

Strengthening Religious Moderation As Effort To Prevent Extremism In Education Institution

Suwendi ¹Imron Muttaqin² , Nanik Shobikah³ ,
Muhammad Faisal⁴

¹ Syarif Hidayatullah State Islamic University Jakarta,
Indonesia, suwendi@uinjkt.ac.id

²Pontianak State Institut Agama Islam Negeri Pontianak
imronmuttaqin@iainptk.ac.id

³Institut Agama Islam Negeri Pontianak nanikshobikah@iainptk.ac.id

⁴Sekolah Tinggi Agama Islam Ma'rif (STAIMA) Sintang
mohammadfaisalgalih@gmail.com

Abstract

This study aims to describe the strengthening of religious moderation to prevent radicalism in educational institutions/units. This research uses literature studies and data collected using notes and documents related to the research focus from journals and books and then analyzed using the content analysis technique. The findings reveal that strengthening religious moderation in education institutions/units can be conducted by; 1) respecting plurality to avoid conflict, 2). Internalize the essence of religious teachings based on the principles of justice, balance, and harmony, 3). They were uniting religious spirit and national commitment in academic units and learning. Conceptually, this research contributes to the strategy and mapping framework for strengthening religious moderation in education. Further researchers can focus on the technical implementation of religious moderation in education, such as planning, program design, implementation, and evaluation.

Keywords: Extremism, Religious moderation, Islamic education.

Intoduction

Research problem

Education is an effective instrument to disseminate understanding and productive character, including fostering national and state awareness. In almost all parts of the world, education is not only limited to transforming science and skills but also producing graduates with good national insight. The ideologization of the nation is transmitted from one generation to the next through the academic unit, so there is no need for an academic unit that teaches values counterproductive to its national ideology.

The radical ideology that has been rife in Indonesia began to be realized by the population of this country. Therefore, many layers of society began to suppress this ideology. Among them are Islamic boarding schools ([Islamiyah, 2022](#); [Rusmiati et al., 2022](#)), religious moderation implemented in villages ([Irnawati et al., 2022](#)), and many other fields. Education is a strategic place both to counteract and nourish this understanding. Therefore, it needs special strengthening for teachers, lecturers, students, students, and other educational elements.

Several previous studies revealed strategies to strengthen religious moderation, including using social media such as YouTube ([Aini et al., 2022](#)), Ahlussunnah Wal Jama'ah content in madrasah/schools ([Akbar et al., 2022](#)), moderation driving training ([Akhmadi & Tohari, 2022](#)), using Instagram for counter-narratives ([Albana, 2022](#)), carrying out cultural revitalization ([Arisona, 2022](#)), melakukan revitalisasi budaya ([Candra, 2022](#)), actualization of the Islamic values of the archipelago ([Fakhurokman et al., 2022](#)), using pesantren social networks ([Hannan, 2022](#)) and many other efforts to strengthen religious moderation. Educational institutions/units can insert moderation values into the curriculum and integrate moderation values in PPL/KKL activities and the like ([Sutarto, 2022](#)).

In the past decade, several research results show that there are such high challenges for the world of education. Attitudes and views conducive to national ideology in education units show the iceberg phenomenon, which is getting more important day by day. Data obtained from the results of the Wahid Institute's research entitled "How is the Potential for Radicalism Among Islamic Spiritual Organization (Rohis) Activists in Public Schools" (2016) with 1,423 respondents consisting of Rohis activists presented that in the aspect of views and attitudes towards issues in criminal (jinayah) and political Islam (siyasah), it was found that 33% of respondents interpreted jihad as fighting and taking up arms against infidels; 78% supported the idea of a caliphate, 17% supported apostates being killed, 62% agreed that adulterers were punishable by stoning to death, and 58% supported the law of cutting off hands for thieves, and 1% strongly agreed, and

3% agreed that saluting the flag was haram. This finding shows how some school students, especially Rohis administrators, face dire national and religious problems. Research conducted by PPIM (Center for Islamic and Community Studies) UIN Syarif Hidayatullah Jakarta with the title "Religious Religion of School/Madrasah Teachers in Indonesia" (2018) states that teachers' intolerant opinions towards followers of different religions and beliefs are as follows. When viewing the teacher tolerance opinion score from both implicit measuring instruments (IAT) and explicit measuring instruments (questionnaires), the results showed that by using IAT, 63.07% of teachers had intolerant opinions of followers of other religions. Meanwhile, using questionnaires, 56.90% of teachers have intolerant opinions towards followers of other religions. When looking at the radical opinion scores of teachers, both from the IAT and questionnaires, the results showed that by using the IAT, 14.28% of teachers had a very radical and radical opinion. While using questionnaires, teachers have a radical and radical opinion of 46.09% (Nasuhi, 2018).

In October of the same year, PPIM UIN Jakarta also released a survey of 2,237 Islamic Education teachers. From the survey, data were obtained at least 37.77% intolerant and 41.26% radical. Regarding the views of Islamic religious education teachers on religious and social relations, there are 56% of teachers disapprove of non-Muslims establishing schools, 21% disapprove of non-Muslim neighbors, 33% encourage people to fight for the establishment of an Islamic state, and more ironically, 29% say they agree to wage jihad in Syria, Palestine and other Islamic countries (Jakarta, 2017).

Some of these research facts show that there are separate problems, especially those related to the perspective of education unit stakeholders on religious and national issues. Religion and nationality are understood as biased and unproductive constructs. Likewise, the facts of Indonesian plurality have not been fully well realized. In relation to a number of studies above, especially on the phenomenon of religion, there are at least three problems that are also the main challenges faced today by the world of education and society as a whole. First, the development of excessive (extreme) religious views, attitudes, and practices. This perspective has biased the essential essence of religious teachings that uphold the dignity of humanity. Second, the proliferation of subjective truth claims and volitional imposition of a religious interpretation. People tend to still not be able to manage the diversity of religious interpretations well. When the interpretation is claimed to be a single truth, it is easy to blame other interpretations and potentially trigger conflict. Moreover, if the claim

of the truth of religious interpretation intersects with economic and political interests, of course, the potential for conflict is sharper and more destructive. Third, the development of a religious spirit that is not in harmony with national love within the framework of the Unitary State of the Republic of Indonesia ([Indonesia, 2020](#)). Included in this context is a religious spirit that is not aware of the facts of Indonesian plurality, both from aspects of ethnicity, culture, regional languages, religions and beliefs, race and intergroup.

The three religious challenges above are actually correlated with national commitment. Religious problems affect the national order. If the religious problem is left unchecked, horizontal conflicts between citizens will easily occur, which in turn destroys the unity and unity of the nation. For this reason, a common formula and concept are needed as a glue between religious spirit and national commitment, namely religious moderation. Religious moderation aims to harmonize religious and state relations well. Religious moderation offers ways and formulas for managing the diversity and plurality of Indonesia so that it becomes a means to realize the benefits of religious and national life that is tolerant, humanist, and peaceful for the progress of the nation ([Indonesia, 2020](#)).

Relatively, strengthening religious moderation has a strong legal basis. Article 29 of the 1945 Constitution affirms the state's obligation to guarantee the freedom of each citizen to profess his own religion and worship according to his religion and belief. Likewise, Law Number 39 of 1999 concerning Human Rights affirms the protection of religious freedom. Presidential Regulation Number 83 of 2015 concerning the Ministry of Religious Affairs indicates the presence of state instruments to implement its obligations in protecting and facilitating religious freedom. Since religious freedom is part of the context of human rights, this task is also a shared responsibility, including other Ministries/Institutions. The big family of the Ministry of Religious Affairs of the Republic of Indonesia has determined Religious Moderation be a commitment to become a paradigm and, at the same time, a joint movement in building the nation. Religious moderation is like "oxygen" to breathe in living a religious and national life. Every religious community and Indonesian citizen needs oxygen to breathe in order to live their daily lives with peace, intimacy, and peace to build the nation. Therefore, religious moderation has been placed as social capital, which is a prerequisite in building the nation. Without religious moderation, nation-building will certainly not be able to run well.

Research Methods

This research uses an interpretive paradigm with a qualitative approach. The type of data is primary data from journal and books as main sources. Content analysis is a research method used to analyze the content of documents, text, social media, or other communication materials. The content analysis aims to identify, categorize, and interpret patterns or themes present in the material being analyzed. Content analysis can be used in various fields, including social sciences, communication, psychology, marketing, and journalism. This method allows researchers or analysts to dig up relevant information, identify trends, or better understand religious moderation and How to strengthen religious moderation in Islamic education institutions/units in Indonesia.

Literature review

Religious moderation

Etymologically, moderate is an adjective derived from the word moderation, which means not excessive or moderate. The term moderation comes from the Latin *moderatio*, which means moderation (not excessive or lacking) and balance. In the Dictionary of Indonesian, moderation is defined as reducing violence or avoiding extremes. When the term moderation is coupled with religion to religious moderation, it refers to the attitude of reducing violence or avoiding extremism in religious views, attitudes, and practices. The Arabic equivalent of moderation is *wash* or *wasathiyah*, which means middle, tidal (fair), and *tawazun* (balanced). The opposite of moderation is *tatharruf*, which in English means extreme, radical, and excessive, or it can be in an exaggerated sense. In Arabic, two words mean the same as extreme: *al-ghuluww* and *tasyaddud*. In the context of religion, the notion of "excessive" can indicate to extreme people, that is, beyond the limits and provisions of religious law ([Affairs, 2019](#)).

This etymologically defined definition directs that non-extremism is a critical word in understanding religious moderation. Because extremism in its various forms is believed to be contrary to the essence of religious teachings and damages the order of everyday life, both in the context of religion and nation. There are at least 3 (three) indicators of extremity in religion. First, it injures the noble value of humanity. In every religion, it is believed that maintaining and protecting the dignity of humanity is one of the essences of religious teachings. Second, it is contrary to mutual agreement in social and state life. In Indonesia, Pancasila and the 1945 Constitution are the primary references for national agreements whose values are taken

and in line with the noble values of religion—third, violating legal provisions that guide society and state in order to realize social order and mutual benefit ([Indonesia, 2020](#)).

Thus, the terminological definition of religious moderation, as stated by the Ministry of Religious Affairs, is "The way of viewing, attitudes, and practices of religion in common life, by manifesting the essence of religious teachings, which protect human dignity and build public benefit, based on the principles of fairness, balance, and obeying the constitution as a national agreement." The term religious moderation, not religious moderation, confirms that what is moderated is not a religion because religion itself is already moderate. What is moderated is our understanding and practice of religion to create tolerance and harmony in daily life, both at the local, national, regional, and global levels.

Religion must be moderated in social life and public space, in the interaction between one community and another, and in the interaction between humans. Because in the context of this public space, religious moderation is crucial to create harmony and peace to realize our common benefit within the framework of the Unitary State of the Republic of Indonesia.

Religious moderation is implemented by manifesting the essence of religious teachings, namely always protecting human dignity and building public benefit. Religious moderation must be able to make people aware that the essence of religion is to humanize humans because God sent down religion for the benefit of man. The need for religion is man, not God. Therefore, we should make religion an inspiration or foothold in solving human problems, not vice versa; namely, religion becomes a source of problems for humans. Therefore, religious messages must be understood by the "languages" of humanity and impact human problems.

Religious moderation have are at least 4 (four) critical indicators of religious moderation, in addition to the possibility of other indicators—first, national commitment. Religious people's high and low acceptance of the nation's principles, as stated in Pancasila, the 1945 Constitution, and its derivative regulations, strongly indicate religious moderation. Likewise, love for the homeland for religious people is an essential part of this religious moderation. Second, tolerance, characterized by respecting differences, giving space to others to believe, and being willing to express their beliefs and opinions with mutual respect and cooperation, is an essential indicator of religious moderation. In addition, treating others equally by upholding their human rights, which does not discriminate against treatment, including in the name of sex, is also an essential part of

religious moderation. Third, nonviolence by rejecting the actions of a person or specific group who uses physical and verbal violence to make the desired change. Fourth, acceptance and friendliness to local traditions and culture in religious behavior as long as it does not contradict the central religious teachings.

One of the ways religious moderation is placed as a cultural strategy in caring for Indonesia. As a plural nation, the founding fathers have succeeded in bequeathing a form of agreement in nation and state, namely Pancasila in the Unitary State of the Republic of Indonesia, which has been able to successfully unite all religious, ethnic, linguistic, and cultural groups. Indonesia is agreed not to be a religious state but also not to separate religion from the daily lives of its citizens. Religious values are maintained, combined with the values of local wisdom and customs, the state institutes some religious laws and religious and cultural rituals are intertwined with harmony and peace([Affairs, 2019](#)).

Strengthening religious moderation must be placed as a commitment that is realized concretely and collectively. Its success cannot stand alone and depends mainly on the comprehensive mutual relations of all parties, especially from the components of the religious and national order. Each factor interacts with and influences each other to form a complete ecosystem. Therefore, synergy is needed and positively contributes to strengthening religious moderation.

In the religious moderation roadmap issued by the Ministry of Religious Affairs, there are at least 6 (six) essential factors from the religious moderation ecosystem—first, society, including individuals, families, children, youth, and women. The community's religious perspectives, attitudes, and practices greatly determine the form of religious moderation. Second, education, by instilling religious values through teaching materials, teaching and learning processes, and managing education at all types, paths, and levels of education. Third, religion, primarily through religious leaders and leaders, faith-based organizations, management of houses of worship, religious and religious education, religious broadcasting, and addressing the practice of making religion a commodity. Fourth, the media thus becomes an instrument in strengthening religious moderation, primarily related to the commodification of religious cases, distortion of information, disruption of religious authorities, and freedom of opinion. Fifth, politics with the practice of power and nationality politics to strengthen religious moderation so that no politicization of religion undermines the nobility of religion itself. Sixth, the state with all its infrastructure, including state ideology, constitutional paradigm,

policies and service programs, and regulations that were born ([Indonesia, 2020](#)).

Results and Discussion

Religious Moderation through Education

As an important part of the religious moderation ecosystem, education is the most effective instrument in instilling the values of religious moderation. Education has a strategic role in breaking the chain of extremism in religion. More than that, educational instruments are believed to have an excellent opportunity to introduce this face of religious moderation, including to the world stage in a more structured and systemic manner. In addition, religious moderation is an effort to live and internalize religious values into something necessary for anyone who wants to realize a meaningful, peaceful, and dignified life. To be able to realize this, the first effort to live and internalize religious values is carried out by organizing education.

As a place of education, education units can be a vehicle for teaching religious beliefs oriented to humanizing humans, peace education, and human rights education to minimize violence, including religion-based extremism. In this regard, Macaluso stated that Schools could be seen as social laboratories in which to develop critical thinking and even encourage positive conflict among students, who should be allowed to express their views and opinions, even when these go against those of the majority ([Macaluso, 2016](#)).

In the context of religious moderation through education, the primary step put forward is the need for knowledge with full awareness of the characteristics or peculiarities of Indonesia. Save the author; there are at least 2 (two) key characters that are unique to Indonesia, namely plurality (diversity) and religiosity (religiousness). In the plurality aspect, education units must introduce and provide factual knowledge that Indonesia is a country given grace by God Almighty with various diversity in terms of ethnicity, culture, regional languages, religions and beliefs, race, and intergroup. Referring to several sources of information, Indonesia has around 1,340 ethnic groups, 742 regional languages, 7,341 cultural works, 6 religions, 187 groups of believers, 17,504 islands, races and groups that are so diverse. Such incredible diversity is a distinctive feature of Indonesia, distinguishing it from other countries. For example, linguistic, cultural, and religious diversity is more complicated and extensive in certain countries than in Indonesia. It only has a relatively more homogeneous language, culture, and religious character and tends to be more straightforward.

Indonesia is distinctive in this diversity, which certainly deserves to be grateful for and managed properly.

Indonesia's second characteristic is its religiosity, which is so thick, especially at the level of society. The religion of the community is so strong that it is not only imprinted in the heart but implemented in the space of daily social and cultural movements. The internalization of religious values and rituals that later became cultural practices in society was so evident. In Islam, for example, the tradition of PHBI (commemoration of Islamic holidays) is carried out almost every time in every region and region. Likewise, religious traditions are well manipulated in other religions, such as Christianity, Protestantism, Hinduism, Buddhism, and Khinghucu. As a result, Indonesian society is a religious community whose daily life cannot be separated from the religious values it adheres to.

The integration of religious values in these cultures contains specific messages. In addition to assessing the magnitude of religious and cultural usefulness for owners and actors of traditions in Indonesia, even for the wider community, it is also a symbol of intensive and collective human communication and respect for God, who is considered to have extraordinary power and can ensure the continuity and harmony of community life ([Setiawan, 2009](#)). Therefore, this religious tradition that develops in Indonesia needs to be seen as a form of past pedagogical system that continues to be inherited to subsequent generations, which in turn can strengthen the social nodes of the society that houses it. This is what happens in Indonesia, which is also its uniqueness.

Religious moderation can also be strengthened with sirah nabawiyah ([Abdul Qadir, 2022](#)), where learning is integrated with the life history of the Prophet Muhammad SAW. The history of the Prophet is excellent to be used as learning material, how tolerance, moderation, and the attitude of the Prophet in dealing with people other than Islam. This learning is needed to straighten out understanding so that it is not easy to disbelieve others, starting from the terminology that needs to be straightened out as explained by Abi in the results of his research ([Abi, 2022](#)).

This plurality (diversity) and religiosity (religiousness) have taken root in the archipelago. Indonesia's high social diversity, natural resources, and religious life are united in a national view and ideology based on Pancasila. As a nation, Indonesia recognizes this diversity by providing protection and appreciation for differences of opinion, local traditions, treasures, and various socio-political views within the framework of Pancasila. Likewise, the spirit of religiosity in society needs to be appropriately managed. In addition to moderately expressing religion

in public spaces, it also provides facilitation and justice for religious life to all religious people. Moreover, this religious spirit is not counterproductive to the agreement of national life based on Pancasila, including its derivative regulations.

Religious moderation does not negate the differences between one religion and another, nor does it claim truth unilaterally. However, religious moderation was pioneered as a concrete form preventing neglecting diversity, which crystallized into religious fanaticism. By referring to Hashim Kamali's opinion, religious moderation is a virtue to form social harmony amid religious diversity in Indonesia ([Islam, 2019](#)).

Departing from this awareness of plurality (diversity) and religiosity (religiousness), education units need to place tolerance and an attitude of openness and respect for differences, including in religious aspects, as an essential part of their educational process. Conceptually, religious tolerance is "a person's willingness to accept the civil rights of another individual or religious group that he dislikes or disapproves of." This tolerance requires a willingness to appreciate their statements or behaviors that are not liked or approved ([Jakarta, 2021](#)).

Harmi's research informs that schools/madrasas that are not fully ready ([Harmi, 2022](#)), must be strengthened with policies supporting moderation. However, educational institutions/units can carry out planning, directing, and strengthening religious moderation on their own ([Hidayah, 2022](#)) (Hidayah, 2022), as done by MTsN 2 East Manggarai Latif ([2022](#)), SMP Islam At Thohariyah ([Kertayasa et al., 2022](#)), MTs Roudhotut Tholabah Kediri ([Akbar et al., 2022](#)).

Religious moderation needs to develop a religious learning or education design that can develop and strengthen multiple literacy or multi-literacy to broaden perspectives. The importance of developing religious and human literacy is used to see religion as more profound and affluent than various kinds of Islamic literature. The learning process in the Education unit is not only to produce students who know or memorize lessons but, more importantly, how the entire learning process can help students to understand what is contained in the material and develop it independently. In the context of managing plurality (diversity), education units stop at helping students to know what diversity is and how students can understand the reality of diversity in their environment and society and interact reasonably in that environment ([Suhadi, 2016](#)).

Education that only emphasizes the importance of uniformity and ignores diversity has more negative impacts than positive impacts. Uniformity not only kills creativity, but more than that, it can give birth

to intolerant attitudes and perspectives, which in turn give birth to social conflicts. Therefore, building an education unit that values plurality (diversity) is a non-negotiable need. On that basis, education units need to intensify multicultural education that offers an alternative through applying educational strategies and concepts based on diversity in society, such as ethnic diversity, culture, language, religion, social status, gender, and others. This requires that all stakeholders of the education unit think that diversity must be valued and respected at the level of discourse and in practice. According to Dr. Zuly Qodir, if our state of diversity is only a discourse, then our society will thrive on parochial intolerance and atheism. One of the efforts to appreciate differences is to provide multicultural education in which there is a process of cultivating a way of life, respect, sincerity, and tolerance of cultural diversity in society. Different from monocultural education, which tends to ignore uniqueness and plurality so that critical and creative individuals become silent. Multicultural education allows expression for every difference in society as long as those expressions do not oppress others ([Suhadi, 2016](#)).

For this reason, the education unit needs to do some basic things. First, promote a wealth of social experience and social interaction across religious groups within the academic unit. Second, they improved the social climate of education units by increasing the culture of religious tolerance among the academic community and respect for diversity and minority groups. Third, programs or policies to increase religious tolerance in education units need to pay attention to the peculiarities of education units' social context and the students' socio-demographic conditions. Concretely, the education unit teaches or invites students to meet with different religions intellectually and academically and learn basic knowledge about religions to emerge more appreciative attitudes towards religious differences and the richness of religious interpretation.

In addition, education units are important to strengthen the role of religion in supporting the spirit of nationalism. Steps and policies to put awareness that Indonesia is a religious country, not a religious or secular state, also need to be instilled. Stakeholders of education units need to be raised awareness that religious values must uphold national values. Indonesia is a country whose society is plural and has peculiarities regarding religion and state. On the one hand, Indonesian society is very religious, whose daily life is closely related to religious values. There is hardly a single social-social affair that is not related to religion or is not influenced by religious values. Therefore, Indonesian society's life behavior, including the behavior of national and state life,

has been integrated with religious values. That is what makes this Indonesian nation a religious nation.

A religious (religious) state is a state that seeks to apply the spirit of the Almighty God in the life of the nation and state. With this spirit, religious institutions further spread the principle of the One True God to the heartstrings of their adherents through religious rites by the procedures that apply to each religion so that religious believers can spread the principle of the One True God in the life of the nation and state. So, religion, state, religious believers, and Indonesian citizens are inseparable links.

A religious (religious) state is a state that seeks to apply the spirit of the Almighty God in the life of the nation and state. With this spirit, religious institutions further spread the principle of the One True God to the heartstrings of their adherents through religious rites by the procedures that apply to each religion so that religious believers can spread the principle of the One True God in the life of the nation and state. So, religion, state, religious believers, and Indonesian citizens are inseparable links.

Islam teaches us not to exaggerate in the fanaticism of understanding ([Hendi et al., 2023](#)), therefore, serious efforts are needed to instill values from an early age ([Thoriguttyas et al., 2022](#); [Yuliana et al., 2022](#)). This effort can be made by putting forward Quranic verses and correct interpretations as a counter-narrative to radicals ([Saifuddin et al., 2022](#)). Moderation is an Islamic teaching. If internalized Islamic values themselves, moderation can be realized ([Hakim, 2022](#)). The internalization strategies vary according to the situation at hand. One example is the compulsory religious moderation in general introductory courses ([Muhja et al., 2022](#)), Lazulfa & Faristiana, 2023 ([Lazulfa & Faristiana, 2023](#)), and the most important thing is that there is a particular structure in the education unit that deals with religious moderation.

A critical aspect carried out by education to prevent religious extremism is the increase in human resources, in this case, educators. An educator must have broad insight and an open mind about the diversity that exists in Indonesia. Thus, the teacher will be able to adequately explain the events that occur or prepare students to anticipate events in the field. Teachers play an important role in the implementation of religious moderation ([Haris, 2022](#); [Pratiwi, 2022](#); [Rita & Iswantir, 2022](#)).

Conclusion

The Indonesian nation is big and has its uniqueness. In addition to having a plural character (diverse) in aspects of culture, race, regional

language, ethnicity, and territorial including religion and belief, social life and nationality are very religious. Plurality and religiosity deserve to be grateful and managed well. As citizens and, at the same time, religious people, we are required to maintain and respect plurality and religiosity to avoid conflicts and social insecurity, which in the end, the unity and unity of the nation are disturbed. No exception to the education unit, he must show awareness to avoid extremities and unproductive attitudes and views of the nation and religion. For this reason, the formula of religious moderation is presented to cultivate religious perspectives, attitudes, and practices in social life, including within the education unit, by manifesting the essence of religious teachings based on fairness, balance, and harmony with the nation's constitution. Religious moderation is the glue between religious spirit and national commitment to realize the benefits of a peaceful, harmonious, and tolerant life as a condition for building the nation.

References

- Abdul Qadir, F. (2022). Nilai-nilai Moderasi Beragama dalam Perspektif Sirah (Biografi) Nabi Muhammad Saw. *Jurnal Bimas Islam*, 15(2). <https://doi.org/10.37302/jbi.v15i2.733>
- Abi, Y. B. (2022). Meluruskan Terminologi Kafir dalam Membangun Human Solidarity dan Moderasi Beragama di Asia. *Perspektif*, 17(1).
- Affairs, M. o. R. (2019). *Religious Moderation*. Ministry of Religious Affairs.
- Aini, N., Aulia, I., & Zulfahmi. (2022). Melawan Intoleransi dan Ekstremisme Media Sosial: Inovasi Kampanye Moderasi Beragama Kanal Youtube Labpsa Tv. *Jurnal Sosiologi Agama Indonesia (JSAI)*, 3(1). <https://doi.org/10.22373/jsai.v3i1.1687>
- Akbar, A. M., Fiddini, I. A., & Nurfalah, Y. (2022). Internalisasi Nilai Moderasi Islam Melalui Pengembangan Kurikulum Muatan Lokal Aswaja An-Nahdliyah di MTs Raudlatut Thalabah Kediri. *IAI Tribakti Prosiding ...*
- Akhmadi, A., & Tohari, K. (2022). Evaluasi Pelatihan Penggerak Penguatan Moderasi Beragama di Jawa Timur. *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan*, 10(1). <https://doi.org/10.36052/andragogi.v10i1.290>
- Albana, H. (2022). Kontestasi Narasi Moderasi Beragama di Instagram. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*. <https://doi.org/10.31332/ai.v0i0.3791>
- Arisona, R. D. (2022). Penguatan Moderasi Beragama Melalui Pendidikan Multikultural Berbasis Kearifan Lokal Pada Mahasiswa Tadris IPS IAIN Ponorogo. ... : National Conference on Educational Science and
- Candra, I. A. I. (2022). Revitalisasi Kebudayaan Melalui Pertunjukan Sawat Untuk Membangun Moderasi Beragama. *Gondang: Jurnal Seni dan Budaya*, 6(1). <https://doi.org/10.24114/gondang.v6i1.33322>
- Fakhurokman, A., Adyaputra, R., Rachman, M. N., Mansyz, M. I. R., Efandi, B. M., & Muvid, M. B. (2022). Aktualisasi Nilai-nilai Islam Nusantara

- Terhadap Penguatan Moderasi Beragama di Indonesia. *El Banat: Jurnal Pendidikan dan Pendidikan Islam*, 12(1).
- Hakim, T. R. (2022). Implementasi Nilai-Nilai Pendidikan Agama Islam dalam Membina Moderasi Kehidupan Beragama. *Edukasiana: Jurnal Inovasi Pendidikan*, 1(4). <https://doi.org/10.56916/ejip.v1i4.188>
- Hannan, A. (2022). Penguatan Moderasi Beragama Di Madura Melalui Jejaring Sosial Keagamaan Pesantren. *Islamika Inside; Jurnal Keislaman dan Humaniora*, 8(1).
- Haris, A. (2022). Peran Guru dalam Membangun Moderasi Beragama di SMAN 5 Kota Tasikmalaya. *Edukimi Islam | Journal of Magister Islamic Religious Education*, 1(1).
- Harmi, H. (2022). Analisis kesiapan program moderasi beragama di lingkungan sekolah/madrasah. *JPGI (Jurnal Penelitian Guru Indonesia)*, 7(1). <https://doi.org/10.29210/021748jpgi0005>
- Hendi, H., Cholifah, M., Budi, T. M., Siroj, R. A., & Afgani, M. W. (2023). Kontra Strategi dalam Pengenalan Moderasi Beragama Al-Tawassuth Al-Diiniy: (Mengenal Kecenderungan Beragama Al-Tatharruf Al-Diiniy). *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 6(3). <https://doi.org/10.54371/jiip.v6i3.1793>
- Indonesia, T. o. t. W. G. o. R. M. o. t. M. o. R. A. o. t. R. o. (2020). Roadmap for Strengthening Religious Moderation in 2020-2024. Ministry of Religious Affairs.
- Irnawati, Zaman, A. Q., & Budi L, B. (2022). Pencegahan Radikalisme Melalui Implementasi Moderasi Beragama di Desa Kebaron Kecamatan Tulangan Kabupaten Sidoarjo Jawa Timur. *Kanigara: Jurnal Pengabdian Kepada Masyarakat*, 11(1).
- Islam, D. J. P. (2019). Gerak Langkah Pendidikan Islam untuk Moderasi Beragama: Potret Penguatan Islam Rahmatan Lil Alamin Melalui Pendidikan Islam. *Ditjen Pendidikan Islam*.
- Islamiyah, U. H. (2022). Pendidikan Islam Wasathiyah dan Upaya Pencegahan Doktrin Radikalisme di Pondok Pesantren Darul Hikmah Islamiyah Aceh Barat. *Educalia: Journal of Educational ...*
- Jakarta, P. U. (2017). *Api dalam Sekam: Keberagamaan Muslim Gen-Z: Survey Nasional tentang Keberagamaan di Sekolah dan Universitas di Indonesia*. Convey Indonesia.
- Jakarta, P. U. (2021). *Diversity in Ivory Towers: Religious Tolerance in Higher Education*. PPIM UIN Jakarta.
- Kertayasa, H., Dilla Zainuri, R., Sasmita, M., Annisa, Q., Fudholi, A., Budi Utomo, A. A., Haerudin, H., & Masrurroh, S. (2022). Penguatan Moderasi Beragama di SMP Islam At-Thohariyah Telukjambe Timur Karawang. *Jurnal Pengabdian Masyarakat Indonesia*, 2(5). <https://doi.org/10.52436/1.jpmi.732>
- Lazulfa, H. L., & Faristiana, A. R. (2023). Strategi Mainstreaming Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Melalui Media Sosial. *Dewantara : Jurnal Pendidikan Sosial Humaniora*, 2(1).

- Macaluso, A. (2016). From countering to preventing radicalization through education: Limits and opportunities. Hague Inst. Glob. Justice Work. Pap, 18, 1-15.
- Muhja, Z. A., Kamila, A. T., & Shahnaz, L. (2022). Implementasi Nilai-Nilai Moderasi Beragama dalam Pembelajaran Mata Kuliah Wajib Umum Agama Islam di Universitas Borneo Tarakan. JIIP - Jurnal Ilmiah Ilmu Pendidikan, 5(12). <https://doi.org/10.54371/jiip.v5i12.1238>
- Pratiwi, N. F. (2022). Upaya Guru Pendidikan Agama Islam Dalam Meningkatkan Penanaman Moderasi Beragama Bagi Peserta Didik di Smpn 2 Badegan. IAIN Ponorogo.
- Rita, F. N., & Iswanti, I. (2022). Metode Guru PAI Mengembangkan Sikap Moderasi Beragama Di SMP N 29 Sijunjung. Innovative: Journal Of Social Science Research, 2(1). <https://doi.org/10.31004/innovative.v2i1.3798>
- Rusmiati, E. T., Alfudholli, M. A. H., Shodiqin, A., & Taufiqurokhman, T. (2022). Penguatan Moderasi Beragama di Pesantren untuk Mencegah Tumbuhnya Radikalisme. ABDI MOESTOPO: Jurnal Pengabdian Pada Masyarakat, 5(2). <https://doi.org/10.32509/abdimoestopo.v5i2.2162>
- Saifuddin, S., Wachidah, H. N., & Syarif, M. (2022). Meruntuhkan Narasi Radikalisme (Studi Tentang Ayat-Ayat Moderasi Beragama dalam Alquran). Proceedings of Annual Conference for Muslim Scholars, 6(1). <https://doi.org/10.36835/ancoms.v6i1.374>
- Setiawan, K. (2009). Tradisi Ritual, Media Penanaman Nilai-nilai Agama dan Budaya di Masyarakat. <https://www.nu.or.id/nasional/tradisi-ritual-media-penanaman-nilai-nilai-agama-dan-budaya-di-masyarakat-SRtsy>
- Suhadi, d. (2016). Mengelola Keragaman di Sekolah: Gagasan dan Pengalaman Guru. CRCS Universitas Gajah Mada.
- Sutarto. (2022). Pola Internalisasi Nilai-nilai Moderasi Beragama untuk menangkal Paham Radikal di Kalangan Mahasiswa. Edukasi Islami: Jurnal Pendidikan Agama Islam, 11.
- Thoriquttyas, T., Alfariz, A. B., Nada, F., Indriani, L., Handayani, L., & Solikah, M. (2022). Moderasi Beragama Sebagai Tindakan Preventif Gerakan Radikalisme Bagi Anak Usia Dini Di Masa Pandemi. Moderasi Beragama untuk Pendidikan Agama Islam, 1(1).
- Yuliana, Y., Lusiana, F., Ramadhanyaty, D., Rahmawati, A., & Anwar, R. N. (2022). Penguatan Moderasi Beragama pada Anak Usia Dini sebagai Upaya Pencegahan Radikalisme di Masa Pandemi Covid-19. Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini, 6(4). <https://doi.org/10.31004/obsesi.v6i4.1572>