



Development of Islamic Morality Teaching Materials Based on Religious Moderation in University of Muhammadiyah Pontianak

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ABSTRACT

Religious moderation education at Universitas Muhammadiyah Pontianak is an important issue in forming inclusive and tolerant student characters. The need for relevant and effective teaching materials for the AIK 2 course (Worship, Morals, and Muammalah) is increasing. This study aims to develop teaching materials contained in the AIK 2 teaching module based on religious moderation, specifically on the topic of Islamic Morals. The research method used is Research and Development (R&D) with the 4-D model (Define, Design, Development, Dissemination). The subjects consisted of 64 people, including experts, lecturers, and students. The results showed that the module had a very high level of validity in terms of content (98.40%), presentation (93.75%), and language (96.75%). Practicality assessment by lecturers (95.05%) and students (small group 90.60%, large group 86.98%) was in the "Very Good" category. Ideally, 96.8% of respondents agreed that this module was effective. This module is proven valid, practical, and effective for supporting religious moderation education.

Keywords: AIK 2, Islamic Morals, Module Development, Religious Moderation, R&D.

ABSTRAK

Pendidikan moderasi agama di Universitas Muhammadiyah Pontianak merupakan isu penting dalam membentuk karakter mahasiswa yang inklusif dan toleran. Kebutuhan akan bahan ajar yang relevan dan efektif untuk mata kuliah AIK 2 (Ibadah, Akhlak, dan Muamalah) semakin meningkat. Penelitian ini bertujuan untuk mengembangkan bahan ajar yang terdapat dalam modul pengajaran AIK 2 berdasarkan moderasi agama, khususnya pada topik Akhlak Islam. Metode penelitian yang digunakan adalah Penelitian dan Pengembangan (R&D) dengan model 4-D (*Define, Design, Development, Dissemination*). Subjek penelitian terdiri dari 64 orang, termasuk pakar, dosen, dan mahasiswa. Hasil penelitian menunjukkan bahwa modul tersebut memiliki tingkat validitas yang sangat tinggi dalam hal isi (98,40%), penyajian (93,75%), dan bahasa (96,75%). Penilaian kepraktisan oleh dosen (95,05%) dan mahasiswa (kelompok kecil 90,60%, kelompok besar 86,98%) berada dalam kategori "Sangat Baik". Secara ideal, 96,8% responden setuju bahwa modul ini efektif. Modul ini terbukti valid, praktis, dan efektif untuk mendukung pendidikan moderasi beragama. Kata kunci: AIK 2, Akhlak Islam, Pengembangan Modul, Moderasi Beragama, R&D.

Kata Kunci: AIK 2, Akhlak Islam, Pengembangan Modul, Moderasi Keagamaan, Penelitian dan Pengembangan.

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A. INTRODUCTION

Higher education in Indonesia holds a very strategic constitutional and moral mandate as a crater for the formation of a civilized and dignified nation's character, not just as a factory for producing skilled labor (Za et al., 2024). In the National Education System Law Number 20 of 2003, it is emphasized that education aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. However, this philosophical idealism is faced with a challenging sociological reality (Cahya & Meliyani, 2025), where campuses in Indonesia are often suspected of being fertile ground for the seeding of transnational ideologies that tend to be exclusive, intolerant, and even radical (Kanafi et al., 2024).

This phenomenon is a danger alarm for Indonesia's diversity, considering that students are agents of change who will later hold the nation's leadership relay (Rokhman et al., 2025). It is in this context that Muhammadiyah Universities (PTM), including the University of Muhammadiyah Pontianak (UMP), bear a dual responsibility. First, as an academic institution that maintains critical reason; and second, as a religious institution that carries out the mission of da'wah amar ma'ruf nahi munkar in the framework of Progressive Islam (Al-Fatih, 2024).

The concept of Islam carried by Muhammadiyah is a wasathiyah (middle/moderate) Islam, which rejects all forms of extremism (tatharruf), both extreme right and extreme left (Pratama et al., 2025). Therefore, the internalization of the values of religious moderation is not just a complement, but an urgent need (*conditio sine qua non*) to fortify students from exposure to ideologies that damage the weaving of nationality (Arifin et al., 2025), as well as affirming the Islamic identity that is rahmatan lil 'alamin in the academic environment (Mundzir, 2024).

The heart of character education in Muhammadiyah Higher Education lies in the Al-Islam and Kemuhammadiyahan (AIK) courses, which are designed as core values of the curriculum to integrate intellectual competence with spiritual maturity (Mukhlishin et al., 2024; Yusuf et al., 2025). Specifically, AIK 2 courses that focus on Worship, Morals, and Muamalah have a vital position in shaping students' ethical behavior. However, based on needs analysis and initial observations in the field, it was found that there was a significant gap between the ideal objectives of AIK learning and the availability of teaching tools that support it.

The teaching materials available today tend to be normative-textual, rigid, and dominated by doctrinal approaches that do not touch the dialectic of contemporary issues, especially the issue of diversity (Aulia et al., 2025). Curriculum development theory emphasizes that teaching materials must be relevant, consistent, and adequacy in responding to the dynamics of the times (Mukhlishin et al., 2024; Norlianti et al.,

2024). When the material of Akhlak Islamiyah is taught without contextualizing religious moderation, learning risks being trapped in memorizing evidence alone without an appreciation of inclusive human values (Amin & Nasution, 2025).

Students may understand the definition of morality theoretically, but stutter when it comes to responding to differences in beliefs or social conflicts with a wise attitude. Research shows that the integration of religious moderation values in higher Islamic education has been shown to increase students' capacity to empathize, respect diversity, and reduce intolerance tendencies (Azah & Sholeh, 2025). The void of instructional literature that specifically integrates the values of moderation—such as justice (*i'tidal*), balance (*tawazun*), and tolerance (*tasamuh*)—into moral material is a fundamental problem that must be addressed immediately (Kosim et al., 2024). Without systematic and contextual integration, AIK education risks losing its social relevance and failing to produce graduates who are able to contribute constructively in a plural and dynamic society (Ridho et al., 2025), which must be addressed immediately so that AIK education does not lose its social relevance.

Based on this urgency, this research is focused on the development of teaching materials in the form of modules in the AIK 2 course on the topic of Islamic Morality based on religious moderation. The selection of the module form is based on the principle of adult learning (*andragogy*) that prioritizes independent learning (Simbolon et al., 2025), where systematically designed modules can guide students to construct their own understanding (*constructivism*) (Prasasty et al., 2025) regarding how moral values transform into moderate attitudes.

This research refers to the Research and Development (R&D) paradigm to produce products that are not only theoretical but also tested for validity, practicality, and effectiveness (Zulkarnain et al., 2024). With this module, it is hoped that there will be a transformation of the AIK learning paradigm at the University of Muhammadiyah Pontianak, from just a transfer of knowledge to a living transfer of values (Iksan, 2025; Mukhlishin et al., 2024).

Practically, this research aims to provide standardized learning tools that can assist lecturers in conveying moral material in a more contextual manner (Sianturi & Panjaitan, 2025), as well as helping students internalize moderate character as a provision for life in a multicultural society (Abdurrohman et al., 2025). Religious moderation based on the principles of Islamic *wasathiyah*, including values such as *tawassuth* (taking the middle path), *itidal* (fair), *tasamuh* (tolerance), and *deliberation* (*shura*) (Rahman et al., 2025; Wahyu Ningsih et al., 2024), is an important foundation in shaping the moderate attitude of students.

This development is an academic effort to translate the noble values of *Pancasila* and the teachings of Islam that are *wasathiyah* (Fitri et al., 2025) into learning instruments that are operational, measurable, and have a real impact on the formation of student character. With an approach that combines the principles of *andragogy*, *constructivism*, and value-based contextual learning (Mukhtar & Burhan, 2025), this module is expected to be an effective means of internalizing the values of religious

moderation (Iswandi et al., 2025) and building student characters who are inclusive, tolerant, and ready to contribute to a pluralistic society.

B. METHOD

This type of research is research and development or Research and Development (R&D). The development model used refers to the 4-D model developed by Thiagarajan, which consists of four main stages: Define, Design, Develop, and Disseminate. The Define stage is carried out to establish and define learning requirements through front-end analysis, student analysis, task analysis, concept analysis, and the formulation of learning objectives. The Design stage involves designing a prototype of a teaching module that integrates the value of moderation. The Develop stage is the stage to produce development products that are carried out through two steps, namely expert appraisal and developmental testing. Finally, the Disseminate stage was carried out on a limited basis within the University of Muhammadiyah Pontianak.

The test subjects in this study totaled 64 people, which included material experts, media experts, linguists, lecturers in the AIK course, and students in the second semester of the University of Muhammadiyah Pontianak. The trial was carried out in stages, starting from a small group trial involving 10 students, to a large group trial (field) involving 54 students. The data collection instruments used include validation sheets for experts, response questionnaires for lecturers and students to measure practicality, and test instruments or effectiveness questionnaires to measure students' understanding of religious moderation materials. The data analysis technique uses quantitative descriptive analysis by calculating the percentage of achievement of the score obtained compared to the ideal maximum score.

C. FINDINGS AND DISCUSSION

This research and development has succeeded in producing a product in the form of a Teaching Module for Al-Islam and Kemuhammadiyah (AIK) 2 Courses with a focus on Islamic Morals material that is integrated with the values of religious moderation. The development process that refers to the 4-D model (Define, Design, Develop, Disseminate) ensures that the final product produced has a systematic and comprehensive structure (Mulyanto & Suhartanta, 2024). In substance, this module covers three main domains of morality, namely morality to Allah (*hablum minallah*), morality to fellow humans (*hablum minannas*), and morality to the natural environment (*hablum minal 'alam*) (Rodiah et al., 2024).

The novelty of this module lies in the perspective of moderation (*wasathiyah*) that wraps up the entire material (Nimah & Yusuf, 2025; Wahyu Ningsih et al., 2024). Value integration is not just a patch, but is carried out by inserting the postulates of *naqli* and *aqli* that emphasize the principles of tolerance (*tasamuh*), perpendicular justice (*i'tidal*), and balance (*tawazun*), so that students can understand morality not only as a dogma, but as a living social ethics (Iswandi et al., 2025). This approach is in line with the contemporary need to form a generation of Muslims who are moderate

and tolerant of diversity (Suhendri et al., 2025).

The integration of religious moderation values in Islamic education, especially through moral learning, has been proven to have a positive impact on shaping the character of students (Suyani et al., 2025). Learning processes that prioritize wasathiyah principles—including a commitment to nationality, tolerance, non-violence, and accommodation to local culture—create a strong foundation for balanced character development (Hayati et al., 2025; Wahyu Ningsih et al., 2024). Thus, the AIK 2 teaching module not only provides comprehensive learning content, but also becomes a strategic instrument in realizing Islamic education based on religious moderation that is responsive to contemporary social challenges.

The product feasibility of this module has been tested through a series of validations by competent experts in the field. Based on the validation data of subject matter experts, this module obtained a score percentage of 98.40% with the criterion of Very Valid (Ibrahim et al., 2024). This figure indicates that the depth of the material, the collapse of logic, and the suitability of the material with the Muhammadiyah Higher Education Curriculum and the concept of religious moderation are very precise and accurate. This validation approach is in line with standard practices in the development of teaching materials, where experts assess the accuracy of materials as a critical component in ensuring the quality of learning (Nurmaya et al., 2024).

From the graphic aspect, the presentation/media expert gave an assessment of 93.75% (Very Valid), which confirms that the visual design, layout, and typography of the module are able to spark students' interest in reading. These results are consistent with research on the importance of visual elements in increasing student engagement, where effective graphic design contributes significantly to the success of digital teaching materials (Eliza et al., 2025). Studies show that when teaching materials are designed with solid visual design principles in mind, including composition, use of color, and proper typography, it increases the accessibility and appeal of learning materials (Saboro-Taylor & Ramirez, 2023).

As for the linguistic aspect, the expert assessment reached 96.75% (Very Valid), showing that the variety of languages used has met the standard Indonesian rules, but is still communicative and easy to understand by students' reason. This achievement is important because language clarity and readability are decisive factors in the effectiveness of teaching materials, ensuring that learners can access and understand content without cognitive barriers (Suhaepi & Haryanto, 2025). The integration of these three aspects of validation—materials, media, and language—reflects a commitment to the development of holistic and high-quality teaching materials, in accordance with best practice standards in instructional design (Suartama et al., 2024).

In addition to being theoretically tested through expert validation, this module has also proven to be practical and effective when tested in the field. A practicality test that measures the module's usability showed a very positive response. The lecturer who teaches the AIK 2 course gives a score as high as 95.05% (Very Good), which means that this module is very helpful for lecturers in facilitating the learning process

in the classroom. In line with the lecturers, student responses in the small group trial (10 respondents) reached 90.60%, and in the large/field group trial (54 respondents) remained stable at 86.98% with the category Very Good. This proves that this module is user-friendly and able to support student learning independence, both structured and independent. The high practical value of this module is in line with the theory presented by Mukhlisin (2025), which states that a good learning media is not only valid in terms of content, but must also be user-friendly by teachers and students. In terms of learning effectiveness, the data showed that 96.8% of respondents agreed that this module was effective in improving their cognitive and affective understanding of religious moderation. These findings are in line with research that shows that the explicit integration of character values in teaching materials can significantly increase students' understanding (Ristiana et al., 2025). This indicator of effectiveness can be seen from the ability of students to connect the concept of theological morality with inclusive behavior in the campus environment. Students not only understand the definition of moderation, but are also able to identify and implement tolerant attitudes in the midst of diversity, which is the ultimate goal of AIK learning (Azah & Sholeh, 2025).

These results are strengthened by research in Islamic educational institutions which shows that religious moderation-based learning significantly increases the internalization of moderation values in students (Ridho et al., 2025). Learning designed with a focus on the practical application of ethical and spiritual values has been shown to increase student engagement and a deep understanding of religious concepts (Hafizd et al., 2025).

The findings of this study strengthen the instructional theory that the integration of character values carried out explicitly in teaching materials is able to significantly increase the internalization of values in students (Salmia et al., 2025). The process of internalizing values through character-based learning involves stages of transformation, transaction, and trans-internalization, where students not only passively accept these values, but actively live and apply them in their daily lives (Wu et al., 2025).

The presence of the AIK 2 Module based on religious moderation fills the gap in academic literature within Muhammadiyah Universities (PTM) which has so far been minimal in connecting classical moral material with contemporary religious moderation discourse. Research shows that the integration of classical Islamic teachings with contemporary contexts creates stronger pedagogical relevance in the formation of students' character (Ikhwan, 2025; Mukhlisin et al., 2024). A curriculum that integrates the values of religious moderation, nationalism, and tolerance in Islamic religious learning has been proven to be effective in shaping an inclusive and adaptive generation (Qomusuddin et al., 2025). When compared to conventional teaching materials that tend to be textual-normative and doctrinal, this module offers a contextual approach that is more relevant to the religious challenges of generation Z. Contextual learning that connects learning materials with students' real-life situations

has been shown to increase learning motivation and deeper conceptual understanding (Suryati & Sukandar, 2025). A contextual learning approach creates a more meaningful and relevant learning environment for learners, increasing their engagement in the learning process (Acsal & Habib, 2025).

This module invites students to think critically about how to manifest noble morals in a multicultural society, so that Islamic teachings are not understood rigidly or extremely. Research shows that critical thinking-based learning in Islamic education, especially through group discussion methods, case analysis, and problem-solving, effectively improves students' ability to analyze religious concepts and apply them in complex social contexts (Kholis, 2025). Learning strategies that integrate critical thinking encourage students to not only passively receive information, but actively analyze, evaluate, and synthesize knowledge about the values of moderation (Dalimunthe, 2024).

Learning designed to develop critical thinking in a religious context also increases students' awareness of the importance of tolerance, interfaith dialogue, and mature ethical decision-making (Reza et al., 2025). Thus, the contextual and critical thinking-based approach in the AIK 2 Module not only fills the literature gap, but also provides a learning model that is more in line with the needs and challenges of religious education in the multicultural and digital era.

The integration of contextual approaches and critical thinking in the development of Islamic religious learning modules has important implications for Islamic educational institutions, especially Muhammadiyah Universities. The AIK 2 module, which is designed by combining classical morals with contemporary religious moderation discourses, provides a learning model that can be applied in various religious education contexts (Maisyanah et al., 2024). The effectiveness of this approach lies in its ability to make students not only memorize teachings, but actively connect Islamic ethical values with their daily social lives (Sugiarto, 2025).

Research related to value-based learning shows that when students are given the opportunity to explore the relevance of religious teachings to the multicultural challenges they face, the rate of internalization of values increases dramatically (Sholikah et al., 2025). Learning approaches that integrate dialogue, critical reflection, and practical application have been shown to be more effective in developing inclusive and tolerant character compared to traditional learning methods that are informative-normative (Siregar & Ismaraidha, 2025).

The success of the AIK 2 Module in achieving the effectiveness target of 96.8% shows that the respondent students not only experience an increase in cognitive understanding of religious moderation, but also a meaningful affective change—namely the development of attitudes and values that support inclusion and tolerance (Kurnia et al., 2025). Thus, this module can serve as a learning model that can be adapted by other Islamic educational institutions in developing curricula that are relevant to the challenges of the globalization and digital era, while maintaining the deep roots of traditional Islamic wisdom.

The findings of this study strengthen the instructional theory that the integration of character values carried out explicitly in teaching materials is able to significantly increase the internalization of values in students. The presence of the AIK 2 Module based on religious moderation fills the gap in academic literature within Muhammadiyah Universities (PTM) which has so far been minimal in connecting classical moral material with contemporary religious moderation discourse. When compared to conventional teaching materials that tend to be textual-normative and doctrinal, the resulting module offers a contextual approach that is more relevant to the religious challenges of generation Z. This module invites students to think critically about how to manifest noble morals in a multicultural society, so that Islamic teachings are not understood rigidly or extremely.

Strategically, the development of this module is in line with the vision of Progressive Islam carried out by Muhammadiyah, where education must produce cadres who have individual piety as well as social piety. The high level of validity and practicality of this module also confirms the successful implementation of the 4-D development model. Systematic stages—from problem definition to deployment—ensure that the resulting product is not just a trial and error, but a verified scientific product. The practical implication of this research is the availability of learning instruments that can be used as a new standard in AIK teaching at the University of Muhammadiyah Pontianak, as well as a pilot model for the development of religious moderation curricula in other universities. Thus, this module not only functions as a transfer of knowledge, but also as an instrument of deradicalization and strengthening moderate character (character building) in the academic environment.

D. CONCLUSION

Based on the results of the research and development that has been carried out, it can be concluded that the teaching materials of Akhlak Islamiyah based on religious moderation in the AIK 2 course at the University of Muhammadiyah Pontianak have been successfully developed with excellent quality. The teaching module was proven to be valid based on the assessment of material experts (98.40%), presentation experts (93.75%), and linguists (96.75%). In addition, the module has also proven to be practical in learning with positive responses from lecturers (95.05%) and students (86.98% in large groups). Furthermore, this module has proven to be effective as an educational medium for religious moderation. Therefore, this module is recommended to be widely used as a standard teaching material in the AIK 2 course to support the vision of the University of Muhammadiyah Pontianak in producing graduates with noble and moderate character.

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