Indonesian Language Learning Curriculum for Foreign Speakers (BIPA) based on moderation at UIN Raden Mas Said Surakarta

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KEYWORD	ABSTRACT
Curriculum Management Religious Moderation BIPA	This research aims to describe the Moderation-Based BIPA Curriculum of UIN Raden Mas Said Surakarta. This research uses qualitative methods and a phenomenological study approach. Data collection in this research is participant observation, observation, interviews and document analysis. The validity of the data in research uses triangulation of methods and data sources. The data analysis technique used in this research is the Cresswel model of phenomenological data analysis. The research results show that the curriculum management that applies to BIPA learning at UIN Raden Mas Said is 1) planning, which includes curriculum objectives, learning, textbooks, facilities and infrastructure, teaching staff, BIPA teaching methods, evaluation design. 2) organization, including study schedules and student data, tools, learning media and infrastructure, learning and its methods. 3) implementation, including learning activities, lesson plans (RPS) documents, textbooks, teaching methods, BIPA institutions related to teacher attitudes and quality, existence of facilities and infrastructure, evaluation, process and assessment. 4) supervision, which includes graduate competency standards, learning process standards, teacher and tutor standards, and learning assessment standards. Meanwhile, the values of religious moderation found are *tawassuth* (moderate), *tawazun* (continuous), *i'tidal* (straight and firm), *tasamuh* (tolerant), *musawah* (equality), *shura* (deliberation), *tathawur wa ibtikar* (dynamic and innovative) and *tadadhdhur* (civilized).

Introduction

The increasing interest of foreign students in Islamic higher education institutions brings positive impacts to Universitas Raden Mas Said Surakarta (Alfaini & Nurilngin, 2022). This aligns with UIN Raden Mas Said Surakarta's vision to become a distinguished and innovative university, contributing to the advancement and civility of Indonesian society by 2034 (Suryaningsih, 2022). The results of the implementation and subsequent actions of university and faculty collaborations are manifested annually through scholarships for foreign students with zero tuition fees (UKT). Collaborative efforts have been established with various countries in Asia, such as Thailand, the Philippines, Yemen, and Vietnam, which further stimulate the interest of foreign students to pursue studies in Indonesia (Mulyawati, 2021).

The BIPA program is conducted as an initial step for foreign students before they start their studies at UIN. Prior to intensive campus learning, foreign students are provided with Indonesian language and local Surakarta culture training to facilitate communication. These efforts aim to boost the confidence of foreign students and help them navigate potential culture shock in their new environment. Furthermore, as part of the student community in universities with Javanese cultural roots such as those in Central Java, East Java, and Yogyakarta, foreign students are also required to learn Javanese as the local language for communication (Saddhono, 2018). Essentially, learning a language helps students develop self-awareness and their cultural understanding (Saddhono & Rohmadi, 2014). The BIPA program is a non-formal education program organized for foreigners who wish to learn and master the Indonesian language skills (Kentaury et al., 2020).

The Indonesian language is gaining more recognition internationally through BIPA. This is evident from the increasing number of countries that adopt Indonesian as one of the languages taught, such as Australia, Japan, the Netherlands, Vietnam, and others (Saddhono, 2015). The BIPA program at UIN Surakarta possesses distinctive characteristics in line with its vision. Religious moderation values are an integral part of Islamic higher education institutions (PTKI). Sutrisno (2019) points out that within religious moderation, there are several values including *tawasuth* (moderation), *I'tidal* (balance), *tasamuh* (tolerance), *qudwah* (role model), *anti-violence*, *muwathanah* (mutual agreement), *musyawarah* (deliberation), *ishlah* (reconciliation), and cultural friendliness. The internalization of religious moderation in learning is essential because the diverse religious beliefs, cultures, and traditions ingrained in individuals are difficult to eradicate. The principle is that the essence of moderation lies in seeking similarities rather than accentuating differences (Akhmadi, 2019). The Ministry of Religious Affairs, as cited in (Chrisantina, 2021) reveals that religious moderation is knowledge aimed at guiding society to think moderately in finding a middle ground.

The internalization of moderation within the BIPA program aims to encourage individuals to embrace their religious identity while fostering an open-minded attitude to prevent disharmony (Fadli, 2022). In Islamic thought, moderation places great importance on fostering tolerance towards differences, accepting with an open mind that diversity will always be present (Zakiyyah, 2022). However, in this context, differences will not lead to fractures in the principles of humanity (Mustafa, 2015). Through the concept of internalizing moderation in the curriculum, it is believed to foster a high level of tolerance in accepting diverse differences and seeking commonalities within the nation's framework, encompassing language, culture, and religion. Kementerian Agama RI (2019) asserts that religious moderation is the middle path in practicing religion, avoiding both excess and extremism in adhering to religious teachings. It emphasizes that religious moderation is a common thread in efforts to uphold peace (Arif, 2020; Junaidi & Ninoersy, 2021).

According to Hasan (2021), there are several principles of moderation, namely: 1) *Tawassuth* (taking the middle path), 2)*Tawazun* (maintaining balance), 3) *I'tidal* (straightforwardness and firmness), 4) *Tasamuh* (tolerance), 5) *Musawah* (equality), 6) *Syura* (consultation), 7) *Ishlah* (reconciliation), 8) *Aulawiyah* (prioritizing priorities), 9) *Tathawur wa ibtikar* (dynamic and innovative), *Tahadhdhur* (civilized behavior).

The learning process in BIPA programs requires structured efforts to achieve optimal outcomes. BIPA literacy encompasses two aspects that need attention, namely the educational aspect and the tentative aspect (Suyitno, 2017). The educational aspect includes various elements such as learning objectives, learning resources, learning styles, instructional media, classroom operations, evaluation, involvement of religious scholars, and mentors. Meanwhile, the tentative aspect involves readiness to mobilize resources to meet the needs of school teachers, facilitating exposure and conversations in real language situations, creating a conducive literacy environment, and providing self-training opportunities (Muliastuti, 2017). Indonesia, known for its dynamic culture and diverse traditions, offers unique opportunities for cross-cultural exchange and learning (Aji et al., 2023). Among many aspects, the Indonesian language stands as the gateway to understanding the heart and soul of the Indonesian nation (Saddhono et al., 2024).

Learning management is everything in its implementation process within a consensus involving educational components (Romlah, 2016). Meanwhile, according to Suparta, as cited in (Tawandorloh et al., 2021) educational components involve several aspects, namely students, lecturers, institutions, budget, curriculum, outcomes or graduates, and environment.

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BIPA curriculum requires a specific plan to provide guidelines on the type, scope, and sequence of materials, as well as the educational process (Sintasari & Fitria, 2021; Azhar, 2020). In general, there is a distinction between centralized class development operating or curriculum development and decentralized class development operations or bottom-up class development) (Widyastono, 2012). The BIPA program at UIN Surakarta has implemented centralized curriculum development, which involves planning and development patterns, administrative implementation, evaluation, and curriculum improvement within a planned and mutually agreed-upon system. Consequently, the curriculum material development process within the education system becomes more comprehensive.

The development of BIPA learning materials is entrusted to the instructors. BIPA instructors are given the freedom to design, implement, and evaluate learning by internalizing moderation within the scope of Islam in line with the learning objectives. Lesson plans are designed by BIPA instructors to facilitate communication in daily life (Adnan et al., 2019). The curriculum management of BIPA based on moderation becomes a selling point for UIN Raden Mas Said. The introduction and inculcation of Islamic cultural values that apply in Indonesian society, especially in Java, are integrated with the values of community traditions. Curriculum formulation is used as an effort to minimize cultural shocks for foreign students in social adaptation with the surrounding community. Thus, BIPA learners will find it easier to learn the language and culture. The aim of this research is to describe the implementation of the BIPA learning curriculum in moderation-based learning at UIN Raden Mas Said Surakarta.

Method

This study employs a qualitative method and adopts a phenomenological study approach. As Creswell (2009) explains, phenomenological studies seek to understand the meaning of experiences and social phenomena within society. The research aims to depict the internalization of religious moderation values implemented in BIPA learning. It follows a phenomenological approach by collecting empirical data in the field. Data collection methods include participant observation, where both the researcher and research assistants directly observe the internalization of religious moderation values in BIPA. Additionally, other data collection techniques encompass observation, interviews, and document analysis, such as the Lesson Plan *(Rencana Pembelajaran Semester)* and BIPA textbooks. Data validity is ensured through triangulation of methods and data sources, as suggested by (Mahsun, 2014). The data analysis technique used in this research is the phenomenological data analysis model by Creswell, which involves 1) managing data, 2) reading and memoing, 3) describing, 4) classifying, 5) interpreting, and 6) representing and visualizing the data.

Results and Discussion

The BIPA Learning Management at UIN Raden Mas Said Surakarta

1. Planning in BIPA Learning Management Implementation

The planning management of BIPA learning includes: 1) Curriculum Learning Objectives; 2) Lesson Planning; 3) Textbook Development Planning; 4) Planning Related to Facilities and Infrastructure; 5) Planning for Teaching Staff or Tutors; 6) BIPA Teaching Method Planning; and 7) Evaluation Design Planning.

a. The Goal of Curriculum

In general, BIPA learning at UIN Raden Mas Said Surakarta aims for proficient and accurate mastery of the Indonesian language among foreign students, as well as providing understanding of Indonesian arts, religion, and culture. The learning approach emphasizes active, innovative, and creative learning methods, fostering harmonious social relationships among foreign students in Indonesian language learning. Since 2015, the program has been implemented based on the Indonesian National Qualifications Framework (KKNI) with reference to the BIPA Curriculum Framework (APPBIPA) and BIPA Teaching Competency Standards (SNPP BIPA) published by the Directorate General of Islamic Education, Ministry of Religious Affairs in 2020 for BIPA education, both domestically and internationally.

b. Planning for Learning Process

Teaching planning is encapsulated within the Semester Lesson Plan or *RPS*. The RPS is formulated and compiled by the BIPA team, comprising BIPA instructors who are faculty members of the Indonesian Language program. The BIPA instructor's RPS is tailored to the BIPA Completeness Standards (SKL BIPA). The curriculum material document is referenced from the BIPA A1 Sahabatku Indonesia book. The content of the prepared RPS includes: 1) competency standards; 2) basic competencies; 3) indicators (targets); 4) teaching methods; 5) evaluation of outcomes; 6) and aspects to be assessed during learning.

c. Planning for Textbook Used

BIPA instructors at UIN Raden Mas Said Surakarta provide teaching materials using the BIPA *Sahabatku Indonesia* textbook by the Ministry of Education and Culture, which is a mandatory teaching resource. Additionally, there are also supplementary materials related to religious moderation within the context of traditional and cultural practices of Central Javanese society. The reasons for selecting teaching materials in BIPA at UIN Raden Mas Said Surakarta are as follows: Firstly, the textbook is a standard foreign language teaching resource used in

Europe, which is aligned with the Language Competency Standards, or CEFR. Secondly, UIN Raden Mas Said Surakarta collaborates with the Language and Book Development Agency, which manages the Language and Diplomatic Strategy Development Center (PPSDK). The development of teaching materials involves selecting various references on religious moderation, particularly within the context of Islamic traditions and cultural practices relevant to BIPA teaching. For example, traditional ceremonies, culinary traditions, and the religious and daily life practices of Javanese society.

d. Planning for Facilities and Infrastructure

The availability of facilities and infrastructure cannot be overlooked in the sustainability of the BIPA program because they are crucial in the learning process. The learning environment of the BIPA program implementation requires complete classroom settings and versatile learning media. From the outset, program managers have been planning infrastructure to ensure the sustainability of the BIPA program. Infrastructure projects must meet standards. Without institutional standardization and educational facilities, BIPA learning can become dull, and instructors may lack innovation. The design of the infrastructure for BIPA at UIN Raden Mas Said Surakarta is carried out by BIPA managers, teachers, and in collaboration with the P2B who realize it. The availability of this infrastructure is tailored to the existing BIPA participants. The completeness of digital and non-digital teaching media, modern and traditional, as well as complete instructional aids and cultural resources, facilitate BIPA practices.

e. Planning for Teacher and Instructor

In the BIPA program at UIN Raden Mas Said Surakarta, there are 11 instructors, each with different scholarly qualifications originating from the Indonesian Language Education Department *(Tadris Bahasa Indonesia)*, Faculty of Culture and Language (FAB) UIN Raden Mas Said Surakarta. This is stipulated in the Decision of the Rector of the State Islamic Institute of Surakarta Number 086 Year 2020, consisting of: 1) Dr. Siti Isnaniah, M.Pd as the chairperson; 2) Elita Ulfiana, S.S, M.A as the vice-chairperson; 3) Dr. Elen Inderasari, M.Pd as the secretary; 4) Dian Uswatun Hasanah, M.Pd as a teaching staff; 5) Endang Rahmawati, M.Pd as a teaching staff; 6) Andi Wicaksono, M.Pd as a teaching staff; 7) Ferdi Arifin, M.A as a teaching staff; 8) Sri Lestari, M.Pd as a teaching staff; 9) Mokh. Yahya, M.Pd as a teaching staff; 10) Ika Martanti Mulyawati, M.Pd as a teaching staff; and 11) Sigit Arif Bowo, M.Pd as a teaching staff.

f. Planning for BIPA Teaching Method

The methods used by teachers often require students to be active. The main methods are discussion, lectures, projects, and practice. These methods are used to create a first impression of what is being learned. In addition to conventional methods, discussions, chats,

question and answer sessions provide comfort for foreign students to learn Indonesian effectively. The development of methods is entirely left to teaching in the lesson plan.

g. Planning for Evaluation

BIPA instructors are required to evaluate the learning achievements of their students. Various tests and non-tests are conducted for the purpose of learning evaluation. The design of BIPA evaluation is fully entrusted to the instructors or tutors, which they document in the RPS as their reference. Evaluation is conducted after the completion of the learning process to provide feedback and determine the appropriate follow-up actions for subsequent learning.

2. Organizing in BIPA Learning Management

Organizing in BIPA learning management related to the management of learning implementation includes: 1) Organizing Learning Schedules and Student Data; 2) Organizing Tools, Learning Media, and Facilities and Infrastructure; and 3) Organizing the Learning Process and its Methods.

a. Organizing Learning Schedules and Student Data

Organizing the BIPA learning schedule involves both online and offline components. Online sessions occur when students have not yet arrived in Indonesia, spanning approximately 2 months of virtual learning. Subsequently, upon their arrival in Indonesia, in-person classes commence. These two modalities are conducted three times a week (on Monday, Wednesday, and Friday), assuming that BIPA program participants are already in Surakarta before regular classes begin. However, a drawback of this scheduling approach is its proximity to the regular class schedule, leading to inefficiencies as the regular class schedule approaches. This somewhat disrupts the meticulously planned initial arrangements made by the BIPA administrators.

b. Organizing tools, learning media, and infrastructures

So far, the rectorate has provided a classroom located on the second floor of the Language Center building, furnished with desks and chairs for participants and instructors, as well as a whiteboard. However, additional facilities such as bookshelves, shoe racks, water dispensers, reading materials, etc., are facilitated by the BIPA management themselves for use by BIPA participants. Sometimes, graduates also contribute reading books to fill the existing bookshelves.

c. Organizing learning process and methods

In this organizational framework, there is a focus on four language skills (listening, reading, speaking, and writing) as well as two insight skills, namely cultural insight and Islamic insight. The methods utilized can be delivered both within the classroom setting and beyond

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it. External delivery methods of instruction may incorporate Indonesian cultural and Islamic insights together. For instance, learning experiences in locations like the Batik Village and the Keraton offer BIPA learners the chance to engage with both cultural and Islamic insights simultaneously.

3. Actuating in the BIPA Learning Management

Before the researcher presents the description of research data from UIN Raden Mas Said Surakarta related to the actuating function in the implementation management of BIPA learning, let the researcher first explain the actuating function in implementation management.

a. Actuating in learning activities

The implementation or actuating of BIPA learning management at UIN Raden Mas Said Surakarta begins with a matriculation lecture. The reasons for the delayed implementation of the matriculation program include factors related to the students, such as: 1) economic issues, as the foreign students often come from lower to middle-income backgrounds; 2) visa issues, which are typically finalized close to the commencement of classes; 3) concerns about living costs if they were to arrive significantly earlier in Surakarta before the start of regular classes solely for the matriculation materials.

The reasons behind the delayed implementation of the matriculation program, according to the BIPA program managers, include: 1) a lack of strict adherence to the matriculation program's schedule, which should be enforced for BIPA program participants; 2) insufficient management of information regarding the matriculation program by the BIPA program managers, resulting in many BIPA participants being unaware of its availability. The BIPA program managers at UIN Raden Mas Said Surakarta strive to provide language guidance for foreign students who have been admitted and are undergoing education at UIN Raden Mas Said Surakarta.

b. Actuating to Lesson Plan Document (RPS)

The actuating of the BIPA learning management or actuating in the execution of RPS documents at UIN Raden Mas Said Surakarta is a form of obligation and responsibility for every BIPA program instructor or tutor who has previously planned it. To ensure the smooth execution of the RPS, instructors engage in contracts with students, and they also create final exam questions for level advancement as a means to assess the outcomes or implementation of the RPS.

c. Actuating to Textbook Used

The use of textbooks as the main reference has been utilizing "Sahabatku Indonesia," published by the Ministry of Education & Culture, as the main guide. BIPA instructors are required to improvise when using the "Sahabatku Indonesia" book, in order to deliver richer

and more flexible content to BIPA participants. Additionally, there are companion books created by some instructors or sourced from other books. For instance, Dian Uswatun Hasanah, M.Pd, authored the "Membaca" book in 2020, and Elita Ulfiana, MA, authored the "Berbicara" book in 2022. This is in line with the findings from interviews with the vice-chair of BIPA, who expressed the following opinion.

> "Buku ajar selama ini masih menggunakan Sahabatku Indonesia terbitan Departemen Pendidikan dan Kebudayaan sebagai buku ajar wajib. Disamping itu ada buku ajar pendamping, di gunakan oleh pengajar sesuai dengan keinginannya pengajar. Ada buku ajar pendamping yang sudah dibuat oleh pengajar, seperti Buku Membaca karya ibu Dian Uswatun Hasanah, M.Pd dan Buku Berbicara dibuat oleh saya sendiri". (E/14/10/2022/11)

In the learning materials, there should be elements of language proficiency, cultural insights, and Islamic insights. Language proficiency learning materials emphasize listening, reading, writing, and speaking skills. Cultural insights learning materials emphasize local wisdom, while Islamic insights focus on moral conduct and forms of Islamic celebrations (such as *Sekaten, Mudik Lebaran, Isra' Mi'raj,* and others).

d. Actuating to Teaching Method

In terms of teaching methods, BIPA instructors or tutors at UIN Raden Mas Said Surakarta have outlined them in the RPS and have implemented them during the teaching process. They have the flexibility to choose from various teaching models, such as group discussions, simulations, case studies, collaborative learning, cooperative learning, project-based learning, problem-based learning, or other effective methods tailored to meet the learning outcomes at each level. An excerpt from the RPS section on teaching methods, prepared by Elita Ulfiana, S.S, M.A, one of the BIPA instructors at UIN Raden Mas Said Surakarta, is included in the appendix of this research.

e. Actuating of BIPA Institutions Related to Teacher Attitudes and Teacher Quality

The management of BIPA at UIN Raden Mas Said Surakarta also strives to provide coaching and skills development to BIPA instructors to enhance their teaching skills. One example of such activities is the BIPA teaching strategy abroad. This activity was held on July 19, 2022, with the following objectives: (1) to enhance the knowledge of BIPA instructors, (2) to improve the skills of instructors in developing BIPA teaching strategies abroad, and (3) to increase the appeal for students, tutors, lecturers, and instructors in teaching BIPA abroad.

f. Actuating of Infrastructures

The management of the BIPA program at UIN Raden Mas Said Surakarta regards facilities and infrastructure as essential supporting tools for the implementation of BIPA

learning management. Because without adequate facilities and infrastructure, the entire planned program cannot be executed properly. In this regard, the BIPA management at UIN Raden Mas Said Surakarta has provided a single complete classroom for BIPA activities from P2B, as the number of foreign students participating in BIPA is not significant, and most of them come from Thailand.

g. Actuating of Evaluation, Process, and Assessment

The implementation of the BIPA research program at UIN Raden Mas Said Surakarta can be successful, in accordance with the Decree of the Chairman of the General Directorate of Islamic Education No. 6244 of 2019. The national BIPA training program, which includes graduate qualification standards, curriculum standards, teacher and instructor standards, as well as educational research standards at UIN Raden Mas Said Surakarta, can be successfully executed.

4. Controlling in the Management of BIPA Learning Implementation

Before the researcher presents the description of the research data from UIN Raden Mas Said Surakarta regarding the function of controlling management in the management of BIPA learning implementation.

a. Controlling of Graduate Competency Standards

There are seven levels of competency standards for BIPA students, which include the four language skills: listening, speaking, reading, and writing, all of which should function effectively. The minimum process standards are sufficient at level three. For students who have graduated at each level, they will receive a graduation certificate. Furthermore, for students who have reached semester VI in the Indonesian Language program, they can become BIPA tutors.

b. Controlling in Learning Process Standard

In controlling the standard learning process for speakers of Indonesian as a second language (BIPA), efforts are made to enhance the four language competencies: listening, speaking, reading, and writing, which are present in every language skills class. Additionally, supervision also extends to Islamic and cultural awareness. These classes are divided into three levels: basic, intermediate, and advanced. Moreover, in the learning activities stage, language skills can be divided into six levels: 1) basic level A1; 2) basic level A2; 3) intermediate level B1; 4) intermediate level B2; 5) advanced level C1; 6) advanced level C2.

c. Controlling to Teacher and Instructors Standard

The management of the BIPA program at UIN Raden Mas Said Surakarta always involves monitoring, supervision, and evaluation of the quality assessment of instructors and

tutors, with the expectation that the university can consistently provide BIPA instructors or tutors who meet established standards. Training sessions are also regularly conducted to enhance the quality of BIPA instructors, both those within the campus and those abroad. Additionally, academic qualifications for instructors require a minimum UKBI certificate with at least Intermediate level proficiency. The total number of instructors is 11, all of whom are from the internal campus within the Indonesian Language Education program. The appointment of BIPA program instructors at UIN Raden Mas Said Surakarta is outlined in the Decision of the Rector of the State Islamic Institute of Surakarta Number 086 of 2020.

d. Controlling to Learning Assessment Standard

At UIN Raden Said Surakarta, monitoring of assessment standards is conducted as an evaluation of students' ability to grasp a subject matter. BIPA UIN Raden Mas Surakarta has indicated that they have devised a testing plan, scheduled at the end of each interval. These tests enable the assessment of foreign students' proficiency levels throughout the semester. Various tests are aggregated to obtain a result, which is used to determine progress to the next level. Final assessment components include attendance and assignments, both of which must be fulfilled. Students must have a minimum attendance of 75% (attending at least 13 out of 16 sessions). Additionally, all assignments must be submitted without exception. Upon successful completion, students receive a certificate or diploma for each level achieved.

Internalization of Religious Moderation Values in BIPA Classes at UIN Raden Mas Said Surakarta

Based on the observation results in BIPA learning, forms of internalization of religious moderation can be seen through sampling learning in the listening class of BIPA UIN Raden Mas Said Surakarta. The internalization of religious moderation values is as follows.

1. *Tawassuth* (Moderate)

Tawassuth is an attitude that lies between two attitudes, namely fundamentalism and liberalism. In BIPA learning, the learning material includes etiquette related to eating and drinking in Indonesian Muslim society. The value of tawassuth is also applied when learning about dressing etiquette, which includes discussions about differences in appearance, such as how to wear headscarves, types of headscarves, traditional caps, long tunics, or shirts. In this material, students are taught about mutual respect. There are similarities and differences between foreign cultures and Indonesian culture, for example, Thailand and the Philippines.

2. *Tawazun* (balance)

Tawazun, or balance, means giving something its due without diminishing or exaggerating

it. The attitude of balance or continuity in shaping character traits, BIPA learners must possess politeness and honesty. These values are taught through various Indonesian folk tales that carry messages of honesty, politeness, mutual cooperation, and values deeply rooted in Indonesian society. Instructors provide balanced material between Indonesian culture related to Islamic teachings. A culture can be practiced if it does not contradict Islamic teachings. Moreover, Javanese culture, which is still ingrained in society, also has connections with Islam.

3. *I'tidal* (straight and firm)

I'tidal carries the meaning of being upright and firm, which entails fulfilling rights and obligations proportionally, placing something in its proper place. The attitude of i'tidal is demonstrated by providing material that discusses God, religion, holy scriptures, prophets, and also worship related to Islamic teachings. In BIPA classes on Indonesian insight, BIPA instructors demonstrate that the tradition of Islamic values of acknowledging the Oneness of God and gratitude to the Creator can be presented through worship practices and reading the Quran before BIPA learning activities. This design is outlined in the lesson plan.

4. *Tasamuh* (Tolerant)

Tasamuh means tolerating or accepting matters lightly, or in terminology, it means accepting differences with an open heart. The value of tolerance is evident when instructors give BIPA learners the freedom to choose various traditional Solo foods, and further, provide space for BIPA students to express their opinions freely. The value of tolerance in BIPA learners taught by instructors in the Islamic insight class is that every BIPA student is taught to respect various differences, whether in culinary aspects or others encountered in Indonesia. Such as the numerous Islamic traditions in Indonesia that are not found in the home country of BIPA learners, such as *shalawatan, hadroh rebana, pengajian,* etc.

5. *Musawah* (equality)

Musawah, or equality in Islam, means not discriminating against humans, as fundamentally all humans have equal status regardless of religion, ethnicity, race, culture, and tradition. There are several similarities regarding the cultural practice of shaking hands among BIPA learners. The culture of shaking hands is also found in Thailand and the Philippines. Shaking hands is intended for greeting, introduction, expressing gratitude, showing closeness, agreement, and forgiveness. Although shaking hands is not commonly used in the home country of BIPA learners, the culture of shaking hands has been adopted by BIPA learners as a form of greeting. BIPA learners feel happy when shaking hands with both friends and instructors.

6. *Syura* (forum discussion)

In terms of religious moderation, "syura" signifies a solution-seeking approach through consultation to find a middle ground. The emphasis on the value of "syura" in learning is

evident when discussions take place during task completion, where various ideas can be gleaned from watching films about traditional wedding customs in Indonesia. The value of moderation in BIPA learning involves discussing how wedding customs in Thailand or the Philippines are conducted while avoiding disputes. This enables BIPA learners to acquire new languages and learn about cross-cultural experiences between Indonesia, the Philippines, and Thailand. Teachers raise cultural-related issues, prompting BIPA learners to share their cultural experiences while in Indonesia.

7. *Tathawur wa ibtikar* (dynamic and inovative)

BIPA listening class instructors have implemented the values of religious moderation, particularly the value of "tathawur wa ibtikar" or dynamism, creativity, and innovation, through the implementation of learning activities where instructors use audiovisual quiz applications to support listening skills-related learning. The value of "tathawur wa ibtikar" found in BIPA learning is when instructors realize that some BIPA learners have never tried traditional herbal drinks (jamu) being studied. Subsequently, the instructor will provide the drink for the BIPA learners to understand its benefits and functions in society, as well as to try drinking it.

8. *Tadadhdhur* (good manners)

BIPA instructors instill the value of religious moderation, specifically *"tadadhdhur,"* in BIPA learning, whereby instructors exemplify etiquette values through behavior, such as demonstrating good manners when speaking and presenting oneself well. Instructor EU provides examples of good manners. The etiquette values taught in the listening class include demonstrating how to bow when walking in front of elders, how to greet people, and how to communicate with lecturers both orally and in writing using polite and courteous language.

The Indonesian Language curriculum for foreign students (BIPA) based on religious moderation in Islamic higher education institutions is appropriately implemented because it underscores that students enrolled at UIN under the Ministry of Religion possess specialized Islamic competencies concerning religious values, which they must master and apply in society and daily learning.

Conclusion

The outcome of the data description and analysis presentation on BIPA (Indonesian Language for Foreign Speakers) learning management at UIN Raden Mas Said includes planning, one aspect of the process that planners must undertake to achieve goals (Romlah, 2016). This includes curriculum objectives, lesson planning, textbook creation planning,

facilities planning, teacher or tutor planning, teaching method planning, and evaluation design planning (Tawandorloh et al., 2021). All of these must be meticulously planned and organized according to needs. Considering the previous discussion, it is clear that UIN Raden Mas Said Surakarta has undertaken management planning. The existence of curriculum planning, lesson plan (RPS), applicable curriculum, teaching methods, instructors, and assessment standards confirms this.

The organization of learning management involves organizing the learning schedule and student data, organizing tools, learning media, facilities, and infrastructure, as well as organizing learning and its methods. In terms of organizing the implementation of BIPA learning, there is alignment, including competency standards, learning process standards, teacher standards, and assessment standards (Lubis, 2020). The actuating of learning includes: the implementation of learning activities, the implementation of RPS documents, the implementation of textbooks, the implementation of teaching methods, the implementation of BIPA institution related to teacher attitudes, teacher quality, the existence of facilities and infrastructure, evaluation implementation, processes, and assessment (Istanti & Nugroho, 2018). The aspect of controlling must be carried out and actualized by BIPA managers with the expectation that the planning outlined in the RPS will lead to the achievement of goals (Romlah, 2016). As for the part related to supervision (controlling) in the implementation of learning, it includes supervision of competency standards for graduates, supervision of learning process standards, supervision of teacher and tutor standards, and supervision of learning assessment standards.

The values of religious moderation found include *"tawasuth,"* which is an attitude that lies in the middle between two attitudes, namely fundamentalism and liberalism. *"Tawazun"* or continuity. *"I'tidal"* means straight and firm. *"Tasamuh"* means tolerance. *"Musawah"* or equality in Islam. *"Tadadhdhur"* means having good manners when speaking and behaving well Hasan (2021). Each teacher has their own way of internalizing the values of moderation in their teaching.

Declarations

Additional information There is no additional information for this articles.

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