

TRANSFORMATION OF MODERATION IN THE INDEPENDENT CURRICULUM IN EDUCATIONAL INSTITUTIONS IN THE PESANTREN ENVIRONMENT

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Abstract: Religious moderation is a moderate understanding and practice of worship in religion, balanced not extreme and excessive. This article will explore the transformation in the application of religious moderation whose character values are contained in the pancasila learner profile developed in the independent curriculum in modern and semi-modern cottage educational institutions. In this article applying qualitative studies, the analysis used in this study is in accordance with the principles of qualitative research, namely data collection, data processing and analysis carried out simultaneously during the research process. In this study, it is concluded that in the Pancasila Student Profile developed by the independent curriculum, there is a value of Religious Moderation, Pancasila Students as the Realization of Indonesian Students Who Have Global Competence and Behave in Accordance with the Values of Pancasila, Which has the Value of Believing, fearing God Almighty, and having Noble Morals, Diversity, Gotong royong Mandiri Critical and Creative Reasoning. While religious moderation as a perspective related to the process of understanding and practicing religious teachings so that in the profile of Pancasila students so that it is always in the nuances of Tawassut, Tawazun, I'tidal, Tasamuh, Musawah, Shura, al-Ishlah, Tatawuwurwal Ibtikar, Tahaddur, Wataniyah wa Muwatanah and al-Qudwah. Islamic moderation is very important to be applied in efforts to create a tolerant, peaceful, and safe social order. Islamic moderation is the realization or manifestation of Islam rahmatan lil 'alamin. Moderate principles should be embedded and realized in the behavior and attitudes of Muslims, both individuals and groups, in various aspects of life, especially in the world of education.

Keywords: Moderation, Independent Curriculum, Pesantren Education Institution

A. Introduction

A peaceful and harmonious life is the desire of everyone regardless of background such as ethnicity, race, culture and religion. However, what often happens is the opposite. In the midst of this diversity, social

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problems often occur such as social discrimination, social conflict, oppression, persecution, and so on. These actions become increasingly stronger when they gain legitimacy from religious teachings. In the end, this phenomenon not only occurs between followers of different religions but also, within the religion, where the majority group oppresses the minority group. Budhy Munawar Rahman is of the opinion that, if one religion confronts another religion, it can cause big problems, that problem is a war of claims to truth, and then it becomes a war of claims to salvation (Hertina, 2009).

Indonesian society has its own style, where Muslims in Indonesia are known to have a religious character that is adoptive and adaptive, flexible and accommodating. For this reason, it is stated that the religious pattern of Muslims in Indonesia is moderate Islam (Hertina, 2009). Moderate Islam vs Radical Islam: Dynamics of Contemporary Islamic Politics (Sri Yunanto, 2018) Moderate Islam is meant to be a group of people who carry Islam as a teaching of values or a symbol that promotes peace, tolerance and harmony. with the Indonesian state mission. This is different from radical Islamic groups, namely groups that use Islam as teachings, values and symbols that promote the value of drastic change through violence such as terrorism, intolerance and vandalism (Yunanto, 2008).

Islamic moderation is a pure value of Islamic teachings itself, Islam teaches tolerance as a form of Islamic recognition of the human rights of every individual (Umar, 2014), whether in the form of rights, equality and freedom, the right to life, the right to protection, the right to education, the right to opportunity, the right to justice, and a sense of security (Echols, 1991). Tolerance is being open-minded, patient, resistant to things, and able to accept differences, an attitude of accepting differences, not forcing things, and forgiving each other (Hasan, 2000).

Islamic moderation is very important to be applied in efforts to create a tolerant, peaceful, and safe social order. Islamic moderation is the realization or manifestation of Islam *rahmatan lil 'alamin*. Moderate principles should be embedded and realized in the behavior and attitudes of Muslims, both individuals and groups, in various aspects of life, especially in the world of education. It is on this basis that researchers are interested in carrying out this study by carrying out a study of Moderation in the Independent Curriculum in the Administration of Educational Institutions in Islamic Boarding School Environments.

B. Research Methods

To obtain data in this research, literature studies, interviews and observations were used. The literature study was carried out by searching

and collecting information about Islamic boarding schools. Interviews were conducted with Kiai, teachers and supervisors, students and alumni of the Islamic boarding school being studied, and people who were considered to have information about the target Islamic boarding school. Observations in this research were carried out at the research location to directly see the lives of people in the Islamic boarding school environment and outside the Islamic boarding school environment.

By using a qualitative approach, the analysis used in this research is in accordance with the principles of qualitative research, namely data collection, data processing and analysis which are carried out simultaneously during the research process. The data analysis process begins by reviewing data available in various sources, namely interviews, observation, and library research, as well as document searches. Data analysis is carried out through careful reading and study to determine the relevance of the data obtained to the problem under study. All data is grouped, interpreted, and arranged in the form of instructions.

C. Results and Discussion

1. Moderation

a. Understanding

Moderation in the KBBI states that it means distancing from extremes or reducing violence (Depdikbud, 1995). In English, the word moderation is often used in the sense of average, core, standard, non-aligned (Sutrisno, 2019). In Latin, the word moderation has the root word moderate, namely moderation. Moderation means moderate (not too much and not too little). In Arabic, the word moderate is known as the form al-Wasath. Moderation or wasathiyah has the equivalent meaning of the words tawassuth (middle), i'tidal (fair), and tawazun (balanced). Meanwhile, the person who does it is called al-Wasith (Kemenag, 2020). The word Moderate is also interpreted as mastery over oneself (from an attitude of too much or too little) (Litbang, 2019).

Moderation is also defined as an attitude that stays away from extreme behavior, and always tries to take the middle path in behavior as stated in KBBI V. It is stated that moderation means staying away from extremes or reducing violence (Husain, 2020), staying away from extreme attitudes and behavior and always tending to behave towards the road. middle and simplicity (KBBI, 2013). Moderation is a basic characteristic of Islamic teachings that makes it adaptable to the context of the times. Islamic moderation is a very relevant attitude in

dealing with diversity in various aspects of life, be it ethnicity, customs, race, nation and religion itself (KBII, 2013).

Muslim scholars understand that moderation is not limited to political matters, but moderation is any form of attitude of choosing the best path (khiyar) in the areas of intellectual, legal, moral and moderate behavior that covers all aspects of life. Sheikh Wahbah al-Zuhayli, revealed that wasatiyah means balance (i'tidal) in beliefs, character and morality, in the way of treating other people and in the implemented socio-political system, order and government (Darlis, 2020). Sheikh Ali al-Jum'ah explained that the attitude of moderation or wasatiyah is like the top of a mountain. Climbers on the right bank or left bank are people who are in a risky position and have the potential to slip. For this reason, the safest and most secure position is the one that takes the top position, right in the middle of the mountain peak. Furthermore, climbers who are at the top are the ones who can see the view below in full and are able to see the problems faced by the people.

According to Ahmad Najib Burhani, Islamic moderation is interpreted as a "mid-position between liberalism and Islamism", which means an attitude that takes the middle path, neither in the position of liberalism nor in the position of Islamism (Tazul, 2015). This means, according to Burhani, Islamic moderation means an attitude between liberal and Islamist ideologies. Islamism in question is the opposite of liberalism, namely an exclusive, closed and rigid Islamic attitude.

Thus, religious moderation is a middle way amidst religious diversity in Indonesia. Moderation is an Indonesian culture that goes hand in hand, and does not mutually negate religion and local wisdom. Do not oppose each other but seek a tolerant solution.

To achieve moderation, an inclusive attitude must be avoided. According to Shihab, the concept of inclusive Islam is not only limited to recognizing the pluralism of society, but must also be actualized in the form of active involvement in this reality. The attitude of inclusivism understood in Islamic thought is to provide space for diversity of Islamic thought, understanding and perception (Burhani, 2007).

b. Theological Foundations

The verse/Al-Qur'an that speaks of wasatiyah is,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And thus we made you, a community of mediators (just and chosen), so that you may be witnesses to all mankind and so that the Messenger (Muhammad) may be a witness to you." (Al-Baqarah.[2]: 143) (Masturaini, 2021).

The word *wasat* can be interpreted as good and fair. Al-Qurtubi interpreted *wasat* to mean fair and middle. The middle always takes the best position. According to Yusuf Al-Qaradawi, the word *wasat* also means *tawazun* (balanced). If it is associated with the word *shahadah* (witness), it will give the meaning that Islam was born as a witness because it became an intermediary over the errors of previous people (Hilali, 2012). The word *ummatan wasatan* in this verse has the meaning of a just and/chosen people. This means that Muslims are a people chosen by Allah as a people who are given knowledge, justice and goodness so that they become a perfect religion with the main practices and the best morals. Therefore, Islam becomes a witness for other people in the afterlife.

The term moderate in this verse is expressed with the word *وسط* which means middle or moderate. The word *ووسط* also means fair. What is meant by fairness is putting something in its place. Fairness can also be interpreted as an effort to condition the law based on certain realities, for example applying the law of *'azimah* in normal conditions, *rukhsah* in emergency conditions. Being fair will allow for changes in legal fatwas due to changes in conditions, as well as differences in a person's condition and psychology can give rise to differences in decisions law (Al-Qardawi, 1994).

Based on the verses that have been mentioned, it can be understood that *wasatiyah* or moderation is a middle way or balance between two different and contradictory things. It can also be interpreted that moderation means not taking a conflicting position. For example, the concept of livelihood in Islam in surah al Furqan and al Isra' which has been quoted is a middle way between the nature of stinginess (*taqtir*) and the nature of wastefulness (*israf*), meaning that the appropriate attitude of moderation in Islamic teachings is that when a person provides a living he is stingy and neither being extravagant, but it is somewhere in between (Husain, 2020). Apart from that, moderate can mean a combination of two different positions. For example, Islam views the world and the hereafter as in the content of Surah Al-Qas{as which has been mentioned, meaning that Islam not only regulates the affairs of the afterlife, but also regulates the affairs of the world, Islam even teaches an attitude of

moderation by ordering someone to be able to regulate their worldly life and together in the afterlife (Al-Burusuwiy, 1928).

c. Scope

The phenomenon of wasatiah (moderate) as previously explained, colors the teachings of aqidah, the moral teachings of Sufism and the teachings of sharia, as well as their methodology (manhaj) in life

1. Moderation in Faith

Aqidah is a servant's total system of belief in the existence of the Creator and the set of teachings he has revealed. This is an esoteric dimension (Akidah) which contains the most basic rules regarding a person's system of faith and belief in the entity Allah SWT as the creator of the universe. More than that, the correct and sincere meaning of faith in Islam is intended to stimulate the most fundamental side of religious spiritualism in the form of total devotion and devotion to Allah SWT.

The creed referred to here, as explained by Mahmud Syaltut in Abu Yazid, is something that demands faith accompanied by doubt and ambiguity, which was first stated by the Messenger of Allah, and is the material for the preaching of every apostle. The moderation of Islamic beliefs is a reality recognized by many parties (Quth, 1946).

The Islamic faith has moderate teachings. The visible characteristics are that Islamic faith is in harmony with nature and reason, easy and clear, has no elements of confusion and paradox, is eternal, and does not conflict with science. The moderation of his teachings can be seen in his explanation of the main points of faith such as divinity, prophecy, angels and holy books. His presentation is in the middle between the two extreme poles of Jewish creed and Christian creed. This clearly proves that the Islamic faith is a teaching that truly comes from Allah SWT

2. Moderation in Sharia

The word sharia contains various meanings both in terms of etymology and terminology. The etymological meaning of sharia is a place where water flows or a path leading to a water source. Meanwhile, according to broad terminology, sharia can be identified with ad-din (Islam) itself. Sharia is a legal guide, both regarding the relationship between servants and God and human relationships in everyday social interactions (Yasid, 2014). Sharia is divided into two types, namely sharia in the broad sense and sharia in the narrow sense. Sharia in a broad sense, includes aspects of faith, morals and practice, that is, it

covers the entire norms of the Islamic religion, which includes all doctrinal aspects and practical aspects. The narrow meaning of sharia refers to the practical aspect (amaliah) of Islamic teachings, which consists of norms that regulate concrete human behavior such as worship, marriage, buying and selling, litigating in court, etc.

3. Moderation in Sufism Morals

In the context of diverse Indonesian society, not all of our friends come from the same religion. Sometimes he comes from another religion. In this case, Islam outlines the morals of associating with non-Muslim friends. Religion cannot be forced on other people. Everyone has the right to choose a religion according to their beliefs (Masturaini, 2021).

d. Characteristics of Moderation

Religious moderation is a necessity not to isolate oneself, not to adapt, not to be exclusive (closed), but inclusive (open), to merge and mingle with various communities of society, both of the same religion and of different religions. In this way, religious moderation can be carried out well, always being fair and balanced so that a beautiful, harmonious life can be created in mutual agreement.

Here researchers will present several opinions about the characteristics of religious moderation. First, Muslim Ulama and Intellectuals in the world through the National Conference of the Indonesian Ulama Council (MUNAS) in 2015, stated that there are 12 characteristics of Islamic wasatiyyah, namely: 1) Tawassut (middle way), 2) Tawazun (balance), 3) I' tidal (straight and firm), 4) Tasamuh (tolerance), 5) Musawah (equality), 6) Shura (deliberation), 7) al-Ishlah (reform), 8) Aulawiyah (scale of priorities), 9) Tatawwurwal Ibtikar (dynamic and innovative), 9) Tahaddur (civilized), 10) Wataniyah wa Muwatanah (nationality and citizenship), 11) al-Qudwah (exemplary). Meanwhile, according to the Indonesian Ministry of Religion, in determining the characteristics of religious moderation there are four indicators, namely: 1) National commitment, 2) Tolerance, 3) Non-violence, 4) Accommodation to local cultur (Zaenuri, 2019). These four indicators will influence how strongly religious moderation is practiced by Indonesian society

This national commitment is very important as a characteristic of religious moderation. How unimportant it is, someone looks at the extent of the perspective and attitude of life in a nation state. There is a rule that is very popular in traditional circles, *hubb al-wathan mina al-iman* loving one's homeland is part of faith (Kemenag, 2021). This

principle continued to be fueled to create the spirit of jihad until the last drop of blood when Hadratussyayikh Mbah Hasyim Asy'ari monitored enemy movements to face the forces against the Dutch invaders.

The application of tolerance borrows Nurcholish Madjid's idea about almusawah or equality between humans. A person's high or low is only determined by the level of piety, not by other factors. Teachings that teach brotherhood based on faith (ukhuwwah Islamiyyah) should be continued with teachings of brotherhood based on humanity (ukhuwwah Insaniyyah) (Madjid, 2004). What all summaries of religious teachings have in common concerns the idea of human equality, that a higher orientation provides as many benefits as possible to fellow humans and fellow creatures of God. This is the meaning of the broadest meaning of pious deeds.

Third, violence and tolerance are two things that are very different, even contradictory. As long as there are acts of violence, tolerance will be difficult to achieve. In fact, violence will give birth to revenge, sorrow and wounds. The first thing that is said when reading the Koran is the *lafadz bismillahirrahmanirrahim* (mentioning the name of God, the Most Gracious and Most Merciful). Shows that Islam is a religion of love and is far from teachings of violence.

Meanwhile, accommodation behavior towards local culture and traditions of the surrounding community reflects that a person is a moderate Muslim. Moderate people have a friendlier tendency to synergize and collaborate with local traditions and culture, while not conflicting with the main teachings of the Islamic religion. Religious moderation is used to accept culture and diversity that is not rigid, not solely emphasizing textual or normative truths. Furthermore, when culture has religious nuances it can add to the values of worship before God.

e. History of Islamic Moderation in Indonesia

History and Empirical Experience of Islamic Moderation in Indonesia With the understanding of Islamic Moderation as explained, it is very easy to find literature about the history of the development of Islam, whether it is related to Indonesia directly or in the region where Islam originated. It can be said that the Islamic moderation in question is in the area where Islam as a religion was first revealed, to the Islamic practices carried out by the Prophet Muhammad and his companions, especially al-Khulafa, al-Rashidin (Misrawi, 2010).

In the Indonesian context, empirical experience of the realization of Islamic moderation can refer to the Wali Songo who spread Islam in the archipelago. Indonesia, which has thousands of islands, as well as hundreds of tribes and cultures, and is the product of acculturation from various sub-cultures (Hinduism, Buddhism, indigenous religions and hundreds of tribal cultures), gave birth to a typical culture that is positive, constructive and built on conducive relationships. In ethnological studies, it shows that Indonesian society, since the beginning of its development, has had positive attitudes or characters, such as: tending to group together (like to socialize), respecting seniority (parents, elders), liking stable conditions and situations (Wustari,2016). Azyumardi Azra, sees Indonesian Islam as "Islam with a smiling face", namely an Islam that is full of peace, tolerance and moderation, so that it does not encounter problems when facing modernity, human rights, democracy and other advances in the modern world (Prasetiawati, 2017).

The "moderate" values of Islamic teachings that entered Indonesia which were developed by almost all Islamic kingdoms in the archipelago, on the one hand, and the original positive typical character of the Indonesian people (Nusantara) on the other hand, became two very strong potential influences on convenience and acceleration. the formation of a moderate Indonesian society, which aspires to a peaceful way of life. In this context, the sultanate as an "Islamic teachings-based authority" has a very significant influence or role in the implementation and development of a cultural system that is religious and has a "local wisdom" nuance. Facts show that Islam which developed during the heyday of the sultanate tended to develop moderate Islam. Acceptance of the teachings of Sufism brought by the Arabs and Gujaratis at the beginning of the development of the sultanate both in Sumatra, Java and various other regions on the one hand, and the still strong influence of Hindu, Buddhist and local indigenous traditions facilitated the development of moderate Islam. - "Central" Islamic teachings which prioritize a "moderate" attitude (wasatan) as a result of accommodation to previously developed teachings, including local culture.

Islam, which was developed in the era of the glory of the sultanates in the archipelago, tends to reject "hardline" teachings, which tend to be extreme, such as those developed by radical movements. Islam, which was developed in the era of the glory of the sultanate, which was claimed by the saints, especially the walisongo, tended to develop the principles of moderate teachings.

In the process of spreading as a religion and culture in Indonesia, a friendly face has appeared since the beginning of the arrival of Islam. In order to ground Islam in Indonesia, Walisongo did this in a peaceful way, respecting existing culture, not forcing people to convert to Islam, and even providing space for local culture without losing identity. Of course, this attracts sympathy from the public who are interested in Islamic teachings because of their tolerant attitude.

Among the attitudes of Islamic moderation carried out by the Walisongo can be seen in Sunan Kalijaga's way of preaching. He is a descendant of the nobleman, Duke of Tuban Tumenggung Wiulatikta. Sunan Kalijaga was able to spread Islam and win the hearts of the people first. He instilled Islamic teachings through the art of shadow puppetry, which at that time was very popular among Javanese people (Yusuf, 2016).

The spread of Islam carried out by Walisongo used simple methods, his struggle was brilliant because the model of spread that was carried out really showed the uniqueness of Javanese Sufis who had the ability to penetrate parts of local and foreign culture while remaining above the basic principles of Islam. It can be seen that the approach taken is realistic, concrete, integrated and not complicated so that it can be accepted in people's lives. The dissemination carried out provides alternatives and paths that do not disturb local customs and traditions and are also easy for lay people to understand (Mas'ud, 2018).

In the Walisongo era, it can be said that the process of involving Islam with culture was very intensive because of the transition at that time, the Islamic era was increasingly prosperous while Hindu-Javanese began to fade. Islam is so friendly that it is not difficult for the various ethnicities in the archipelago to accept it. Islam respects people's beliefs and then correlates them with Islamic teachings so that the presence of Islam is considered not to disturb old traditions. Friendliness towards culture and traditions is made into a basic attitude of Islamic culture in Islamic boarding schools (Mun'im, 2007).

Walisongo is aware of the steps that should be taken to ground Islam in Indonesia. They are aware that Islam can adapt to the context of the times in which it was spread, of course without losing the basic principles and essence of Islamic teachings. This method of spreading Islam is discussed by Gusdur with the term "Indigenization of Islam". The image of this term describes Islam as having norms from God which are then adapted to the existing culture in society without losing each individual's identity. This idea is also intended as a way to restore

the normative character and patterns of Islam and contextualize religious practice.

Concretely, the meaning of contextual in Islam is the meaning of Islam as a teaching that is related to the context of the reality of the place and time. Changes in time and place will influence the methods and results of interpretation and *ijtihad*. In this way, Islamic teachings can adapt to the times, carry out reforms and be dynamic in responding to developments over time. Islam can also easily dialogue and interact with diverse societal conditions from any corner of the world. Islam's ability to adapt to local culture is a plus point so that this can make Islam truly pious *li kulli masa wa makan* (suitable for every era and place) (Rahmat, 2003).

In the context of Islamic education in Indonesia, the embodiment of Islamic moderation can be found in educational life, Islamic boarding schools. Islamic boarding school, is an Islamic education that originally comes from Indonesia, has colored many religious patterns in Indonesia. The existence of Islamic boarding schools has an important role in the formation and development of religious practices in society.

Education in Islamic boarding schools prioritizes the values of religious modernism. This can be seen from the content of the *da'wah* material delivered by the students in the community with material that has been contextualized to the place and local cultural conditions. Contextualization as understood by students is the understanding and practice of religious texts (Al-Quran and Hadith) which are understood with several characteristics such as approach to reality (*fiqh al-waqi'*), understanding of priority jurisprudence (*fiqh al-auwlawiyyat*), understanding, towards the concept of *sunatullah* in the creation of creatures/comprehensive understanding of religious texts, giving convenience to other people in religion, prioritizing dialogue, being tolerant and openness to the outside world.

The Islamic boarding school's moderate understanding is rooted in the doctrine of *ahlu al-sunnah wa al-jama'h* (Aswaja), which it adheres to. The understanding of *ahlu, al-sunnah, wa, al-jamaa'h* in Islamic boarding schools develops a balance (middle way) between ratio (*'aqliyah*) and revelation (*naqliyah*) so as to create adjustments to the dynamics in society as long as it does not conflict with the doctrines of its nature. dogmatic. The moderate attitude of *ahlu al-sunnah wa al-jama'h* is correlated with having an attitude that is more tolerant towards cultural customs than other Islamic groups. Apart from that, it is believed by *Ahlu al-Sunnah wa al-Jama'h* that tradition is filled with

Islamic values, so it is not directly accepted or erased but rather through Islamization. The characteristics that are clearly visible from the sect, *ahlu, alsunnah, wa, al-jamaa'h* are *tawassut*, (moderate), *tawazun*, (being balanced), *I'tidal*, (being fair), and *tasamuh*, (being tolerant). So he rejected all extreme thoughts and actions (*tatarruf*) which were the beginning of deviation or deviation from Islamic teachings.

Moderate da'wah carried out by Islamic boarding schools is the propagation of the Al-Qur'an method which shows wise methods by respecting local traditions and culture. Of course, a method that is more tolerant of local culture is carried out in accordance with Islamic teachings, where this is the same method that was carried out by the *Walisongo* in the past in/spreading Islam persuasively to Islamize the island of Java in the 16th and 17th centuries to replace the power of Hindu Buddhism. Appreciation and maintenance of local traditions carried out through cultural subordination to Islamic values where *ulama* act as agents of change in social society is an expression of "cultural Islam" or "moderate Islam" for living side by side, peacefully and, not as an intervention. The accommodative style of preaching carried out by this Islamic boarding school is proof that Islamic boarding schools are a forum for Islamic moderation in Indonesia.

2. Independent curriculum

The Ministry of Education and Culture's (Kemendikbud) breakthrough regarding freedom of learning is intended to advance education in Indonesia. This idea is a very strategic and innovative step and is a big challenge in the world of education. Freedom to learn is the freedom of educational institutions (schools, teachers and students) to innovate, be independent and creative. Then there are four independent learning policies launched by the Ministry of Education and Culture, namely; The implementation of National Based Examinations (USBN) is replaced by exams (assessments) held by each school, the replacement of the National Examination (UN) as an indicator of student graduation and success becomes a Minimum Competency assessment and Character Survey, teachers are given the freedom to develop the RPP (Rencan) format. Implementation of Learning) and regulations regarding the acceptance of new students (PPDB), previously zoning has become more flexible to accommodate various conditions in the regions (Wijaya, 2020). In this curriculum, there is no longer any grouping of high school students based on science, social studies and language majors. "In the current high school

program there is no longer a specialization program for those who have the Independent Curriculum. Students can freely choose the subjects they are interested in in the last two years of high school.

The launch of independent learning is one of the programs outlined by the Ministry of Education and Culture, namely the driving school program. This school program is intended to facilitate each school in creating a generation of lifelong learners who have the personality of Pancasila students. On the other hand, this is an initiative package from the government in reforming the quality of education in Indonesia. As stated by the Minister of Education, Nadiem Makarim, education reform cannot be carried out solely using an administrative approach, but must carry out culture transformation (Setriawan, 2021).

The creation of this independent learning program was created because of the results of the 2019 Program for International Student Assessment (PISA) research. From this research, it can be seen that the assessment results of Indonesian students are in a low position. Seeing this fact, Nadiem Makarim created the independent learning policy (Anjelina, 2021).

Implementation of the Independent Curriculum which will take effect in the 2022/2023 academic year, is as follows:

- a. Independent learning, Independent Learning Choices gives freedom to educational units when implementing the Independent Curriculum, several parts and principles of the Independent Curriculum, without changing the educational unit curriculum that is being implemented in PAUD educational units, grades 1, 4, 7 and 10
- b. Mandiri Changing, Mandiri Changing provides freedom to educational units when implementing the Independent Curriculum by using teaching tools that have been provided in PAUD educational units, grades 1, 4, 7 and 10
- c. Mandiri Sharing, the Mandiri Sharing Choice will provide flexibility to educational units in implementing the Independent Curriculum by developing various teaching tools themselves in PAUD educational units, grades 1, 4, 7 and 10.

Apart from implementing the curriculum above, independent learning also carries a vision called "Pancasila student profile". Pancasila students are the embodiment of Indonesian students as lifelong learners who have global competence and behave in accordance with Pancasila values, with six main characteristics: faith,

devotion to God Almighty, and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creative.

3. Islamic boarding school educational institution

There are three types of Islamic boarding school typologies, namely:

- a. Salaf Islamic Boarding Schools Salafiyah Islamic boarding schools are Islamic boarding schools that provide teaching of the Al-Qur'an and Islamic religious sciences whose educational and teaching activities are as they have been since the beginning of their growth. Islamic boarding schools that use a pure form of Salaf have certain characters and characteristics, namely Islamic boarding schools that only teach or organize recitations of the Yellow Book which is categorized as Mu ' Tabaroh and the education system applied is the sorogan or bandongan system (Aziz, 1998).
- b. Khalafi Islamic Boarding School In the book IAIN (Modernization of Islam in Indonesia), in modern Islamic boarding schools there are formal schools, productive economic institutions, community development institutions and in some Islamic boarding schools there are health clinics. Apart from that, some Islamic boarding schools are no longer managed by one person (especially the kyai) but have developed relatively modern organizational (collective) management (Ma'shum, 1998).
- c. "Combined Islamic Boarding Schools. Combination Islamic boarding schools are a combination of Salaf Islamic boarding schools and Khalaf Islamic boarding schools, meaning the modern educational pattern of the madrasi/school system and the learning of general sciences combined with the classical Islamic boarding school education pattern (Fuad, 2003)."

Islamic boarding school institutions that implement learning with an independent curriculum are only modern Islamic boarding school institutions and Islamic boarding schools that apply a combination of Salaf and modern learning.

We can find the transformation of the ideology of moderation launched by the Ministry of Religion in curriculum development, especially the independent curriculum or independent form plate and also in the student concept of Pancasila

In the independent curriculum, there are no longer science, social studies and language majors. The curriculum is intended to provide opportunities for students to pursue their interests flexibly. Apart from

that, it will eliminate divisions or hierarchies of majors, science and social sciences are studied by all students, children's minds do not become divided into areas of knowledge, but rather what a person's interests are. This implementation is actually in line with the concepts of fairness and tawazun in religious moderation.

Furthermore, in achieving the Pancasila Student Profile there are component values of the Pancasila Student Profile Character and the Character of Religious Moderation including (Mahmud, 2006):

First, the concept of Pancasila students which reads: Have faith, fear of God Almighty, and have noble morals: The key elements of faith, fear of God Almighty, and noble morals are religious morals, personal morals, morals towards humans, morals towards nature, and state morals. Gotong royong Indonesian students have the ability to work together, namely the ability of Pancasila students to carry out activities together voluntarily so that the activities carried out can run smoothly, easily and easily. The key elements of gotong royong are collaboration, caring and sharing. This is in line with the moderation concept of Tawassuth (Taking the Middle Way), Tasamuh (Tolerance), namely Recognizing and Respecting Differences, Both in Religious Aspects and Various Other Aspects of Life. Musawah (Egalitarian), that is, not being discriminatory towards others due to differences in beliefs, traditions and one's origins. And Tawazun (balanced), namely a balanced understanding and practice of religion that covers all aspects of life, both worldly and spiritual,

Second the student concept of Pancasila which reads Global diversity : Indonesian students maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures) The key elements of global diversity are knowing and appreciating culture, intercultural communication skills in interacting with others, and reflection and responsibility for the experience of diversity . This is in line with Al-Muhafazhah 'Ala Alqadimi Al-Shalih Wa Al-Akhdzu Bi Al- Jadidi Alashlah (Preserving Old Traditions That Are Still Relevant, And Implementing New Things That Are More Relevant). Which is one of the contents of religious moderation.

Third, the student concept of Pancasila which reads independent students, "namely Pancasila students who are responsible for the process and results of their learning. The key elements of independence are awareness of oneself and the situation one faces and self-regulation", Critical Reasoning "Pancasila students who are able to objectively process information both qualitative and quantitative" by obtaining and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thought processes, and make decisions, and Creative “

Pancasila students who are able to modify and produce something original, meaningful, useful and impactful. The key element of creativity is generating original ideas and producing original works and actions. This is in line with Tathawwur Wa Ibtikar's concept of moderation "(Dynamic and Innovative), namely Always Open to Making Changes for the Better", Ishlah (Reformation), namely Prioritizing Reformative Principles to Achieve a Better Situation that Accommodates Change and Progress of the Times .

D. Conclusion

The values of Islamic moderation include; 1) Tawassut}, namely moderate understanding and practice (ifrat) in religion. 2) Tawazun, namely the practice of religion carried out in a balanced manner in various aspects of life; 3) I'tidal (fair), namely fulfilling something according to one's rights, obtaining rights and carrying out obligations; 4) Tasamuh (Tolerance), namely an attitude of respecting differences both ideologically and socio-culturally; 5) Al-Musawah means not being discriminatory towards others due to differences in tradition, ethnicity, race and gender; 6) Shura (deliberation), namely activities carried out to resolve all kinds of problems by sitting together; 7) The termlah (reformation) is being reformative to obtain a better situation by accommodating conditions of change and development over time; 8) Aulawiyah (putting priorities first), namely prioritizing issues that are more important than several other important things; 9) Tatawwur wa ibtikar (dynamic and innovative), namely an open attitude towards current developments and doing new things for the benefit and progress of humanity. 10) Tahaddur (civility), namely an attitude that prioritizes *al-karimah* morals, character, identity and integrity; 11) *watniyah wa mumatanah*, namely the acceptance of the Republic of Indonesia and Pancasila as the basis of the state. 12) Qudwatiyah (exemplary or pioneering) namely taking the lead in good initiatives for the benefit of human life

The policy of freedom to learn has become an issue that is being widely discussed in the world of education. This concept which speaks of freedom in learning is carried out in an effort to prepare students graduating from universities, both public and private, to be able to face the times and changes that are happening very quickly. The concept of independent learning seeks to prepare graduates as future leaders who are superior and have personality. Independent learning programs are very flexible so it is hoped that they will be able to facilitate students to develop their potential according to their passion and talent. Four Main Discussion Points of the Merdeka Belajar Policy: 1) National Examination (UN),

abolished. 2) USBN is organized by schools, 3) Simplification of the RPP format and 4) The PPDB zoning system is more flexible.

In terms of education in Islamic boarding schools, there are three types, namely: 1) Salaf Islamic boarding schools. Salafiyah Islamic boarding schools are Islamic boarding schools that provide teaching of the Al-Qur'an and Islamic religious sciences whose educational and teaching activities are as they have been since the beginning of their growth. 2) Khalaf Islamic boarding school, namely a modern Islamic boarding school with a formal school, 3) Combined Islamic boarding school. Combination Islamic boarding school is a combination of Salaf Islamic boarding school and Khalaf Islamic boarding school, meaning the modern educational pattern of the madrasi/school system and general science learning combined with the classical Islamic boarding school education pattern.

In achieving the Pancasila Student Profile there are component values of the Pancasila Student Profile Character and the Character of Religious Moderation. Pancasila Students as the Embodiment of Indonesian Students Who Have Global Competence and Behave in Accordance with Pancasila Values, Who Have the Values of Faith, Fear of Almighty God, and Have a Noble Character, Diversity, Mutual Cooperation, Independent Critical Reasoning and Creative. Meanwhile, religious moderation is a perspective related to the process of understanding and practicing religious teachings so that the profile of Pancasila students always has the nuances of Tawassut, Tawazun, I'tidal, Tasamuh, Musawah, Shura, al-Ishlah, Tatawuwurwal Ibtikar, Tahaddur, Wataniyah wa Muwatanah and al -Qudwah.

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