

Religious Moderation Values in the Subject of Islamic Religious Education and Budi Pekerti Class IX Junior High School

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Abstrak: Moderasi beragama adalah sebagai salah satu program pemerintah untuk menghadapi ekstremisme, pemahaman keagamaan yang menyimpang dan mempromosikan harmoni dalam masyarakat yang beragam dan multikultural di Indonesia. Artikel ini bertujuan untuk mendeskripsikan nilai-nilai moderasi beragama pada buku teks siswa mata pelajaran Pendidikan Agama Islam dan Budi Pekerti Jenjang Sekolah Menengah Pertama. Metode penelitian menggunakan jenis penelitian library research. Pengumpulan data dilakukan dengan menelaah dokumen buku teks mata pelajaran PAI dan Budi Pekerti kelas IX SMP terbitan Kemendikbud Tahun 2018. Teknik analisis data menggunakan analisis isi dan analisis wacana. Hasil penelitian menunjukkan nilai-nilai moderasi beragama pada buku teks Pendidikan Agama Islam dan Budi Pekerti kelas IX memuat empat nilai, yaitu: anti kekerasan, musyawarah, akomodatif terhadap kebudayaan lokal, dan toleransi. Penelitian ini dapat berkontribusi terhadap penguatan nilai-nilai moderasi beragama dalam pendidikan di Indonesia.

Kata Kunci: Moderasi beragama, anti kekerasan, musyawarah, akomodatif terhadap kebudayaan lokal, toleransi.

Abstract: Religious moderation is a government programme aimed to avert religious misconceptions, countering extremism, and foster concord within Indonesia's varied and multicultural society. This article describes the values of religious moderation in the Islamic Religious Education and Cultivation textbooks for Junior High School students. The research method employed for this study is library research. Data collection was conducted through a review of the Islamic Religious Education and Budi Pekerti textbooks for year 9 junior high school students, published by the Ministry of Education and Culture in 2018. Content analysis and discourse analysis were employed for data analysis. The research findings revealed that the textbook for Islamic Religious Education and Budi Pekerti class IX demonstrated four values associated with religious moderation: non-violence, deliberation, accommodation of local culture, and tolerance. This study has the potential to enhance the promotion of religious moderation values in Indonesian education.

Keywords: Religious moderation, non-violence, deliberation, accommodating local culture, tolerance.

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Introduction

Religious moderation began to be promoted by the Ministry of Religious Affairs in 2019 and has been booked (Junaedi, 2019). In the last two years, religious moderation has become the most discussed discourse in the academic realm in various universities in Indonesia, especially in master's and doctoral programs. The Indonesian government feels obliged to socialize the religious moderation program to prevent and straighten out religious views that are considered extreme, that is, excessive or deviant. Because it is suspected, among the triggering factors for acts of violence and destruction in the name of religion, namely because of extreme religious understanding, which is rigid, excessive and not comprehensive in understanding religious texts (Rohman, 2021).

The concept of religious moderation encourages a religious attitude that is balanced between one's own religious experience and respect for the religious practices of others who have different beliefs. This balance or middle ground in religious practice will prevent a person from excessive radical and extreme attitudes, fanatics and revolutionary attitudes in religion. Religious moderation is a solution to the two poles in religion, namely extremes on the right and liberals on the left (Islam, 2020, p. 38). Therefore, the presence of religious moderation as a bridge for every difference that leads to the abyss of conflict. Religious moderation becomes a bridge when there is tension from each individual or different group that is consistent on the path of balance. The balance path of religious moderation is consistently held so that it does not shift to the path that leads to extreme actions. The fact of diversity as mentioned when associated with natural law or *sunnatullah* is indeed something that cannot be avoided. As a plural and multicultural nation that is reflected in the many tribes, ethnicities, languages, groups, and diversity in religion (Fahri & Zainuri, 2019; Letek & Keban, 2021; Muhtarom et al., 2020).

Literature Review: Religious Moderation

The term moderation in the Islamic world is called *wasathiyah*, the teaching is to organize its people to always do justice. Moderation means an attitude that always positions itself to be in the middle, not to the right or to the left. Moderation has now become an Islamic discourse and conversation that will never stop, able to bring Muslims more just and relevant in interacting with modern civilization (Islam, 2020). According to Fransisca (2019) that the explicit meaning of the word moderate is the middle, while the implied meaning is that someone who is approved of moderation if he demands always looking for a middle way to overcome the problems he faces. Seeking the middle way also means having a high attitude towards each other by not prioritizing each other's ego. All the moderates want is peace, harmony, no violence, excessive fighting and death. Moderation is needed in every element such as organizations and education.

The value of religious moderation according to the Ministry of Religious Affairs launched in the 2019-2024 National Medium-Term Development Plan program emphasizes the value of fairness and balance. A basic principle in religious moderation is to always maintain two things, such as the balance between reason and revelation, between body and mind, between rights and obligations, between individual needs and communal benefits, between necessity and voluntarism, between religious texts and the

ijtihad of religious leaders, between ideal ideas and reality, and the balance between the past and the future. The main focus of religious moderation is to be fair and balanced in viewing, responding to, and practicing all the concepts in the previous pair. But Religious moderation is used as a JMN (National Medium-Term Development Plan) to maintain religious harmony, it is explained that today, not only Islam maintains a view of moderation but also every religion that exists and states that moderation is not only taught by Islam, but also other religions. As the third point of the National Priority Program for Mental Revolution and Cultural Development “Strengthening religious moderation as a foundation for middle way religious views, attitudes, and practices to strengthen tolerance, harmony, and social harmony. In this case, religious moderation can 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 in order to maintain religious harmony in every multi-religious area in Indonesia (Tim Kelompok Kerja Moderasi Beragama Kementerian Agama RI, 2020). Furthermore, according to Magnis-Suseno, one can only talk about religious moderation if there is a willingness to accept and recognize plurality. That is, accepting differences. Religious moderation means being willing to accept other brothers or groups, even though their views, beliefs, and beliefs are different (Viktorahadi, 2022).

Method

The research method chosen by the author is qualitative research because the procedures in this study produce descriptive data in the form of written words and involve an interpretative and rational approach to the subject matter (Zainal, 2011, pp. 140–141). This research focuses on the findings of the values of religious moderation in the book *Pendidikan Agama Islam (PAI)* and *Budi Pekerti* junior high school level (SMP) class IX issued by Kemendikbud 2018. In this study, researchers used a type of library research. The steps taken by this research are reviewing each core competency and basic competency, describing texts containing moderation values in themes per chapter, discussing the results of text analysis containing religious moderation, and drawing conclusions from the research results.

Results

Religious Moderation Values Anti-Violence Aspect

The violence that arises from radical religious attitudes and expressions is not only physical violence, but also non-physical violence, such as accusing individuals and groups of people who are different from their beliefs without correct theological arguments. In this study, researchers found fragments of material regarding the principles of religious moderation, namely anti-violence, which is manifested in the experience of implementing religious moderation in the archipelago (Nusantara): “The mubalig who spread Islam in the archipelago were good at establishing social relations with the community. Those who had settled in the archipelago actively mingled with the community through social activities. They were well-mannered, physically and mentally clean, highly intelligent and generous. *Silaturrahmi*, cooperate, and work together with the people of the archipelago with the aim of attracting sympathy to convert to Islam. On certain occasions, they

conveyed the teachings of Islam in a wise manner, not forcing and demeaning.” (Ahsan & Sumiyati, 2018, p. 115). Islam came to the archipelago using peaceful means without violence. It can be used as a view that the teachings of Islam uphold human values and are far from violence (Tim Penyusun Kementrian Agama RI, 2019, p. 271). Violence is not the main option that if used then the world is finished. A culture of non-violence must be a doctrine of our religious beliefs (Nasrulloh, 2022). This statement can be concluded that the roots of Islamic moderation in the archipelago can be seen from the history of the entry and development of Islam in this region. A number of historians state that Islam came to the archipelago and was preached by Sufi mubalighs using a cultural approach and avoiding violence so that this religion spread in the archipelago. Various socio-cultural activities characterized by gotong royong show the character of the Archipelago people who respect each other between various groups, ethnic groups, and religions.

Values of religious moderation in the aspect of deliberation (*Syura*)

Another social capital owned by the Indonesian people is the culture of deliberation that has been implemented by the Indonesian people since long ago. Indonesian people are very aware of the importance of deliberation in solving all forms of problems in social life. This method is a forum for everyone to be able to give and listen to each other's opinions. In deliberation, no person or group can dominate and impose their will. In the next chapter, researchers found the values of religious moderation, namely deliberation or *syura*. The Prophet is the most perfect man on earth and can certainly solve all problems with Allah's guidance. However, the Prophet deliberated with the companions to solve the problem. Rasulullah invited the Companions to participate in thinking about solutions to the problems faced at that time. Deliberation aims to find the best solution to a problem. In order for this goal to be achieved, it is necessary to uphold the ethics of deliberation. These ethics include being gentle, polite in opinion, respecting the opinions of others and not easily upsetting others. If the result of deliberation has been decided, all must accept and implement it. The results of the deliberation are carried out with full responsibility and trust in Allah. Loves those who put their trust in Allah. Tawakal means leaving the results of efforts to Allah. Humans are obliged to try their hardest, then surrender the results to Allah (Ahsan & Sumiyati, 2018, p. 149).

In the fragment of the material above, the values of religious moderation are found, namely deliberation. Shura or deliberation is defined as explaining and negotiating with each other or it can be said as exchanging and asking for opinions on a matter. As explained in the word of Allah surah Ali-Imran (3) verse 159 and surah al-Syura (42) verse 38:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِنْ لَّهٗمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: It was thanks to Allah's mercy that you dealt so leniently with them. Had you been cruel and hard-hearted, they would have surely deserted you. Therefore, pardon them and implore Allah to forgive them. Take counsel with them in the conduct of

affairs; and when you are resolved, put your trust in Allah. Allah loves those that trust (in Him). (Zayid, 1980, p. 360)

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Meaning: who obey their Lord, attend to their prayers, and conduct their affairs by mutual consent. (Zayid, 1980, p. 49)

After giving the believers (*mu'min*) general guidance, Allah then gives specific guidance by mentioning His bounty on Prophet Muhammad. So by the great mercy of Allah, you were gentle with those who transgressed in the battle of Uhud, you were harsh, ill-tempered, and harsh-hearted, intolerant and insensitive to the conditions and situations of others, surely they would have distanced themselves from you. So forgive them, expiate their faults and ask Allah's forgiveness for them, and consult with them in matters of warfare and other worldly matters, such as political, economic and social affairs. Then, when you have resolved to carry out the results of the deliberation, then put your trust in Allah, and admit your weakness before Allah after making maximum efforts. Indeed, Allah loves those who put their trust in Him The previous verse ends with the command to put your trust in Allah, the sole arbiter of success and failure. If Allah helps you, then no one and nothing can defeat you, but if Allah spares you, does not help you, then there is no one who can help you after that. Therefore, let the believers put their trust in Allah alone, recognizing their weakness before Allah after making maximum efforts (Kementerian Agama RI, 2022). The explanation can be understood that deliberation has a high position in Islam. One form of commandment from Allah, deliberation is essentially also intended to realize a democratic society. On the other hand, the implementation of deliberation is also a form of respect for community leaders and leaders to participate in matters and common interests.

Accommodating to Local Culture

The encounter between religion, especially Islam, and culture often invites considerable debate and leaves several problems. Islam as a religion comes from revelation, which no longer comes down after the prophet's death, while culture is a human creation that can change according to the needs of human life. In the next chapter, researchers found the principles of religious moderation, namely accommodating local culture in the following fragments of material: "Islamic traditions in the archipelago (Nusantara) arise as a result of religious teachings that are practiced in everyday life. Before the arrival of Islam, the people of the archipelago had embraced Hindu-Buddhist religions so that the people of the archipelago (Nusantara) already had a culture, way of life and customs that were deeply rooted. The growth of Islam led to cultural acculturation. This cultural wealth must be preserved so that future generations can also feel it. So that positivity in viewing this cultural wealth needs to be developed. The richness of tradition and culture is seen as an ancestral heritage as well as a trust from future generations. Therefore, efforts to preserve culture can be done by always protecting it from the negative influence of outside cultures. We must filter out cultures that conflict with the values of the nation's personality and Islam. As for traditions and cultures that are in accordance with the nation's personality and Islamic values can be

accepted and developed. It seems that each region or province in Indonesia has its own unique traditions and culture. The traditions and cultures of each region need to be introduced to the outside world as the nation's cultural wealth. This is also intended as an effort to preserve and develop existing traditions and cultures.” (Ahsan & Sumiyati, 2018, p. 240).

The above passage shows the acceptance and adjustment to the local culture that has taken root in the community. As is known before Islam came, the people of the archipelago already recognized various beliefs and had various local traditions. Through the presence of Islam, the beliefs and traditions in the archipelago were blended and influenced by Islamic values. In this case, it is inseparable from a problem that even the encounter between religions and cultures often invites considerable debate, often there is a conflict between religious understanding and local traditions that develop in the local community.

Fiqh becomes a bridge to bridge the tension between religious teachings and local traditions. Fiqh, which is the result of the *ijtihad* of the scholars, opens up space to become a "tool" in resolving a tension. The rule of fiqh and *ushul fiqh* which reads *al-'adah muhakkamah*, namely good traditions can be used as law. This rule has proven effective in reconciling the conflict between Islamic teachings and local traditions. The fiqh rule is used as a basis for recognizing in resolving various matters of tradition on the one hand and Islamic teachings on the other, which are not given textual legal basis. In the context of Islam in Indonesia, the adjustment between religious teachings and Indonesian society and local traditions and wisdom that do not conflict with sharia are the hallmarks of Islamic society in Indonesia. This shows that a religious attitude that does not accommodate culture and tradition is an unwise form. This religious attitude is far from the principles and values of religion because it will erode the values of the nation's local wisdom. The view that religion and culture will become enemies is not in accordance with religious moderation. In this moderation, there is no conflict between the two in the form of dualism which keeps each other at a distance, but religion and culture will complement each other. The concept of religious understanding that accommodates tradition and culture is in line with the concept of Islam (Tim Kelompok Kerja Moderasi Beragama Kementerian Agama RI, 2020, p. 11). It seems that moderate people tend to be more friendly in accepting local traditions and cultures in their religious behavior as long as they do not conflict with religious principles. Someone who has a non-rigid understanding will be more willing to accept practices and behaviors that do not solely emphasize the truth of the normative religious paradigm, but also a positive contextualist paradigm (Tim Kelompok Kerja Moderasi Beragama Kementerian Agama RI, 2020, pp. 21–23). Thus it can be understood that the Indonesian nation has countless local traditions and cultures. This culture is a wealth that must be preserved to characterize the Indonesian nation. The entry of Islam into Indonesia should not be the reason for the elimination of traditions and cultures that already exist in Indonesia. The existing traditions should be used as a means to preach the religion as exemplified by the *Walisongo*.

Values of Tolerance in Religious Moderation

In the last chapter of the 9th grade student textbook, researchers found the values of

religious moderation, namely tolerance, both in the material content and text quotations, including in surah al-Hujarat/49:13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: Men, We have created you from a male and female, and made you into nations and tribes that you might get to know one another. The noblest of you in Allah's sight is the most righteous of you. Allah is Wise and All-knowing. (Zayid, 1980, p. 384)

This verse has the content of religious moderation values, namely tolerance, in the verse there is a quote "We have created you from a male and female, and made you into nations and tribes that you might get to know one another. The noblest of you in Allah's sight is the most righteous of you. Allah is Wise and All-knowing". This contains the message that we should not discriminate against others based on wealth, skin color, race, ethnicity and other physical differences. Rather, Allah teaches us to be honorable in the sight of Allah based on our piety. Lanjutan penggalan teks tersebut "The Prophet Muhammad also advised us to always be tolerant and respect differences, as stated in the following hadith: "Abu Hurairah reported: The Messenger of Allah said: "Verily, Allah sees neither your form nor your possessions, but He sees your hearts and your deeds" (Muslim, 2022). As a believer (*mu'min*) we should respect the differences between believers because fellow believers are brothers, who strengthen each other and it is not fair or wise to judge someone based on characteristics that they cannot choose or control (Sakinah & Nursalikhah, 2021). This is in accordance with the words of the Prophet Muhammad (peace be upon him): Meaning: "A believer (*mu'min*) with another believer is like a building that strengthens each other" (al-Bukhari, 2022). The quote from the material makes it very clear that tolerance is an attitude to provide opportunities and not interfere with other people to believe, express their beliefs, and express opinions, even if they are different from what we believe. This open attitude is an important point of tolerance. In addition to openness in addressing differences, tolerance contains an attitude of acceptance, respect for others who are different, and shows positive understanding. In democratic life, tolerance has a very important role to face various challenges that arise due to differences. Democracy will be seen and implemented well when people have high sensitivity in all kinds of differences that arise in the midst of their lives. In a broader context, tolerance is not only related to religious beliefs, but also leads to differences, race, gender, differences in sexual orientation, culture, and so on (Kementrian Agama RI, 2021).

Based on the explanation above, it shows that the values of religious moderation in the textbooks of Islamic Religious Education and Budi Pekerti class IX students published by the State of North Lombok Regency in 2017 cover four moderation values, namely; the value of non-violence, the value of musyawarah, the value of accommodating local culture and the value of tolerance.

Discussion

Observing the values of religious moderation in the textbooks of Islamic Religious Education and Ethics subjects for Junior High School level IX needs to be instilled in

students in order to create harmonious relationships between teachers, students, society and the surrounding environment so as to create a peaceful and safe environment from various threats to a peaceful Indonesia (Saputra & Azmi, 2022). The research results of Raharjo et al. (2022) that the study proved that the level of religious moderation of students in several Muhammadiyah Yogyakarta schools tends to be moderate and high, partly determined by the role of teachers who are still the main source for students in obtaining Islamic religious knowledge (50%). In addition, there is still a mindset that leads to an exclusive mindset and can foster extreme and radical attitudes in religion, a low national commitment, especially in the aspect of religious insight which includes acceptance of culture, and easily misleading religious practices that are different from the practices of the group (Fauzi & Rohmadi, 2022; Rijal et al., 2022). Similarly, the attitude of deliberation among students, thanks to the teaching of the values of religious moderation, seems to accept ways of solving problems by deliberation. The results of Saefulloh & Farizi's research (2021) prove that students and students are fair to friends of the same religion and different religions. Students are given knowledge about tolerance that does not exceed religious boundaries, namely not forcing themselves to attend holidays or celebrations of other religions and the values of deliberation are interpreted as a way of negotiating that must be based on a fair agreement. Although decision-making tends to be traditional in style and ignores deliberation (Anggita & Hatori, 2020). Similarly, the acceptance and adjustment to the local culture that has taken root in Indonesian society appears harmonious despite different religions and ethnicities, but they maintain and respect each other. Nevertheless, awareness of respect for local culture has not been peaceful, especially among junior high school students in Larantuka and Sulawesi (Letek & Keban, 2021; Supriati, 2021), whereas according to the theory of religious moderation means being willing to accept other brothers or groups, even though their views, beliefs, and beliefs are different (Viktorahadi, 2022). Even Islam views diversity as *sunatullah* which can be seen in the existence of various ethnic groups, ethnicities, languages, groups, and diversity in religion (Fahri & Zainuri, 2019). In this case, there is a step forward that PAI teachers and students have mutually understood the need for religious tolerance among religious believers among PAI teachers in junior high schools in Padang city already know the concept of religious moderation and implement it in PAI learning at school by giving each other advice and mutual respect at the beginning of learning, optimizing learning materials related to tolerance. Likewise, inter-religious and cultural harmony is a realization that is built collegially on the basis of individual and group awareness to respect each other, maintain shared cultural values as ancestral heritage, and participate in various religious activities, as well as the increasingly crystallized tolerance of Muslims with Christians and Hindus (Diantika & Cahyani, 2022; Manan et al., 2022; Sarina & Rahman, 2022; Sumarto & Harahap, 2022). Thus, the values of religious moderation in the Islamic religious education and ethics textbook for class IX need to be extended to the study of adolescent psychological values and their social environment.

Conclusion

The values of religious moderation in the textbooks of Islamic Religious Education and Budi Pekerti class IX subjects include; non-violence, deliberation, accommodating local culture, religious moderation values in the aspect of tolerance. The systematic

mapping of core competencies and basic competencies is guided by the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 24 of 2016 concerning core competencies and basic competencies of lessons in the 2013 curriculum at the primary education level and secondary education level, which includes spiritual aspects, social aspects, knowledge aspects and skills aspects. The values of religious moderation in the textbooks of Islamic Religious Education and Cultivation subjects of junior high school class IX are still limited to cognitive, affective and psychomotor aspects. Therefore, researchers who want to conduct further research can relate the values of religious moderation by considering aspects of the psychological and sociological needs of students.

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