strategies that teachers can use to improve their ability or motivation to learn.

Conclusion

From the results and research analysis, it can be concluded that in the development of a course there are several things that must be the product of development including the course structure, RPS, syllabus, and course teaching materials. In terms of the development of the Islam and Religious Moderation course based on the MBKM program, theoretical and practical analysis of the guidelines, instructions, and implementation of religious moderation and MBKM is needed. The product development courses are further refined through validation by curriculum and religious education experts and theoretical validation through journal articles of international repute as comparisons.

Some recommendations that can be submitted are as follows: first, the Islam and Religious Moderation course is a new course, so this course requires practical trials in the field in the context of semester learning. This aims to strengthen the course theory that has been developed. Second, the implementation of the course on a larger number of students needs to be tested to see the difference with the current research. Third, the RPS and the syllabus of the course consist of development materials, but this research has not produced materials in the form of teaching materials.

[30] Rocío Serrano Rodríguez and others, 'Validation of an Instrument to Evaluate the Development of University Teaching Competences in Ecuador', *Journal of Hispanic Higher Education*, 19.1 (2020), 19–36 <https://doi.org/10.1177/1538192718765076>.

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