

Implementation of Religious Moderation Values Through PAI Learning at SMAN 1 Katingan Kuala

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ABSTRACT: Moderation is an attitude of the middle way or an attitude of diversity which until now has become an alternative terminology in religious discourse, both at the global and local levels. This study aims to make students' understanding of religious moderation good and right, in order to create a harmonious and harmonious life between religious communities in the future. This study uses a descriptive qualitative method, with an inductive analysis approach. The results of this study are Tawassuth (taking the middle way) students are fair to friends of the same religion or different religions. Tawāzun (balance) students are given the understanding that human rights in the law are the same, that is, they are both created by God. I'tidāl (straight and firm), namely in terms of the implementation of worship must be in accordance with religious demands, and can limit oneself so as not to mix with other aqidah. Tasāmuh (tolerance) students are given knowledge about tolerance that does not exceed religious boundaries, namely not forcing them to attend holidays or celebrations in other religions. Musāwah (Egalitarian) students are given an understanding of equality is the fruit of justice in Islam. Everyone is equal, there is no privilege between one over the other, maintaining the rights of non-Muslims, equality of men and women in religious obligations and others. Finally, Shura (deliberations) that every negotiation carried out must be based on a fair agreement.

Keyword: Implementation of Religious Moderation Values, PAI, SMAN 1 Katingan Kuala

I. INTRODUCTION

The term religious moderation has recently appeared in various discussions presented by Islamic thinkers. The purpose of the widespread discussion of religious moderation is to provide a correct understanding to the community[1]. The word moderation comes from the Latin moderatio, which means moderate (no excess and no shortage). The word also means self-control (from an attitude of great advantages and disadvantages). The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation, namely: 1. n reducing violence, and 2. n avoiding extremes[2]. Whereas in Arabic, moderation is known as wasath or wasathiyah, which has the equivalent meaning of the words tawassuth (middle), i'tidal (fair), and tawazun (balanced). People who apply the principle of wasathiyah can be called wasith. In Arabic too, the word wasathiyah is defined as "the best choice". Whatever words are used, they all imply the same meaning, namely justice, which in this context means choosing a middle ground between various extreme options.[3]. The opposite of moderation is

excessive, or tatharruf in Arabic, which means extreme, radical, and excessive in English. The word extreme can also mean "to go too far, go from end to end, turn around, take the opposite action / path"[4].

In the KBBI, the word extreme is defined as "the very end, the highest, and the loudest". In Arabic, there are at least two words that have the same meaning as the word extreme, namely al-guluw and tasyaddud. Although the word tasyaddud is not mentioned literally in the Qur'an, its derivatives can be found in other word forms, for example the words syadid, syidad, and ashadd. These three words are indeed limited to referring to the basic word, which means hard and firm, none of the three can be perceived as a translation of extreme or tasyaddud.[5]. In the context of religion, the notion of "excessive" can be applied to refer to people who have extreme attitudes, and exceed the limits and provisions of religious law. In an analogy, moderation is like a movement from the edge which always tends towards the center or axis (centripetal), while extremism is the opposite movement away from the center or axis.[6], towards the outermost and extreme (centrifugal) side. Borrowing this analogy, in the context of religion, moderation is thus a choice to have a point of view, attitude, and behavior in the middle of the existing extreme choices, while religious extremism is a perspective, attitude, and behavior that exceeds the limits of moderation. in religious understanding and practice. Therefore, religious moderation can then be understood as a perspective, attitude, religious moderation can then be understood as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion.[7].

Moderate is a word that is often misunderstood in the context of religion in Indonesia. Not a few people think that someone who is moderate in religion means he is not firm in his stance, is not serious, or is not serious in practicing his religious teachings. Moderate is misunderstood as a compromise of religious theological beliefs with followers of other religions[8]. So that in religious life in Indonesia, those who are moderately religious are often faced with other people who are fanatical and hold fast to their religious teachings. Misunderstandings like this will certainly have a serious impact on inter-religious harmony[9].

Misunderstandings like this should not occur among the Indonesian people who are plural in many ways, one of which is religious pluralism. One of the efforts made to overcome the misunderstandings as described above is to implement the values of religious moderation starting from school.[10]. The implementation of the values of religious moderation in schools can be through PAI learning which is supported by the professionalism of teachers in teaching their students actively and creatively. With an understanding of true religious moderation. This is so that students can understand the values of religious moderation well, so that when they enter the wider community they can carry out the values of moderation without having to intersect with people of other religions.[11].

Islam itself has directed its people to become a just people "Wasath", this is written in Surah Al-Baqarah verse 143 *"And so (also) We have made you (Muslims), a just and chosen people so that you become witnesses of (deeds) of mankind and so that the Messenger (Muhammad) may be a witness to your (deeds). And We have not set the qibla to be your qibla (now) but so that We may know (so that it is evident) who followed the Messenger and who deviated.) it feels very heavy, except for those who have been guided by Allah, and Allah will not waste your faith. Verily Allah is Most Gracious, Most Merciful to people."*(Q.S. Al-Baqarah: 143)

PAI learning is the only subject that allows to instill the values of religious moderation at SMAN 1 Katingan Kuala. Because in public schools the subjects that become the source of religious knowledge for students are PAI only. In contrast to schools which are under the auspices of the ministry of religion, of course their religious subjects are also much more in accordance with their scientific fields. Even though there is only one religious subject, public schools such as SMAN 1 Katingan Kuala can still practice the values of religious moderation in their school environment. For example, by establishing good relations between students who are Muslim and some students who are Christian. And the establishment of a harmonious relationship between students who are Muslim with some teachers who are Christian. This certainly illustrates that the implementation of the values of religious moderation has been carried out well at SMAN 1 Katingan Kuala. Armed with a good understanding of moderation as described earlier, the alumni of SMAN 1 Katingan Kuala will be ready to enter the field by helping to maintain harmony between religious communities by carrying out the values of religious moderation.

Research Novelty

There are several previous studies that also raised the concept of religious moderation and Islamic education. In Edy Sutrisno's research, religious moderation is a middle way in dealing with differences between extreme and fundamental groups. To implement religious moderation in a multicultural society what needs to be done is; make educational institutions the basis for religious moderation laboratories and carry out socio-religious approaches in religion and state[12]. Wildani's research on religious moderation in the digital realm to voice moderate and tolerant religious narratives. The digital world provides a buffet of religious narratives that are free of access and are often used by certain groups to foster conflict and revive identity politics, which is marked by diminishing affiliation to religious institutions, shifting religious authority, strengthening individualism, and changing from pluralism to tribalism.[13]. The results of the research that were previously raised were more about what the role of PAI teachers was in instilling religious moderation. Meanwhile, in this study the author tries to provide novelty values by in addition to suggesting the role of PAI teachers in implementing the values of religious moderation the author also describes the form of implementation of religious moderation values in a school environment that has a Muslim majority population and a Christian school population as a minority. Even though Islam is the majority at SMAN 1 Katigan Kuala, they are not selfish with their religious interests. But they still maintain harmony and harmony with their friends and teachers who are Christian. The establishment of a good relationship also does not mean that one religion with another religion can mix up the empirical values of religion. In the sense of moderation, adherents of one religion still respect other religions without having to drop or give too much value to followers of other religions. The main value of religious moderation is to be a just religious community according to the middle way, not extremist and not liberal.

II. RESEARCH METHOD

This research uses descriptive qualitative method. Descriptive qualitative research tends to use an inductive approach to analysis. Processes and meanings based on the subject's perspective are highlighted in qualitative research[13]. Data were collected through field observations, snowball sampling, and literature review. The data collection instrument was arranged in the form of general guidelines for observations and interviews which were structured in a structured manner, but could be further developed according to background conditions. The data includes teachers, students, teaching and learning activities and social activities in the school environment. This research was conducted at SMAN 1 Katingan Kuala. The reason the author chose this location is because in the school environment there are teachers and students with different religious beliefs, making it possible to conduct research on religious moderation in the school..

III. RESEARCH RESULT

1. The Role of PAI Teachers in Implementing Religious Moderation Values at SMAN 1 Katingan Kuala

The success and achievement of PAI learning objectives cannot be separated from the role of a professional teacher who provides understanding values to their students. Likewise at SMAN 1 Katingan Kuala, in PAI learning there are many chapters of discussion that must be delivered by PAI teachers and must be studied by students. In terms of religious moderation, teachers can insert their understanding into the main goal of PAI, namely the education of students' religious character. And through chapters that may be related to religious moderation. The chapter is tolerance, the mercy of Islam for the archipelago and the mercy of Islam for the universe. From these materials, PAI teachers can incorporate the values of religious moderation so that they can be implemented in life in the school environment. To support this. PAI teachers must fully understand the meaning of religious moderation and the values contained in religious moderation. Such is the role of PAI teachers at SMAN 1 Katingan Kuala in giving their students an understanding of religious moderation and the values contained therein to be applied in everyday life..

2. *The Role of Students in Supporting the Successful Implementation of Religious Moderation Values at SMAN 1 Katingan Kuala*

Students of course also play a major role in supporting the successful implementation of the values of religious moderation at SMAN 1 Katingan Kuala. Students play an active role in the process of learning PAI subjects, especially when the teacher gives an explanation of material related to religious moderation. When students receive learning well, then students will understand the material well too. Then furthermore, the implementation of learning will be easy. Especially in implementing the values of religious moderation in the Katingan Kuala SMAN school environment. Of the six values of religious moderation contained in the discussion points. Students at SMAN 1 Katingan Kuala can practice tolerance and concern for their peers of different religions and also for their teachers of different religions. and most importantly, here students of SMAN 1 Katingan Kuala can practice tolerance and respect for existing differences without mixing up the basic basic values of one religion with a fabric religion. This proves that students have been able to implement the values of religious moderation in the school environment well.

IV. DISCUSSION

Some values of religious moderation related to the Islamic concept of wasathiyah are as follows:

1. *Tawassuth* (take the middle way)

Tawassuth is the understanding and practice of religion that is not “*ifrāth*”, which is exaggeration in religion and “*tafrīth*”, which is reducing religious teachings. *Tawassuth* is an attitude that is in the middle or between two attitudes, namely not too far to the right (fundamentalist) and too far to the left (liberalist).[14]. With this *tawassuth* attitude, Islam will be easily accepted in all levels of society. The character of *tawassuth* in Islam is the middle point between the two ends and it is a goodness that has been placed by Allah SWT from the start[15]. The value of *tawassuth*, which has become a principle in Islam, needs to be applied in all fields so that the religion of Islam and the religious expressions of Muslims become witnesses of measuring the truth for all human attitudes and behavior in general.[16].

Things that need to be considered in the application of tawasuth are, first, not being extreme in disseminating religious teachings. Second, it is not easy to condemn fellow Muslims because of differences in religious understanding. Third, positioning oneself in social life by always upholding the principles of brotherhood (*ukhuwah*) and tolerance (*tasāmuh*), living side by side with fellow Muslims and citizens who embrace other religions.[17]. In Islam, this principle of tawassuth is clearly mentioned in the Qur'an which means: "And thus We have made you (Muslims) a middle class (just and chosen) so that you will be witnesses (measures of judgment) on (attitudes and actions) of humans in general. and so that Allah SWT may be a witness (measurement of judgment) over (attitudes and actions) of all of you." (QS al-Baqarah [2]: 143).

2. *Tawāzun* (balanced)

Tawāzun is a balanced understanding and practice of religion which includes all aspects of life, both worldly and ukhrawi, firmly in stating the principle that can distinguish between *inhirāf* (deviation) and *ikhtilāf* (difference).[18]. *Tawāzun* also has the meaning of giving something of his right without any addition or subtraction. *Tawāzun*, because it is the ability of an individual's attitude to balance his life, it is very important in the life of an individual as a Muslim, as a human being and as a member of society.[19]. Through the attitude of *tawāzun*, a Muslim will be able to achieve true inner happiness in the form of peace of mind and outer peace in the form of stability and tranquility in life activities. The concept of *tawāzun* is explained in the word of Allah SWT which means: "Indeed we have sent our messengers with clear evidence of the truth and we have sent down with them the book and balances (weights of justice) so that humans can carry out justice."(QS al-Hadid [57]: 25).

3. *I'tidāl* (straight and firm)

Linguistically, *i'tidāl* means straight and firm, meaning that it puts something in its place and exercises rights and fulfills obligations proportionally. *I'tidāl* is part of the application of justice and ethics for every Muslim. The justice commanded by Islam is explained by Allah so that it is done fairly, which is middle and balanced in all aspects of life by showing *ihsan* behavior. Fair means realizing equality and balance between rights and obligations. Human rights should not be reduced because of obligations. Without promoting justice, religious values feel dry and meaningless, because justice touches the lives of many people[20].

Moderation must always encourage efforts to realize social justice which in religion is known as *al-mashlahah al-'āmmah*. Based on *al-mashlahah al-'āmmah*, the foundation of public policy will bring the essence of religion into the public sphere. Every leader has a responsibility to translate it in real life for the public interest[16].

4. *Tasāmuh* (tolerance)

Tasāmuh means tolerance. In the al-Arabic oral dictionary the word *tasāmuh* is taken from the original form of the word *samah*, *samahah* which is close to the meaning of generosity, forgiveness, ease, and peace.[21]. Etymologically, *tasāmuh* is tolerating or accepting things lightly. Meanwhile, in terms of terminology, *tasāmuh* means tolerating or accepting differences lightly[22].

Tasāmuh is a person's stance or attitude which is manifested in a willingness to accept various views and diverse views, even though they do not agree with them. *Tasāmuh* or tolerance is closely related to the issue of freedom or independence of human rights and the order of social life, thus allowing tolerance for differences in opinions and beliefs of each individual.[23]. People who have *tasāmuh* nature will respect, allow, allow stances, opinions, views, beliefs, habits, behavior and so on that are different from their stance. *Tasāmuh* means listening to and respecting the opinions of others. When *tasāmuh* means the greatness of the soul, the breadth of the mind, and the broadness of the chest, then *ta'āshub* is the smallness of the soul, the narrowness of the mind and the narrowness of the chest..

5. *Musāwah* (Egaliter)

Linguistically, *musawah* means equality. In terms, *musawah* is equality and respect for fellow human beings as creatures of God. All humans have the same value and dignity regardless of gender, race or ethnicity. The concept of *musawah* is explained in the word of Allah SWT: which means "*O mankind, indeed we have created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily Allah is All-Knowing and All-Knowing.*" (QS al-Hujurat [49]: 13).

This verse emphasizes the unity of human origin by showing the equality of humanity for both men and women. The point between men and women is the same there is no difference between one and the other. *Musawah* in Islam has a principle that every Muslim must know, namely equality is the fruit of justice in Islam. Everyone is equal, there is no privilege between one over the other, maintaining the rights of non-Muslims, equality of men and women in religious and other obligations, differences between humans in society, equality before the law, and equality in holding public office, and equality is based on the unity of origin for humans[24].

6. *Syurā* (discussion)

The word *Shura* means to explain, declare or propose and take something. *Syura* or deliberation is explaining and negotiating with each other or asking and exchanging opinions on a matter[25]. In the Qur'an there are two verses that clearly mention the deliberation as follows: "*It is because of Allah's mercy that you are gentle with them. If you are hard-hearted and harsh-hearted, they will certainly stay away from your surroundings. Therefore, forgive them, ask forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Verily, Allah loves those who put their trust in Him.*" (QS Ali Imron [3]: 159).

From the explanation above, it can be understood that deliberation has a high position in Islam. Besides being a form of God's commandment, deliberation is essentially also intended to create

a democratic society. On the other hand, the implementation of deliberation is also a form of appreciation for community leaders and leaders for participating in common affairs and interests.

Islamic education

Religious education is education that provides knowledge, skills, and shapes students' attitudes in practicing religious teachings at all levels, levels and types of education. In general, religious education functions to form Indonesian people who believe and fear God Almighty and have noble character and are able to maintain harmonious relations between religious communities (Explanation of Article 37 of Law Number 20 of 2003 concerning the National Education System)[26].

Along with this, Islamic religious education is taught to create people who fear Allah SWT and have noble character and aim to produce honest, fair, virtuous, ethical, respectful, disciplined, harmonious, and productive humans both personally and socially. Education in schools in an Islamic perspective is ideally able to grow children's intelligence towards the intelligence of fathonah, siddiq, amanah and tabligh as the character of the prophet Muhammad saw, character education in an Islamic perspective is the formation of akhlaqul karimah as the characteristics of the Messenger of Allah, namely siddiq (true words and deeds), amanah (totally trustworthy not as a liar), Tabligh (transmitter of truth and prevent evil) and fathonah (intelligent not stupid). One of the efforts to implement character education in schools is to collaborate with certain religious communities that are able to foster a spiritual spirit, have an understanding and practice of good and true faith teachings and are tolerant. This collaboration with religious communities can be done by involving institutions that do provide services to develop special religions, according to the religion of each student.

The forms of balance in Islam can be classified into various institutions of religious life as follows: 1. Theological balance 2. The balance of religious rituals 3. The balance of morality and character 4. The balance of the tasyri 'process (law formation)[27]. Balance should be upheld and implemented by everyone, because if someone cannot uphold a balanced attitude, it will give birth to various problems. Religion always demands that all aspects of our lives be balanced, should not be excessive and should not be lacking.

In learning character education, it has been included in the education unit level curriculum (KTSP), syllabus and learning program plans (RPP). The principles used in the development of character education are: (1) Sustainable: implies that the process of developing character values is a continuous process, starting from the beginning of students entering to completion of an educational unit and even going into the community (2) Through all self-development subjects and school culture as well as local content (3) Values are not taught but are developed and implemented,[28]. At the practical level, learning as a knowledge experience will experience a change from simple knowledge to more complex knowledge. Therefore, learning always starts from a problem and takes place as an attempt to solve the problem and is successful if it is realized that a relationship has been found between the elements. elements of the problem[29]. Learning is a process of permanent behavior change from not knowing to knowing, from not understanding to understanding, from less skilled to being more skilled, and from old habits to new habits, as well as beneficial for the environment and the individual itself. Learning in this context includes changes that occur in cognitive, affective and psychomotor aspects. Character education in schools in an Islamic perspective through the teaching and learning process, habituation and supported by the environment and extra-curricular activities.

Thus, students are able to cultivate children's intelligence towards the intelligence of fathonah, siddiq, amanah and tabligh as the character of the prophet Muhammad. The formation of religious character education models of character education in schools through habituation and supported by the environment and extra-curricular activities. Thus, students understand character education and can form habits and apply character education knowledge. To realize a noble character, it is very necessary to build a culture that can accelerate the realization of the expected character. On this basis, the Ministry of Education and Culture has launched the Movement for Strengthening Character Education (PPK) in stages starting in the 2016 Academic Year as a form of embodiment of the 2015-2019 National Medium-Term Development Plan (Kemendikbud, 2016). The education unit in this case is a strategic tool for the formation of the nation's character, because it has systems, infrastructure, and other supports.

V. CONCLUSION

The success of implementing the values of religious moderation through PAI learning is a major achievement in the field of Islamic education. In order to straighten the people's perspective in understanding the term religious moderation. Based on the research above, we can see together that schools also play a role in preparing intelligent people who understand religious moderation to meet harmonious and harmonious inter-religious life in the future. Meanwhile, teachers and students both play an important role in rectifying people's understanding of religious moderation that practice tolerance and respect for existing differences without mixing up the basic basic values of one religion with a fabric religion. This proves that students have been able to implement the values of religious moderation in the school environment well.

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