

## Development of Teaching Materials on Islam and Human Rights Based on Religious Moderation in the Islamic Family Law Study Program

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**Abstract:** This study aims to develop valid, practical, and effective teaching materials on Islam, Human Rights (HR), and religious moderation relevant to the Islamic Family Law Study Program (HKI) at IAIN Sultan Amai Gorontalo. The urgency of developing this material lies in the need to enhance students' understanding of HR principles and religious moderation within the context of Islamic family law, which is essential to shaping a more inclusive and tolerant legal perspective. Given the strategic role of the HKI program in Islamic legal education, the development of these teaching materials is expected to enrich existing course content and address the educational challenges in the global era, which increasingly emphasizes HR values. The research method used in this study is research and development (R&D) with the Borg & Gall model, chosen for its comprehensive approach in developing educational products, from needs identification, material design, product testing, revisions, to dissemination of the final product. This process aims to produce teaching materials that align with the HKI curriculum requirements and are well accepted by students. The research results indicate that the developed teaching materials received positive feedback with an average score of 3.46, indicating very good quality. The impact of these results shows that the new teaching materials can improve students' understanding of HR issues and religious moderation, while enriching their perspective on Islamic family law in a more progressive way. However, several factors hinder the implementation of these materials, such as the lack of understanding among lecturers about religious moderation, limited references, and insufficient training for instructors. Therefore, further institutional support is needed to facilitate the effective use of these materials in the HKI program's learning process, thus contributing to improving the quality of Islamic family law education in the future.

**Keywords:** Teaching Materials, Human Rights, Islam, Religious Moderation

**Abstrak:** Penelitian ini bertujuan untuk mengembangkan bahan ajar yang valid, praktis, dan efektif mengenai Islam, Hak Asasi Manusia (HAM), dan moderasi beragama yang relevan dengan Program Studi Hukum Keluarga Islam (HKI) di IAIN Sultan Amai Gorontalo. Urgensi pengembangan materi ini terletak pada kebutuhan untuk meningkatkan pemahaman mahasiswa terhadap prinsip-prinsip HAM dan moderasi

*beragama dalam konteks hukum keluarga Islam, yang penting untuk membentuk perspektif hukum yang lebih inklusif dan toleran. Mengingat peran strategis Prodi HKI dalam pendidikan hukum Islam, pengembangan bahan ajar ini diharapkan dapat memperkaya materi kuliah yang ada dan menjawab tantangan pendidikan di era global yang semakin memperhatikan nilai-nilai HAM. Metode yang digunakan dalam penelitian ini adalah penelitian pengembangan (R&D) dengan model Borg & Gall, yang dipilih karena pendekatannya yang komprehensif dalam mengembangkan produk pendidikan, mulai dari identifikasi kebutuhan, desain materi ajar, uji coba produk, revisi, hingga diseminasi produk akhir. Proses ini bertujuan untuk menghasilkan bahan ajar yang sesuai dengan kebutuhan kurikulum HKI dan dapat diterima baik oleh mahasiswa. Hasil penelitian menunjukkan bahwa bahan ajar yang dikembangkan memperoleh respons positif dengan skor rata-rata 3,46, yang mengindikasikan kualitas yang sangat baik. Dampak dari hasil ini menunjukkan bahwa materi ajar yang baru dapat meningkatkan pemahaman mahasiswa terhadap isu-isu HAM dan moderasi beragama, serta mampu memperkaya perspektif hukum keluarga Islam yang lebih progresif. Namun, terdapat beberapa faktor penghambat dalam implementasi bahan ajar ini, seperti kurangnya pemahaman dosen tentang moderasi beragama, keterbatasan referensi yang mendalam, dan minimnya pelatihan bagi pengajar. Oleh karena itu, diperlukan dukungan lebih lanjut dari institusi untuk memperlancar penggunaan bahan ajar ini dalam proses pembelajaran di Prodi HKI, sehingga dapat lebih efektif dalam memberikan kontribusi pada peningkatan kualitas pendidikan hukum keluarga Islam di masa depan.*

**Kata Kunci:** Materi Pembelajaran, Hak Asasi Manusia, Islam, Moderasi Beragama

## Introduction

Today, higher education faces challenges stemming from social dynamics, globalization demands, and increasingly complex societal developments. Consequently, higher education must adopt a comprehensive and progressive approach to the learning process, particularly in the context of Islamic Family Law. This educational paradigm integrates the values of religious moderation to address contemporary challenges, encompassing technical legal aspects while providing a profound understanding of how religious values can be applied in daily life. Higher education that promotes the values of religious moderation aims to develop academically competent students with a deep understanding of moderation values, such as tolerance, interfaith dialogue, and balanced perspectives (Wardati et al., 2023). This aligns with contemporary demands for leaders and professionals who are not only technically proficient but also sensitive to humanitarian and justice values. Such an approach fosters an inclusive learning environment that encourages the development of interpersonal, critical thinking, and problem-solving skills.

In recent years, research conducted by the Research and Development Agency of the Indonesian Ministry of Religious Affairs has revealed that higher education institutions have come under scrutiny for being influenced by radical ideologies. Some

universities and their students in Indonesia have reportedly been affected (Junaedi, 2019). This finding is corroborated by a study from the Setara Institute (2019), which identified ten prominent universities, including UI Jakarta, IPB Bogor, ITB Bandung, and UGM Yogyakarta, as not immune to such negative influences (Anzaikhan et al., 2023). Alarming, religious institutions such as UIN Jakarta and UIN Bandung are also impacted. Previously, R. Ryamizard Ryacudu, former Minister of Defense, disclosed that approximately 23.4% of Indonesian university students were exposed to radical ideologies (Waseso & Sekarinasih, 2021).

Public responses to radicalism in higher education vary widely. Some academics consider the data oversimplified and accuse the government of being overly paranoid. Conversely, many others take the findings seriously, emphasizing that they only reflect a fraction of a much larger issue requiring urgent attention. Empirical evidence highlights a gap between policy and practice in implementing religious moderation values. Research by Sufyan (2023) underscores the difficulties many institutions face in effectively applying these values, raising questions about the seriousness and efficacy of such policy implementation (Hanafi et al., 2022).

The Director General of Islamic Education Regulation No. 7272 of 2019 mandates the implementation of religious moderation within Islamic education in Indonesia. This regulation significantly impacts Islamic educational institutions, including IAIN Sultan Amai Gorontalo, providing not just a legal framework but also a guideline for aligning curricula and teaching materials with religious moderation principles. In response, developing teaching materials on Islam and human rights based on religious moderation within the Islamic Family Law Study Program at IAIN Sultan Amai Gorontalo becomes a strategic necessity. This regulation serves as a vital impetus for creating a responsive, relevant curriculum aligned with the spirit of religious moderation (Musyafak et al., 2021).

The importance of developing religious moderation-based teaching materials in the Islamic Family Law Study Program at IAIN Sultan Amai Gorontalo goes beyond compliance with government policies. It is a strategic move to produce graduates who can contribute positively to society (Chadidjah et al., 2021). By formulating holistic, inclusive, and religious moderation-oriented teaching materials, the program aspires to equip its graduates with the ability to integrate Islamic legal knowledge and human rights principles with religious moderation values.

The urgency of this research lies in the pressing need to develop human resources who are not only academically excellent but also capable of making tangible contributions to creating a peaceful and harmonious society. In an increasingly plural and complex society, the application of religious moderation values is crucial to preventing radicalization and extremism that could disrupt social order. Therefore, this research plays a significant role in producing graduates who not only understand religious and social issues but also serve as agents of change, capable of bridging differences and fostering connections between diverse communities.

This study is expected to contribute to strengthening the educational curriculum by shaping students' character to be moderate, balanced, tolerant, and inclusive aligning with contemporary challenges and the evolving needs of society. Furthermore, graduates of this program are expected to act as change agents, promoting peace and harmony within society. By embodying religious moderation values in their daily lives, they can demonstrate inclusivity towards religious and ideological diversity, emphasize the importance of respecting differences, and cultivate interfaith harmony. Additionally, they can serve as mediators who bridge different societal groups, foster constructive dialogue, and advocate for an understanding rooted in tolerance, empathy, and appreciation of diversity.

Raising awareness of the dangers of radicalization is also expected to inspire graduates to take the lead in combating extremism and intolerance. In doing so, their contributions will drive sustainable positive change in maintaining social security and stability. As a result, this academic program can serve as a model for higher education that not only produces academically outstanding graduates but also lays the foundational pillars for developing students' character to be moderate, balanced, tolerant, and inclusive—aligned with scientific advancements and societal demands.

## Method

This study employs the Research and Development (R&D) method, aiming to develop teaching materials on Islam and Human Rights (HAM) within the HKI program at IAIN Sultan Amai Gorontalo. The research begins with problem identification, based on the lack of teaching materials that integrate the concept of religious moderation with studies on Islam and human rights. This identification process is conducted through literature reviews, curriculum document analysis, and exploratory interviews with lecturers and students to gain a deeper understanding of learning needs. The initial data obtained from observations and interviews serve to reinforce the urgency of the study and determine the aspects that need to be developed in the teaching materials.

Data collection in this study employs various techniques, including observation, interviews, questionnaires, and pre-tests and post-tests. Observations are conducted in the classroom to assess learning dynamics, teaching methods applied by lecturers, and the level of student participation in discussions related to Islam and human rights. Interviews with lecturers and students aim to explore in depth the teaching strategies that have been implemented, their understanding of religious moderation concepts, and the challenges encountered in the learning process. Questionnaires are used to evaluate the quality of the developed teaching materials based on the perceptions of students and lecturers, while pre-tests and post-tests are applied to measure students' comprehension levels before and after using the developed materials. The sample for this study consists of students and lecturers in the HKI program, with the number of respondents determined using purposive sampling to ensure data representativeness.

The validation of teaching materials involves experts in Islamic education, human rights, and religious moderation. These experts are selected based on specific

criteria, such as academic experience and involvement in curriculum development in the relevant fields. The validation process includes an assessment of content feasibility, the appropriateness of teaching methods, and the relevance of materials to students' needs. After validation, the teaching materials are revised based on expert feedback before being tested in the classroom. Additionally, to ensure data credibility, the reliability of research instruments such as questionnaires, interviews, and tests is examined using validity and reliability tests to ensure consistency in research findings (Gumilang, 2016).

Data analysis in this study combines a descriptive statistical approach for qualitative data and mastery learning analysis for quantitative data. Descriptive analysis is used to evaluate interview and questionnaire results, identify strengths and weaknesses of the teaching materials, and explore students' and lecturers' perceptions of the effectiveness of the developed materials. Meanwhile, mastery learning analysis is applied to evaluate pre-test and post-test results to measure students' comprehension levels after using the developed teaching materials (Darmalaksana, 2020).

The development of teaching materials follows a gradual and iterative process. The process begins with the initial design of teaching materials based on identified needs and curriculum studies, which are then integrated with religious moderation concepts through case studies, discussion guides, and exercises. During the trial phase, students are given the opportunity to provide feedback on the teaching materials used in lectures. Evaluations are conducted at each stage of development to ensure that the resulting materials are truly effective and aligned with students' needs. However, this study also has several limitations, including the potential bias in interviews influenced by respondents' subjectivity and the limitation in generalizing the findings, as the study is conducted only within the local context of IAIN Sultan Amai Gorontalo. Moreover, the sample size in this study may impact the obtained results, necessitating further research with a broader scope to comprehensively test the effectiveness of the teaching materials.

The impact of this study is expected to make a tangible contribution to the development of Islamic and human rights education from a religious moderation perspective. However, to ensure the sustainability of the research findings, a long-term implementation plan is needed, including periodic evaluations of the effectiveness of the teaching materials and the possibility of their adoption on a larger scale. Thus, this study not only produces improved teaching materials but also encourages the enhancement of Islamic and human rights education quality within the context of Islamic higher education in Indonesia.

## **Results and Discussion**

### **Human Rights and Religious Moderations: Exploring Islamic Family Law Program Teaching Materials at IAIN Sultan Amai Gorontalo**

The development of teaching materials for the course on Islam and Human Rights (HAM) based on Religious Moderation within the Islamic Family Law (HKI)

program at IAIN Sultan Amai Gorontalo involves several key steps. Initially, a preliminary observation was conducted to gather information about the potential and challenges associated with teaching this course. During this phase, an interview was held with Nurul Mahmudah, M.H., the lecturer for this course. The purpose of the interview was to gain insights into the teaching process, identify obstacles, and understand the needs related to the course materials. The findings from the interview revealed several key points that underscored the necessity for developing appropriate teaching materials.

Firstly, the current lack of comprehensive and structured teaching materials focused on Islam and HAM based on Religious Moderation posed a significant challenge. Without proper textbooks or resources, students struggled to connect the concepts of human rights with Islamic teachings on religious moderation. Additionally, the limited availability of updated references and materials further hindered students' understanding of how human rights can be integrated into Islamic principles of moderation (Junaedi, 2019). Moreover, students found it challenging to apply theoretical knowledge in practical contexts due to the absence of materials that effectively bridge the gap between theory and practice. Furthermore, the course suffered from time constraints, as the allocated class hours were insufficient to delve deeply into the complexities of human rights issues in the framework of religious moderation.

In response to these challenges, the lecturer expressed strong support for the creation of specific teaching materials that would focus on Islam and HAM within the context of religious moderation. Such materials would enhance the learning experience by offering relevant and applicable content, thereby enriching students' understanding and enabling them to apply their knowledge in everyday life and professional careers. The proposed materials would aim to achieve several objectives: improving the quality of learning by providing comprehensive and up-to-date resources, facilitating the practical application of concepts, and optimizing class time by offering in-depth content. Following the preliminary observation, the next phase of the research involved data collection. The primary aim of this phase was to gather references that would assist in designing teaching materials that are both academically relevant and applicable in professional settings. The data collection process began with further interviews with the course instructor, during which it was emphasized that the teaching materials should provide a clear understanding of the theory of human rights within the framework of religious moderation. The materials needed to align with the moderate Islamic perspective, ensuring that students would develop a well-rounded understanding of how human rights can be applied within Islamic family law (Ballanie et al., 2023).

The collected data pointed to several key needs in the development of these materials. First, the materials should provide a thorough exploration of the fundamental concepts of human rights in Islam, focusing on principles like justice, equality, and freedom. Additionally, a significant portion of the materials should be

dedicated to religious moderation, exploring how Islam balances the application of religious values with social realities and human rights. Finally, the materials should include case studies that demonstrate how human rights and religious moderation are applied within the realm of Islamic family law, covering topics such as women's and children's rights, as well as freedom of religion (Hernawan et al., 2012). To ensure that the teaching materials align with the desired outcomes of the HKI program, the materials should also contribute to the development of key competencies required by graduates, such as the ability to apply human rights principles and religious moderation in their roles as legal consultants, mediators, or policy developers. By equipping students with the knowledge and skills to navigate the complexities of Islamic family law and human rights, these materials would help strengthen moderate Islamic law in society.

In the next step of the development process, a syllabus for the course was designed. The syllabus outlines the structure of the course and includes chapters that will cover various aspects of Islam and human rights, with a particular focus on religious moderation. The syllabus includes topics such as the influence of globalization on human rights and the role of religious moderation, the principles of religious moderation in Islam, human rights in Islamic family law, and the rights of women and children. Each chapter will be subdivided into smaller sub-chapters that explore specific themes, providing students with a thorough understanding of the material. In addition to the syllabus, the teaching material design includes a comprehensive textbook. The textbook is structured to emphasize the importance of religious moderation as a foundation for understanding Islam and human rights in the context of family law (Astuti & Ismail, 2022). The book will provide students with insights into how human rights are practiced in Islam, particularly with regard to family issues, women's and children's rights, and social challenges. It will also feature case studies, theoretical explanations, and primary source quotations, such as Quranic verses and Hadiths, to support the content.

The textbook will be designed with a clean, readable layout, featuring subchapters that break down major topics into more specific sections. The content will be written in easy-to-read fonts and include visual elements such as tables, graphs, and illustrations to enhance understanding. The visual design will incorporate a soft color scheme, including shades of green, light blue, and white, to evoke a sense of harmony and balance. The overall goal is to create a teaching resource that not only informs but also engages students, helping them connect theory to practice in a meaningful way (Lena et al., 2020). This development of teaching materials on Islam and HAM based on religious moderation will play a vital role in enhancing the learning experience for students in the Islamic Family Law program at IAIN Sultan Amai Gorontalo. By providing them with comprehensive and practical resources, the materials will prepare students to apply Islamic principles of human rights and religious moderation in their future careers, fostering a more balanced and inclusive approach to legal and social challenges.

## Challenges to Developing Religious Moderated Teaching Materials on Islam and Human Rights in the Islamic Family Law Program at IAIN Sultan Amai Gorontalo

Based on research involving interviews with lecturers, academic staff, and students of the Islamic Family Law program at IAIN Sultan Amai Gorontalo, several factors were identified as barriers in the development of teaching materials focused on Islam and Human Rights (HR) based on religious moderation. Among the findings, it was revealed that approximately 35% of lecturers felt they lacked an understanding of the concept of religious moderation in the context of Islam and HR. Many lecturers acknowledged their insufficient understanding of the relationship between the two, which made it difficult for them to integrate religious moderation into their teaching materials. In contrast, 50% of lecturers considered the concept important but were unsure how to implement it in their teaching, while 15% felt they understood it well and had already incorporated elements of religious moderation into their teaching. Regarding the availability of references, only 25% of the materials available in the campus library addressed Islam and HR from the perspective of religious moderation. Most of the existing references focused more on general Islamic law without emphasizing the specific approach of religious moderation.

This pointed to a significant gap in relevant literature needed for developing teaching materials based on religious moderation. In addition, interviews with 100 students revealed that about 40% were not very familiar with the concept of religious moderation, although they recognized its importance in shaping an inclusive character and perspective in Islamic law. Around 60% of students felt that teaching about religious moderation was still limited and expressed a desire for a deeper exploration of the concept in Islamic family law courses. Several barriers to developing teaching materials were identified, including a lack of training for lecturers on the concept of religious moderation and its application in teaching Islamic law, the limited number of relevant references for creating materials based on religious moderation and HR, and the challenge of understanding the complexity of both Islamic law and human rights in an inclusive and non-discriminatory manner. To address these challenges, lecturers and students recommended the provision of more reference materials combining Islam and HR based on religious moderation, special training for lecturers to better integrate the concept into the higher education curriculum, and greater interaction between theory and practice through case studies or further discussions on contemporary issues related to religious moderation in Islamic law. Below are the results of interviews and an analysis of these factors:

### 1. Lack of Lecturer Understanding of the Concept of Religious Moderation

The development of teaching materials based on religious moderation in the context of Islam and Human Rights (HAM) faces significant challenges, particularly regarding the lecturers' limited understanding of the concept of religious moderation itself. Although most of the lecturers involved in teaching have a strong academic background in Islamic law, this does not automatically mean they know how to integrate the values of religious moderation in teaching Islam and HAM. Limited



understanding of religious moderation causes several lecturers to struggle in adapting these concepts to existing curriculum content, especially since many of them have not received specialized training or technical guidance on the matter.

One of the primary causes of this limited understanding is the lack of intensive training and capacity development for lecturers regarding the concept of religious moderation. Until now, many higher education institutions have not provided systematic and comprehensive training programs to help lecturers understand how the concept of religious moderation can be effectively integrated into Islam and HAM teaching materials. Religious moderation is, in fact, one of the key values that should be emphasized in contemporary Islamic education, given the increasingly complex global challenges related to religious issues and human rights. Without deep understanding and structured practices, it is difficult for lecturers to deliver balanced and inclusive teaching materials to students.

In addition, the lack of guidelines or modules specifically discussing how to integrate religious moderation with HAM content also presents an obstacle in the teaching process. Most lecturers have to design their own teaching materials, and without clear references, they often feel confused in formulating the right approach. This leads to differences in interpretation among lecturers about how religious moderation should be applied in the context of HAM, resulting in inconsistency in teaching. These differences also create a gap between the curriculum vision expected by the educational institution and the actual implementation in the classroom. Furthermore, there are issues related to resistance or a lack of understanding of religious moderation as a dynamic and adaptive concept. Some lecturers may still be tied to conservative approaches that do not provide enough space for dialogue or cross-cultural and interfaith understanding, which are at the core of religious moderation. This adds complexity to the application of the concept of moderation, as in many cases, lecturers need to adjust their paradigms in order to deliver moderation values in a way that is more relevant and contextual for students.

To address these barriers, collaborative efforts between educational institutions, the government, and religious organizations are needed to provide training, module development, and mentoring for lecturers. Educational institutions must play a key role in providing adequate facilitation so that lecturers can develop their competencies in integrating the concept of religious moderation into their teaching. With this approach, it is hoped that understanding and implementing religious moderation in Islam and HAM education can be done in a more holistic and sustainable manner, thus fostering a generation that is tolerant, inclusive, and capable of understanding differences within the framework of justice and humanity (Hamm, 2001).

## 2. Limited Resources and Academic References

One significant barrier in the development of teaching materials based on religious moderation, Islam, and Human Rights (HAM) is the limited availability of relevant resources and academic references on these topics. The literature available in

libraries or online sources is often insufficient to provide an in-depth discussion on the integration of HAM and religious moderation, especially in the context of Islamic family law. As a result, lecturers face a major challenge in designing comprehensive and up-to-date teaching materials. This limitation in references slows down curriculum development because lecturers must seek alternative sources or even create their own materials that are relevant to teaching needs.

This limitation also stems from the lack of research specifically linking the concept of religious moderation with HAM in the context of Islamic law. Most available literature focuses more on one of these concepts separately, without providing a clear bridge between these two themes. For instance, literature on HAM usually focuses on universal principles, while literature on religious moderation is more focused on theological or sociological approaches without highlighting how both can be applied within the framework of Islamic family law. As a result, lecturers must work harder to develop approaches that integrate both themes, often without sufficient reference materials to support their academic arguments or teaching methodologies.

The lack of adequate references not only hinders the curriculum development process but also affects the quality of teaching in the classroom. Without sufficient literature, lecturers find it difficult to present balanced and data-based perspectives when teaching complex concepts like religious moderation and HAM. Ultimately, students may not gain a deep understanding of how these two concepts can be applied practically within the context of Islamic family law. The lack of references that address contemporary issues related to religious moderation and HAM also makes it difficult for lecturers to present relevant case studies or real-world examples that align with current social conditions.

Furthermore, this limitation in resources exacerbates the gap between the expected curriculum vision and its actual implementation in the field. Without adequate literature support, the vision of integrating religious moderation and HAM into Islamic education often remains an abstract idea that is difficult to apply consistently across educational institutions. This also affects efforts to introduce the perspective of religious moderation as a solution to global challenges, such as radicalism, intolerance, and human rights violations. Lecturers with limited access to relevant academic resources tend to rely on existing materials, which may not fully cover the dimensions of moderation and HAM.

To address this issue, initiatives are needed from various parties to expand access to more relevant academic resources. Educational institutions can collaborate with libraries, publishers, and research organizations to provide access to more diverse and up-to-date literature. Additionally, efforts should be made to encourage research that focuses on the integration of religious moderation and HAM so that lecturers have a strong academic foundation when developing their teaching materials. With better resources, it is hoped that the teaching of religious moderation and HAM within Islamic law can be carried out more effectively, holistically, and contextually.

### 3. Lack of Training and Workshops for Developing Teaching Materials

The lack of training and workshops related to the development of teaching materials based on religious moderation is another significant barrier in the integration of the concept of religious moderation with Islam and Human Rights (HAM) teaching. Professional development programs specifically targeting the enhancement of lecturers' competencies in this area are still rarely held. Although religious moderation is an important issue in Islamic education, most educational institutions have not provided adequate platforms to train lecturers on how to effectively apply this concept in the classroom. As a result, many lecturers do not have sufficient opportunities to hone their skills in developing teaching materials that are relevant and aligned with the challenges of the times.

Adequate training and workshops are crucial in this context because the concept of religious moderation is not just a theory but also requires a practical approach to its application. Without specific training, lecturers may struggle to understand how religious moderation can be integrated with complex themes such as HAM, especially within the context of Islamic law. They may also feel burdened by the challenge of designing teaching materials that not only reflect moderation values but also address contemporary issues that are relevant to students' daily lives. When training is unavailable, lecturers often have to work independently and experiment with various approaches without clear guidance, which ultimately impacts the quality of teaching.

The absence of training also affects lecturers' ability to respond to students' increasing critical engagement with global issues, such as radicalism, intolerance, and human rights violations. As a generation growing up in an era of globalization and information openness, students need a deep understanding of how Islam can engage with universal concepts like HAM. Appropriate training and workshops can help lecturers design teaching materials that meet these needs, ensuring that their teaching not only focuses on traditional Islamic law but also opens up more inclusive and dialogical spaces for discussion.

Moreover, without training, lecturers will also struggle to develop interactive and participatory teaching methods. The concepts of religious moderation and HAM cannot be effectively taught through one-way teaching methods. Lecturers need to be equipped with pedagogical skills that enable them to engage students in critical discussions, encourage reflective thinking, and analyze issues related to HAM and religious moderation from various perspectives. Such training can provide a broader understanding of how to present material in an engaging and relevant way for students, making the learning process more dynamic and productive.

To overcome this challenge, educational institutions need to be more proactive in providing training and workshops focused on developing teaching materials based on religious moderation. Collaborations with other higher education institutions, religious organizations, and HAM institutions can be a solution to enrich the training curriculum. With ongoing training, it is hoped that lecturers will become more

confident and competent in integrating the concept of religious moderation with the teaching of Islam and HAM, thereby making a greater contribution to creating a generation that is tolerant, inclusive, and sensitive to humanitarian issues.

#### 4. Ideological Challenges and Resistance to the Concept of Religious Moderation

Some lecturers and students in the Islamic Family Law program hold conservative views towards the concept of religious moderation. This attitude arises because they perceive religious moderation as an attempt to "soften" Islamic teachings, which they believe could reduce the firmness in upholding laws and religious principles. They fear that the application of religious moderation will compromise the Sharia values they believe must be strictly adhered to. As a result, the concept of moderation is often viewed with skepticism, and even seen as contradictory to their belief in maintaining the purity of Islamic teachings.

This conservative ideological perspective leads to tangible resistance in integrating religious moderation into the teaching materials, especially in the context of Islam and Human Rights (HR). For this skeptical group, religious moderation is perceived as a threat to the authenticity and authority of Islamic teachings, particularly when linked to human rights principles, which they believe stem from Western ideologies. They argue that human rights are often used as a tool to impose liberal ideas that could conflict with Islamic values. This fear of religious liberalization leads to the rejection of any curricular innovations that attempt to integrate human rights with the principle of religious moderation.

This resistance affects not only lecturers but also some students who are influenced by the conservative environment. Students holding similar views tend to see religious moderation as a compromise of their belief principles, leading them to reject approaches that seek to integrate moderation into the teaching of Islamic family law. This skeptical attitude can impact the students' reception of the material taught in class, making the learning process ineffective due to the rejection of concepts perceived as incompatible with their beliefs. However, this conservative perspective is not only ideologically driven but also reflects a lack of understanding about the essence of religious moderation itself. Many of the skeptics may not fully comprehend that religious moderation is not intended to "soften" Islamic teachings but rather to balance the application of these teachings with the dynamic social realities, including respect for human rights. Religious moderation aims to prevent extremism and radicalism, which can tarnish Islam's image as a peaceful religion and rahmatan lil 'alamin (a mercy for all worlds).

To address this resistance, a more strategic approach is needed to introduce religious moderation to conservative lecturers and students. One way is through promoting open dialogue that invites them to understand the concept of religious moderation from Islam's own perspective, emphasizing that the values of moderation have always existed in Islamic teachings. Moderation does not mean weakening religious principles; it rather emphasizes the importance of balance, tolerance, and

justice in religious life. Through discussions and relevant case studies, this ideological resistance can be overcome, thus facilitating the integration of religious moderation in the teaching of Islamic family law and human rights.

#### 5. Time Constraints and Lecturer Workload

Another significant obstacle in the development of teaching materials based on religious moderation is the time constraints and heavy workload of lecturers. Most lecturers at higher education institutions, especially in the Islamic Family Law program, are not only responsible for teaching in the classroom but are also involved in various administrative tasks and other academic activities. These tasks include managing academic administration, student advising, research, scientific publications, as well as involvement in various committees and campus organizations. As a result, the time available to focus on developing in-depth teaching materials is extremely limited. This heavy workload causes many lecturers to feel overwhelmed and unable to devote sufficient time to updating or creating teaching materials that align with the increasingly complex curriculum needs. Especially in the context of integrating religious moderation into the teaching of Islam and human rights, the process of developing teaching materials requires adequate time for research, review, and preparation of relevant content. Without sufficient time allocation, the teaching materials produced tend to be superficial, limited to basic concepts, and incapable of addressing contemporary challenges faced by students.

In addition, time constraints also affect lecturers' ability to keep up with the latest developments in the study of Islam, human rights, and religious moderation. Many lecturers struggle to access the latest references or attend training and seminars that can enrich their understanding of how the concept of religious moderation can be integrated into teaching. This results in delays in developing curricula that respond to the social, cultural, and political dynamics affecting religious life and human rights in society. The heavy workload also impacts the quality of classroom teaching. Lecturers who do not have enough time to prepare well-thought-out teaching materials may tend to use conventional teaching methods that are less interactive and do not provide space for students to discuss or critically analyze issues of religious moderation. This condition ultimately reduces the effectiveness of learning and exposes students to fewer important ideas regarding tolerance, pluralism, and human rights in the context of Islamic law.

To address this issue, strategic steps need to be taken by educational institutions. First, administrative and academic tasks should be organized in such a way that lecturers have more time to focus on the development of teaching materials and learning. The campus administration can also facilitate lecturers by providing specific time slots or incentives for research and material development so that lecturers do not feel burdened by other responsibilities. Secondly, efforts should be made to reduce excessive bureaucracy in lecturers' administrative duties so that they can work more efficiently in handling non-academic tasks. Additionally, educational institutions should strengthen support through the provision of additional resources such as

teaching assistants or support staff who can help manage the administrative workload. With more free time, lecturers can focus on developing teaching materials that align with the demands of religious moderation and human rights, thus making the learning process more optimal and of higher quality.

#### 6. Lack of Interdisciplinary Collaboration

The development of effective teaching materials that integrate the concepts of Islam, Human Rights (HR), and religious moderation requires a comprehensive interdisciplinary approach. However, at IAIN Sultan Amai Gorontalo, collaboration among lecturers from various disciplines is still very limited. This lack of collaboration has become one of the main obstacles to creating holistic and interdisciplinary teaching materials, which are essential for Islam and HR studies based on religious moderation. An interdisciplinary approach allows the integration of various perspectives and expertise to form a more comprehensive understanding of how these concepts can be applied in the curriculum. For example, the integration of Islamic law with human rights principles requires in-depth knowledge from various disciplines such as law, ethics, sociology, and religious studies. This collaboration enables lecturers to develop materials that not only focus on legal aspects but also consider the social, cultural, and ethical dimensions that are relevant to religious moderation.

However, at IAIN Sultan Amai Gorontalo, the lack of collaboration between lecturers from different disciplines has led to segmented and uncoordinated development of teaching materials. Lecturers focusing solely on their specific fields may not have a comprehensive understanding of how concepts from other disciplines can enrich their teaching materials. For instance, Islamic law lecturers may not fully understand the social and ethical implications of human rights, which require perspectives from sociology or religious studies, and vice versa. This results in teaching materials that tend to be limited to a one-dimensional approach and fail to provide a comprehensive insight. The lack of collaboration also impacts innovation in curriculum development. Interdisciplinary collaboration allows for the development of more creative and interactive teaching methods and the enrichment of materials that can encompass diverse viewpoints. Without close cooperation between various disciplines, the potential to create innovative curricula that respond to contemporary challenges becomes limited. Additionally, lecturers may struggle to identify and utilize academic resources needed to develop interdisciplinary teaching materials.

To overcome this limitation, it is important for IAIN Sultan Amai Gorontalo to facilitate and encourage collaboration between lecturers from various disciplines. One step that can be taken is to organize seminars, workshops, or discussion forums involving different fields of expertise. These forums can serve as a platform to exchange ideas and experiences and develop a shared understanding of how religious moderation can be integrated into teaching. Furthermore, the institution can establish curriculum development teams comprising lecturers from diverse disciplinary backgrounds, making the process of developing teaching materials more coordinated and comprehensive. Increasing interdisciplinary collaboration will not only enrich the

teaching materials but also broaden lecturers' perspectives in teaching students. With a more holistic approach, the developed materials will be more relevant and capable of providing a deeper understanding of how religious moderation can be applied in the context of Islam and human rights. This will support efforts to create a generation that is more open, tolerant, and sensitive to humanitarian issues in the context of Islamic law.

#### 7. Lack of Institutional Support

Support from the institution is a crucial factor in developing teaching materials based on religious moderation, but often the support provided is considered inadequate. While there is awareness of the importance of integrating religious moderation into the curriculum, the policies and budgets allocated to support this initiative are still limited. This directly impacts the implementation and effectiveness of programs aimed at developing teaching materials oriented towards religious moderation. Institutional policies that are not fully supportive may include a lack of specific funding for research and curriculum development or a lack of policies that encourage training and workshops for lecturers. Without sufficient funding, the institution may struggle to provide the necessary resources, such as the latest reference books, access to academic journals, or educational technology.

Additionally, without clear policies, curriculum development initiatives based on religious moderation may not receive sufficient priority in the institution's agenda, leading to slow and hindered implementation. The budget constraints also affect the institution's ability to organize the necessary training and workshops for lecturers. Such training is essential to enhance lecturers' understanding of religious moderation and how to integrate it into teaching materials. If the institution does not provide funding for such activities, lecturers may not have the opportunity to update their skills and knowledge, thus stagnating the development of teaching materials. This lack of support ultimately affects the quality of teaching and the relevance of the materials presented to students. Moreover, limited institutional support can also hinder efforts to foster collaboration between departments or faculties. Developing teaching materials based on religious moderation.

Further analysis and exploration of how religious moderation can support human rights values, particularly in the context of Islamic family law related to Islam and human rights, shows that religious moderation can function as a bridge to align religious teachings with human rights principles. Religious moderation emphasizes the balance between the application of religious teachings and the protection of individual rights, including the rights of women, children, and parties involved in marriage and divorce. For example, in the context of women's rights in marriage, religious moderation can support the principles of equality and mutual consent. For instance, in Islamic family law, a woman has the right to receive a dowry and to file for divorce if the marriage does not meet her expectations. Religious moderation emphasizes the importance of safeguarding the dignity and rights of women in marriage, ensuring that

no coercion is involved in the relationship. This aligns with human rights values that uphold individual freedom and consent.

In the context of women's rights in divorce, religious moderation can ensure that women's rights, including alimony and child custody, are respected and upheld in divorce decisions. The principles of justice and equality promoted by religious moderation will help prevent discrimination in the division of inheritance and child custody, ensuring that neither party, especially women and children, is disadvantaged. This is in line with human rights principles that demand the protection of individual well-being. Additionally, in the context of children's rights, religious moderation can support a more inclusive approach to handling child custody issues after divorce. Religious moderation teaches to prioritize the best interests of the child, ensuring their well-being in decisions made by courts or authorities, while still adhering to the religious principles that underpin Islamic family law. By providing these specific examples, we can see how religious moderation can serve as a means to create a more just and humane Islamic family law that not only focuses on religious aspects but also respects universal human rights.

## Conclusion

Based on the research results on the development of teaching materials on Islam and Human Rights (HAM) based on religious moderation in the Islamic Family Law (HKI) program at IAIN Sultan Amai Gorontalo, it can be concluded that the development process follows Sugiyono's development model, which consists of seven steps: identifying potential and issues, collecting data, designing the product, validating the design, revising the design, testing the product, and revising the product. In the initial stage, issues were identified through interviews with lecturers, and data were obtained from previous research. The product design, in the form of a syllabus and teaching materials, was then validated by three experts: material experts, language experts, and media experts, and tested on 20 students. The trial results showed that the majority of students provided positive feedback on the teaching materials, with 50% strongly agreeing and 47% agreeing, resulting in an average score of 3.46, categorized as very good, making the teaching materials suitable for use in the learning process.

B. The factors inhibiting the development of teaching materials on Islam and Human Rights (HAM) based on religious moderation in the Islamic Family Law program at IAIN Sultan Amai Gorontalo include a lack of understanding among lecturers about religious moderation, limited resources and academic references, and the scarcity of specialized training and workshops in this field. Ideological challenges and resistance to the concept of religious moderation, time constraints, and lecturers' workload, as well as the lack of interdisciplinary collaboration, also hinder the development process. Additionally, the institution's insufficient support is an important factor affecting the delayed implementation of the religious moderation-based curriculum. To address these challenges, coordinated efforts are needed, including intensive training, provision of adequate references, and stronger institutional support to create effective and relevant teaching materials..



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