

Research Article

# Analysis of Teaching Materials and Learning Methods for the Professionalism and Leadership Course in the Implementation of Religious Moderation in Islamic Early Childhood Education Study Program, State Islamic University Sunan Kalijaga Yogyakarta

Puji Pangestuti\*, Nadlifah, M. Agung Rokhimawan, Hanifatunnisa, Sihono, and Adhelia Shelyn Lesvinanda

Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia, 55281

\*Corresponding Author: [23204012023@student.uin-suka.ac.id](mailto:23204012023@student.uin-suka.ac.id) | Phone: +6287864400037

## ABSTRACT

This study aims to determine how religious moderation is implemented in the teaching materials and learning methods of the "Professionalism and Leadership" course of the PIAUD UIN Sunan Kalijaga study program. This study is classified as a field study with a qualitative approach. Data were obtained through interviews, observations, and documentation of PIAUD lecturers and students. Analysis was carried out by reducing data and drawing conclusions, while the validity of the data was tested through credibility, transferability, dependability, and confirmation. The results showed that the value of religious moderation is reflected in the teaching materials and learning methods of the Professionalism and Leadership course. The RPS contains themes such as ethics, professionalism, and character development that are in line with the values of justice, tolerance, and balance. Discussion methods, questions and answers, and group assignments encourage an open, critical, and respectful attitude. All of this equips students as prospective moderate and inclusive educators.

**Keywords:** Religious Moderation; RPS; Teaching Materials; Learning Methods

## 1. INTRODUCTION

Indonesia has a diversity of religions that live side by side (Sihotang, 2024, p. 22). Referring to the population census at the end of 2022, the population of Indonesia is 277.75 million people. Of that number, 241.7 million people are Muslims, 20.65 million people or 7.43% are Christians, 8.5 million people or 3.06% are Catholics, 4.69 million people or 1.69% are Hindus, 2.02 million people or 0.73% are Buddhists, 74,899 people or 0.03% are Confucianists, while 117,412 or 0.004% adhere to beliefs. The data shows that Islam is the religion that is mostly followed and embraced by the Indonesian population (Zulfan et al., 2024, p. 3997).

The phenomenon of religious diversity in Indonesia as mentioned above has given birth to interesting experiences in the country and is unique to the Indonesian nation. Talking about radicalism, it has become a worrying global issue, with many individuals exposed to radical ideology from a young age, often through education. This process often begins in the school environment, where children and adolescents are vulnerable to extremist influences through inappropriate teaching, peers, or deviant materials. Education, especially in Islamic institutions, has an important role in preventing radicalization by prioritizing the values of tolerance, moderation, and pluralism in the curriculum to form a more tolerant young generation. (Ardhy, 2024, p. 2).

It can be noted related to various terrorist attacks carried out by radical groups affiliated with international networks such as Al-Qaeda, Jama'ah Islamiyah (JI), and ISIS. Some major attacks include the church bombing on Christmas Eve in 2000, the Bali bombing in 2002, the JW Marriott and Ritz Carlton bombings in 2009, the Thamrin bombing in 2016, and the Surabaya bombing in 2018. These attacks caused many casualties and damage to public facilities. Radicalism and terrorism in Indonesia arise due to various factors, including ideology, politics, socio-economic conditions, psychology, and media influence. (Muhammed Rycko Amelza Dahniel, 2023, p. 44).

A study conducted by the Survey Institute of Sunan Kalijaga State Islamic University Yogyakarta, stated that students are vulnerable to being exposed to radicalism through social media. The survey involving around 2,500 students showed that they were more receptive to information related to radicalism compared to moderate Islamic content. In addition, the study also found that Islamic sites or websites managed by organizations such as Nahdlatul Ulama (NU) and Muhammadiyah were less popular with students (Kurniawan Tri Wibowo, 2023, p. 188). Intolerant attitudes rooted in

religious understanding that claim absolute truth have the potential to trigger the emergence of radical religious movements. (Ichwayudi & Hidayatulloh, 2025, p. 100).

Indonesia faces challenges in maintaining social harmony due to the emergence of behavior that is contrary to the values of diversity and Pancasila. Therefore, the concept of religious moderation in the education system is one solution. (Azis, 2022, pp. 324–325) to reduce conflicts that arise from radicalism or other excessive attitudes (Amir et al., 2023, p. 31). An effective means to strengthen the values of moderation are educational institutions at various levels, from elementary education to higher education. In responding to the policy of the Ministry of Religious Affairs regarding religious moderation, Islamic higher education institutions (PTKI) have various approaches. Some PTKIs implement the values of religious moderation through stand-alone courses (separate courses), while others integrate the values of religious moderation into existing courses (integrated courses) (Muslimah et al., 2023, p. 2072).

In line with the statement above, in a study conducted by Zainal Abidin Muhja et al., that religious moderation has an important role in the lives of Muslims, especially among students. Students are a group that is vulnerable to the indoctrination of intolerance because at this stage they are still in the process of searching for their identity, so it is easier to accept the beliefs taught without critical filtering. Therefore, to prevent students from being exposed to radicalism, it is necessary to apply the values of religious moderation in learning the Course. This can be done by including materials that support the strengthening of moderate attitudes so that the values of tolerance and balance in religion can be realized optimally (Muhja et al., 2022, p. 5680).

This study offers a holistic study of teaching materials and pedagogy in the context of PIAUD. The lack of empirical studies in PTKIN and the lack of critical studies of teaching materials and learning methods in instilling the value of moderation from an early age. Therefore, this study is expected to enrich the curriculum and learning strategies that support religious moderation in Early Childhood Islamic Education.

## 2. RESEARCH METHOD

This study uses a qualitative approach, with the type of field research. While the data sources come from primary and secondary data. Primary data were obtained directly from informants, namely lecturers of the Professionalism and Leadership course and 4th semester PIAUD students who are taking the "Professionalism and Leadership" course. Secondary data were obtained from other sources, such as books, scientific journal articles, and references relevant to the research topic. Then, data collection uses the following methods: 1) interviews with lecturers teaching the Professionalism and Leadership course and several students. 2) Observation, the researcher directly observes the implementation of lectures, in the "Professionalism and Leadership" course in class. 3) Documentation, the researcher examines and reviews documents related to the topic. In the data analysis method, the researcher uses data reduction, drawing conclusions. While the validity of the data, the researcher uses 4 criteria: credibility, transferability, dependability/reliability, and certainty/can be confirmed.

## 3. RESULTS AND DISCUSSION

### 3.1 Moderation and Its Challenges

The term "moderation" comes from the Latin moderation which means a middle or not excessive attitude. In the Big Indonesian Dictionary (KBBI), moderation is defined as an effort to avoid extreme behavior and reduce the potential for violence, so that a balance is created in attitudes and actions. (Made & Arlina, 2021, p. 15). Conceptually, religious moderation can be understood as an ideal form of practicing the core values of Islamic doctrine. Religious moderation is the main foundation in realizing harmony, peace, and mutual respect, both in local, national, and global contexts. Moderation values reflect noble characters that play an important role in maintaining balance in life, covering the personal, family, community, and human relations in a broader scope. (Yuminah Rohmatullah, 2023, pp. 3–4). This approach makes more sense considering that Islam itself teaches the importance of recognizing the reality of life which is pluralistic. (Saputera & Muhammad Syarif H. Djauhari, 2021, p. 42). The practice of religious moderation is not actually something new, but has become part of the legacy of our predecessors. This experience is reflected in the way previous scholars conveyed religious teachings peacefully and wisely. The approach to preaching that they did prioritized the values of tolerance, respecting differences, and prioritizing peace, so that it is worthy of being a reflection and valuable lesson in building a harmonious religious life today. (Ali Muhtarom, Sahlul Fuad, 2020, p. 14).

This has been exemplified in real terms by the Prophet Muhammad SAW, who was able to build a harmonious social order, full of tolerance, and uphold an attitude of mutual respect between religious adherents. Religious moderation, thus, is not merely a compromising attitude, but rather a manifestation of the essential teachings of Islam in creating an inclusive and peaceful social life. (Saputera & Muhammad Syarif H. Djauhari, 2021, p. 42). In addition, strengthening religious moderation is part of national policy. This can be seen in the National Medium-Term Development Plan (RPJMN) 2020–2024 (Ikhwanuddin Harahap, 2025, p. 5).

According to Quraisy Shihab, a moderate attitude is not only passively in the middle, but rather an active position that is in the dynamics of tug-of-war between two extreme poles. Moderation is not a silent attitude in the middle, but an active role in maintaining balance between 2 opposing directions. Therefore, being moderate requires patience, perseverance, and deep understanding and knowledge so as not to be easily influenced by one side excessively. On the contrary, a moderate person must be able to pull both sides towards the middle in an effort to realize justice and goodness as an absolute requirement for creating a moderate attitude.

Referring to this view, it can be understood that religious moderation is not merely a passive or neutral attitude, but rather a dynamic and active character. A moderate person in religion tries to establish relationships with both sides of the difference without unilaterally deciding it. Moderation can also be understood as the result of a synthesis between two conflicting ideas. In the context of religion, a moderate attitude reflects a pattern of religious practice that is in line with the spirit, values, and teachings of Islam that uphold balance, justice, and welfare (Inayatillah, 2021, p. 130).

In today's digital era, the development of technology and social media has also had a major influence on the practice of religious moderation. On the one hand, social media allows moderate messages to reach a wider audience. However, on the other hand, this platform has also become fertile ground for the spread of provocative content, misleading information, and even hate speech. Another challenge is the rise of extreme ideologies that spread online, which often lead to acts of violence in the name of religion. This certainly harms religious values that are supposed to uphold peace. To deal with this problem, there needs to be synergistic cooperation between the government, digital platform providers, and civil society in building a healthy digital space that supports the values of tolerance (Haluti et al., 2023, pp. 315–316).

### 3.1.1 Religious Moderation in RPS and Material in the Course “Professionalism and Leadership”

Professionalism and Leadership is a compulsory course for the PIAUD study program in semester 4, which is worth 4 credits with the code AUD414015. This course discusses the basic concepts of the teaching profession, professional attitudes, codes of ethics, and reflections on the role of teachers in the world of education. Students are invited to understand the motivation to become educators, the strategic role of teachers and education personnel, as well as the responsibilities and competencies that must be possessed. The study also covers issues related to professionalism, legal protection of the teaching profession, partner organizations, and good leadership practices in PAUD units. All materials aim to shape the character of educators who are professional and have integrity in carrying out educational tasks.

This course is designed to equip students with a comprehensive understanding of professionalism and leadership, especially in the context of early childhood education. The discussion begins with the basic concept of professionalism and how it is developed in a dynamic educational environment. The Islamic perspective on the values of professionalism is also studied in depth, covering the roles, responsibilities, and ideal characteristics of educators and education personnel, both according to government regulations and Islamic perspectives. Students will learn about various competencies that must be possessed by PAUD teachers, such as professional, pedagogical, personality, and social competencies. In addition, character building and portfolio development are important parts of the learning process, as an effort to form reflective and continuously developing educators.

Other topics discussed include the rights and obligations of educators, professional codes of ethics, and various aspects of leadership in the world of education. Students will understand the differences between leadership and management, and learn relevant theories, models, and leadership styles. This understanding is enriched by a study of the verses of the Qur'an and the Prophet's example in leadership (*Sirah Nabawiyah*), as a spiritual and moral foundation in managing educational institutions. Specifically in the context of PAUD, students will be invited to examine the principles of ethical leadership, the personal qualities needed by leaders, and effective communication skills, both in meeting individual needs and establishing good social relations. The material also includes conflict resolution strategies, wise decision making, collaborative work, and ongoing professional development through a *teacherpreneur* and *edupreneur* approach.

Towards the end of the course, students will be introduced to professional teacher partner organizations, aspects of legal protection for educators, and various good practices from principals and PAUD teachers at various levels: local, national, and international. All the materials in this course are not only intended to produce competent educators, but also to shape personalities that reflect the spirit of religious moderation. Values such as tolerance, balance, justice, and respect for differences are important foundations in building an inclusive and harmonious learning environment. Thus, graduates are expected to be able to become educators who are not only professionally competent, but also become agents of social change who spread the values of peace and togetherness in diversity.

The topic of discussion has strong relevance to the values of religious moderation, where the topic of discussion above focuses on professional leadership, especially for educators. Lecturers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students on the formal education path, this task will be effective if they have a certain professional degree reflected in competence, expertise, skills or abilities that meet certain quality standards or ethical norms (Erindha & Sari, 2023, p. 386).

Therefore, as a leader figure, educators are expected to be able to manage diversity fairly and wisely, as well as encourage the creation of a school culture that upholds an inclusive attitude and the values of religious moderation, both in policies and in daily life practices in the educational environment (Dannur Fuaddah, Rayi Ambarwati et al., 2025, p. 38). As emphasized by the lecturer in charge of the course "Professionalism and Leadership", Mrs. Nadlifah, that strengthening the value of religious moderation needs to be included in the PIAUD curriculum implicitly, because basically values are not only taught, but must be instilled and practiced.

Globalization is a time when various ideas, concepts, and cultures blend together. In this context, Muslims are required to be inclusive and moderate, but still maintain their religious identity and principles consistently (Hasibuan, 2023, p. 9). The implementation of religious moderation in the university environment has a very vital role in maintaining the balance between freedom to practice religious beliefs and commitment as citizens. This is in line with the opinion of PIAUD UIN Sunan Kalijaga students, who said that religious moderation is a balanced religious attitude, not extreme or excessive, and respects differences in beliefs while still adhering to the religious doctrines that are believed (Interview with HF Students,

May 04, 2025). On campus, religious moderation is an important foundation in building an inclusive and harmonious academic atmosphere, where all academics from various religious backgrounds can live side by side peacefully. Lukman Hakim Saifuddin, in his work published by the Ministry of Religion of the Republic of Indonesia (Aisyah Hanan & Rahmat, 2022, p. 56; Fihri & Agus Arifandi, 2025), emphasized that a moderate attitude in religion reflects a strong belief in the essential values in religious teachings, especially the values of justice and balance.

This attitude does not close the space for differences in religious interpretation, but rather opens up space for constructive dialogue. Religious moderation is characterized by openness, acceptance, and a spirit of cooperation between different groups. Thus, every religious individual, regardless of ethnic origin, culture, religion, or political preference, needs to be willing to listen to each other and learn from each other in managing and responding to differences in belief wisely. (Fihri & Agus Arifandi, 2025, p. 240).

In line with the view of the lecturer of the course "Professionalism and Leadership" Mrs. Nadlifah that:

"The concept of religious moderation in Islamic higher education, especially in the course of "Professionalism and Leadership", is very important to form leaders with integrity, tolerance, and are able to face the challenges of the times. Religious moderation is a concept of religion that is in the middle, not extreme right and not extreme left, is open (inclusive) and rahmatan lil 'alamiin. If, this concept is applied, it is expected to present a leader figure who is not arrogant, adigang adigung adiguno. But, rather a leader who is friendly to all groups, just, empowering and humanist-religious".

This statement emphasizes the importance of religious moderation as the basis for the attitude and character of leaders, especially in the world of education. In the context of the course "Professionalism and Leadership", this value forms teachers who are not only competent, but also fair, humble, and respectful of diversity. Therefore, PIAUD teachers, as early leaders in children's education, must be able to create an inclusive and peaceful environment. A moderate attitude encourages them to be balanced, not harsh but also not permissive. Thus, learning not only transfers knowledge, but also instills the values of tolerance, justice, and humanity in building a harmonious society.

### 3.1.2 Religious Moderation in the Learning Method of the Course "Professionalism and Leadership"

Professionalism and Leadership course applied by Lecturers, indirectly becomes something very important to prevent the growth of radicalism and encourage the creation of an attitude of mutual respect among students. (Rahman et al., 2023, p. 215). Learning methods in the Professionalism and Leadership course include: 1) Group discussion method, etymologically interpreted as a way to achieve certain goals, while discussion is a scientific forum that involves the exchange of ideas in a group. The discussion learning method is a learning approach that places participants in small groups to discuss certain topics, where each member has an equal opportunity to express opinions and ask questions. (Berangka & Yerwuan, 2021, p. 16).

Based on the statement of a student who took the course "Professionalism and Leadership" that the learning method in the form of discussion in the course "Professionalism and Leadership" is one form of implementation of religious moderation values, it is said so because in its application the students practice to respect the opinions of people who are speaking or giving opinions. Not only that, through discussions, students are also encouraged to think critically

The group discussion method can also be understood as a way of discussing in small groups, where several people exchange ideas on a particular topic. The purpose of this method is to reach a certain understanding or result. In addition, group discussions can also help create an atmosphere of mutual respect for other people's opinions, and encourage those who are usually passive to be more courageous in speaking up and getting involved in the discussion.

This method is used with the aim of building mutual understanding, reaching an agreement, or formulating the best solution to a problem. After the discussion in small groups is complete, the activity continues to the plenary discussion stage. The plenary itself refers to a joint discussion at the class level, where each group presents the results of their discussion to be discussed further openly. (Sobry Sutikno, 2019, p. 40).

Discussion methods that are well managed by lecturers play a major role in increasing students' interest in actively participating. When lecturers are able to create an open and enjoyable discussion atmosphere, and ask questions that challenge students' way of thinking, this will encourage them to be more courageous in expressing their opinions. Providing ample opportunities for students to speak and appreciating their involvement is also important for building self-confidence. In addition, positive feedback given by lecturers further motivates students to continue participating in discussions (Lita sasmita, 2024, p. 8).

3) Question and answer method, is defined as a method to motivate students to be moved to ask questions while listening to the material presented. (Hamidah & Mais, 2021, p. 76). The teacher gives students the opportunity to ask questions, then other students are given the opportunity to answer the questions asked by their friends. (Lufri, Ardi, Relsas Yogica, Arief Muttaqin, 2020, p. 50). By applying the question and answer method, students are encouraged to think critically and be more courageous in expressing their ideas. (Immanuella et al., 2023, p. 1786).

4) Group assignment method, namely educators give special tasks to students that must be completed within a specified time period. Assignments need to be designed fairly, regardless of gender or socio-economic background of students. (Jeprianto, Ubabuddin, 2021, p. 18). The objectives of implementing the assignment method include: first, instilling a sense of responsibility in students through the preparation and delivery of reports, both verbally and in writing, as well as submission of work results such as summaries or other forms. Second, encouraging students to actively and independently explore information relevant to their assignments. Third, fostering a collaborative attitude and mutual respect for the work of colleagues. Fourth, enriching knowledge and honing students' skills through meaningful learning experiences. (Hidayati et al., 2021, p. 127).

Based on the results of interviews with lecturers in charge of the course "Professionalism and Leadership" that in the

implementation of the learning process has implicitly taught the importance of implementing religious moderation. In addition, the learning approach that is oriented towards moderation and the process of internalizing values allows students to understand, internalize, and integrate moderate Islamic values reflectively based on their personal perspectives and experiences. (Azka N. Achmad et al., 2024, p. 232). The application of group discussion methods, Q&A, and group assignments actually prove the implementation of religious moderation values. Each method has its own characteristics that not only support the achievement of academic goals, but also form an attitude of mutual respect, openness in thinking, and the ability to work together between students who come from different backgrounds of understanding and experience.

Several PIAUD students also emphasized that discussions and group discussions, for example, provide space for students to listen to each other and respect differences of opinion, thus creating an inclusive and dialogical learning atmosphere. The question and answer method encourages the courage to express ideas and build critical thinking needed to respond to various religious issues in a moderate manner. Meanwhile, group assignments train shared responsibility, strengthen teamwork, and instill the value of justice in the learning process. Therefore, through a dialogical, collaborative, and reflective approach, students are directed to build a religious perspective that is inclusive, tolerant, and respectful of differences.

#### 4. CONCLUSION

This study shows that the values of religious moderation have been implemented in the teaching materials and learning methods of the Professionalism and Leadership course in the PIAUD Study Program of UIN Sunan Kalijaga. The Semester Learning Plan (RPS) includes themes studied for 1 semester, some of which are professionalism, teacher professional ethics, and the development of educator character and so on. Implicitly in line with the values of justice, balance, and tolerance. The teaching materials are packaged not only to improve academic competence, but also to shape the character of students as moderate and integrity educators. The learning methods used, such as group discussions, Q&A, and group assignments, have been proven to encourage the growth of mutual respect, openness to differences, and the courage to think critically. Students are trained to express their opinions politely, respect the opinions of others, and work together equally regardless of their personal backgrounds. With this learning approach, moderate values such as tolerance, justice, balance, and deliberation can be embedded naturally in the education process. This is an important provision for prospective PIAUD educators to shape the character of students from an early age so that they grow in a peaceful, inclusive environment rooted in universal values of virtue.

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