MAINSTREAMING OF RELIGIOUS MODERATION PROGRAM IN THE DEPARTMENT OF ISLAMIC RELIGIOUS EDUCATION

Luqyana Azmiya Putri[1]*, **Sabarudin**[2] , **Ali Marzuki Zebua**[3]
[1,2] Sunan Kalijaga State Islamic University, Indonesia
[3]Kerinci State Islamic Institute, Indonesia
*e-mail: [1]*luqyana.zmy@gmail.com

ABSTRACT

The initiation of mainstreaming of religious moderation continues to develop. IAIN Kerinci, a campus with Islamic nuances in Jambi Province, has also become a pioneer of religious moderation. This study aims to explore Islamic Religious Education department of IAIN Kerinci in implementing religious moderation program in the academic community. This Research used field study methods to obtain data and information. Data collection techniques include observation, interview, and documentation techniques. The results showed that various activities that carry the spirit of religious moderation in Department of Islamic Religious Education (PAI) at IAIN Kerinci. The PAI department initiated a religious moderation program that started from the literacy ground and began to touch on various academic activities. The implementation of the religious moderation program at IAIN Kerinci has not been stated in writing (explicitly) or through standard policies. However, it is interesting that the pai department inserts religious moderation into every academic activity carried out even though it is not required in writing by institutional policy. Thus, they succeeded in building a culture of religious moderation through a habitus of moderation that takes place on an ongoing basis. This allows them to establish a House of Religious Moderation on campus

INTRODUCTION

Muslims are facing challenges that can push them towards extremism (Subchi dkk., 2022), whether it's on the extreme right or extreme left (Putri & Witro, 2022). This is evident today among Muslims, where the concepts of radicalism and liberalism are increasingly prevalent. However, both radical and liberal tendencies are equally extreme and go against Islamic religious texts (Khotimah, 2020). An understanding and perspective that exceeds the limits can give rise to extreme actions. Referring to the data presented by the National Counterterrorism Agency, the rate of terrorism in Indonesia was 38.4% in 2019, which indicates a low level, while in 2020, it decreased significantly to 14%. However, according to the Global Terrorism Index report, Indonesia is ranked 37th as a country moderately affected by terrorism. In 2021, the Special Detachment 88 Team (Densus 88) of the National Police arrested 370 terrorists. These data demonstrate that Islam faces challenges and problems with the emergence of extremism.

The above data indicates that educational institutions have the potential to be exposed to radicalism. It is unfortunate when an educational institution, which should be a breeding ground for the development of knowledgeable religious figures, produces individuals with extreme attitudes. In 2019, the National Counterterrorism Agency (BNPT) identified 16 Islamic boarding schools in the radical category. However, after follow-up and investigation by the Ministry of Religion's Research and Development, only two Islamic boarding schools were found to be exposed to radicalism. Nonetheless, the idea of radicalism has been growing in the educational environment

Therefore, reducing radicalism and liberalism in religion requires an open and inclusive religious concept. One of the preventive steps that can be taken to reduce the two extremes is through religious moderation. (Malik dkk., 2019). Religious moderation is an attitude, pattern, or method that positions itself in the middle ground between two opposing poles while staying true to religious texts. Therefore, there is a need to continuously explore and develop insight into religious moderation (Muhtarom, 2018).

The implementation of religious moderation is continuously evolving, as demonstrated by the ongoing efforts of universities to mainstream this approach. Islamic higher education institutions (PTKI) have emerged as prominent agents in the realization of religious moderation programs. These initiatives aim to foster inclusivity and combat extremism across various facets of spiritual life. Notably, IAIN Kerinci, an Islamic university located in Jambi Province, has emerged as a trailblazer in this regard. The Department of Islamic Religious Education at IAIN Kerinci has spearheaded several activities that embody the principles of religious moderation, thereby making tangible contributions towards this cause.

The background mentioned above is the reason why the author is interested in exploring the implementation of religious moderation program in the Department of Islamic Education (PAI) of Kerinci State Islamic Institute (IAIN). Thus, the purpose of this study is to explore the implementation of religious moderation in every academic activity of PAI although there is no obligation in the form of policy from the institute to implement the program. This is what makes this research interesting, this research will reveal how the Islamic religious education department initiated the existence of religious moderation in the PAI environment. Departing from the above context, the author formulates research questions for a scientific article entitled "Mainstreaming of Religious Moderation Program in The Department of Islamic Religious Education."

METHODS

This study uses a qualitative research approach with *field research* (Sugiyono, 2016) (J. W. Cresswell, 1998). Qualitative research provides an overview of answers related to phenomena, social activities, events, perceptions, and thoughts of a person, both in groups and individually (Arif, 2018; Sukmadinata, 2018.). This research uses purposeful sampling technique or also called purposive sampling which is a technique in non-probability sampling based on the characteristics possessed by the subject. based on the characteristics possessed by the subject chosen, because these characteristics are in accordance with the selected, because these characteristics are in accordance with the objectives of the research to be carried out. The author focuses on mainstreaming Religious Moderation in the campus realm. This research takes place at IAIN Kerinci, which examines the Department of Islamic Education.

The period of this research is from May to August in 2022. Data was collected through the process of observation, documentation, and interviews. The author collects data from documents in the PAI Department of IAIN Kerinci, both geographical and theoretical documents related to IAIN Kerinci, and the research topic that the author raises, which is related to mainstreaming religious moderation in the PAI department, as well as other data that is considered valuable. In completing the author's data source.

Research is inseparable from the subject, who acts as a provider of information to answer research questions through the interview process so that specific criteria guide the selection of research subjects according to the object under study (J. W. Cresswell, 1998). Because the author is researching the scope of the Islamic religious education department at IAIN Kerinci. So author chose the head of the department and secretary of the PAI department, and one lecturer as the research subject. The author considers the decision based on the subject's proximity to the scope of research.

RESULTS AND DISCUSSION
Religious Moderation as A Government Program

The term moderation is undoubtedly familiar in Latin, which means nothing less and nothing more (Hermawan, 2019). This meaning reveals that moderation is a form of being moderate and closer to an attitude of self-control. In line with this, moderation is also popularly known as moderation, an English equivalent that means core, average, non-aligned, and standard (Tim Penyusun Kementerian Agama RI, 2019). Moderation is popularly known as moderation, an English equivalent that means core, average, non-aligned, and standard (Tim Penyusun Kementerian Agama RI, 2019). So then, in Indonesian, moderation means avoiding extremes and minimizing violence (V, 2021). It should be noted that wasathiyyah is not a new school or sect in Islam. But one of the characteristics of Islamic teachings (Shihab, 2019).

Yusuf Al-Qardhawi gives an understanding that wasathiyyah is a matter that requires proper rights by taking the middle path and acting appropriately so that it does not go beyond Islamic teachings (Hermawan, 2019). Furthermore, Qardhawi mentions the definition of wasathiyyah (moderation) as an attitude of being in the middle between two opposing ends (Aziz, 2020). Wasathiyyah is one of the identities that symbolizes the identity of Muslims, where the concept of wasathiyyah applies universally to the life of every Muslim (Amar, 2018).

The rampant extremism issues in Indonesia, causing the emergence of intolerance, fanaticism, radicals, and liberalism, has become a worrying specter for the Indonesian people (Haryani, 2020). Therefore, the government does not remain silent. The implementation of religious moderation continues to be echoed. The religious moderation program has now become a program that has received more attention from the government, especially from the Ministry of Religion of the Republic of Indonesia.

Rampant extremism arises because of an attitude of exclusivity and an overly fanatical religious attitude that creates the seeds of intolerance, radicals, and liberalism.(moderasi beragama di PTKIN, t.t.) However, concerns about the increasing presence of extreme understanding have made the government initiate the mainstreaming of religious moderation, which ultimately leads to creating programs that carry an inclusive mission (Junaedi, 2019). Lukman Hakim Saefudin, the missionary of the Minister of Religion of the Republic of Indonesia, explained that the concept of religious moderation could be applied by positioning oneself in the middle lane between the two opposing sides even though risks from both sides accompany it (Rofi'udin dkk., 2019).

In line with that, Gus Yaqut emphasized that religious moderation means manifesting religious understanding based on the principles of justice, balance, and being in the middle as outlined in attitudes, perspectives, and spiritual practices. The concept of implementing religious moderation echoed by the government is not without reason. This is a preventive step in preventing extremist religious behavior, both the extreme right and left (Tim Penyusun Kementerian Agama RI, 2019). For this reason, religious moderation is used as a government program, especially in the Ministry of Religion of the Republic of Indonesia, which is centralized in the educational environment. Well, at the level of higher education, schools, madrasas, and even Islamic universities. (ad dkk., 2022) The government's efforts to centralize religious moderation in educational institutions encourage the author to research the extent to which religious moderation is mainstreamed in the PAI department of IAIN Kerinci.

Islamic Higher Education Institutions (PTKI) As A Media for Mainstreaming Religious Moderation in Indonesia

Indonesia, as a country with a majority Muslim population,(Reslawati dkk., 2022) faces significant challenges in creating an inclusive and tolerant society towards religious differences. In tackling these challenges, Islamic Higher Education Institutions (PTKI) play a crucial role in mainstreaming moderate religious programs in Indonesia. As institutions of higher education, PTKI must actively contribute to building a more comprehensive and in-depth understanding of religion, especially Islam, and promote values of tolerance and inclusivity in the lives of students and the wider community. Moderate religious programs in PTKI should focus on a correct and comprehensive understanding of the principles of moderate religion, such as tawassuth (peacefulness), tawazun (balance), tasamuh (tolerance), and i'tidal (moderation) (Putri dkk., 2022).

Islamic Religious Colleges (PTKI) is the leading media in realizing religious moderation programs. The religious moderation program presents an inclusive mission to eradicate the chain of extremism in various aspects of religious life. Through PTKI, students can learn about the importance of religious harmony, mutual respect, and understanding. PTKI can also provide opportunities for students to interact with people from diverse religious and cultural backgrounds, thus opening up a broader understanding of Indonesia's diversity. PTKI can also serve as a medium to connect students with communities outside the campus that have inclusive and tolerant values.

One of the best media in mainstreaming religious moderation programs is through educational institutions. In line with what was conveyed by education leaders in Indonesia, Azyumardi Azra, in his book entitled "Moderation of Islam in Indonesia," stated that one of the things that distinguish Islam in Indonesia from other countries is the field of Islamic Education. Indonesia is rich in Islamic educational institutions in the form of surau, framework, raudhatul atfal (RA), pesantren, diniah, madrasas, or other Islamic schools directly shaded by the government or the private sector (Azra, 2020).

The role of education as a medium for mainstreaming religious moderation is indeed very influential. Education is a vital aspect of human life. Through the educational process, the next generation of the nation is educated and guided to understand the existing reality; a (Muchith, 2016). person will be formed from the guidance he gets in his educational environment. Therefore, the educational practice should not be harmed by intolerant ideas because it will affect a person's mindset shift. In order to achieve these goals, PTKI must continue to strengthen their moderate religious programs with improvements in the quality and quantity of human resources, facilities and infrastructure, and appropriate evaluation systems. In this way, PTKI can continue to play their leading role in building an inclusive, tolerant, and appreciative society of diversity in Indonesia.

DISCUSSION
Mainstreaming of Religious Moderation Program in PAI Department, IAIN Kerinci

The understanding of religious moderation opposes various extreme thoughts, both extreme left and right (Sahlan dkk., 2022). In this context, wasathiyyah brings Muslims to act in a beneficial, proportionate, balanced, and fair manner (Munawati, 2022). It is also discourse and discourse that directs Muslims to be superior and fair in religion but remains relevant in interacting with modern civilization at this time. In (M. K. Arif, 2020)In other words, one should understand religion and practice it appropriately. That is, it is not excessive and does not underestimate religious teachings (Nur & Lubis, 2015).

Initiation of the Mainstreaming of the Religious Moderation Program at the PAI Department, IAIN Kerinci

Referring to the vital role of the State Islamic Religious University, the Kerinci State Islamic Institute (IAIN) took part in mainstreaming religious moderation. In this case, the author focuses on the discussion within the scope of the Department of Islamic Religious Education (PAI) IAIN Kerinci.

Based on the observations made by the author, it is stated that the PAI department has begun to implement religious moderation.

The Department of Islamic Religious Education (PAI) initiates the mainstreaming of religious moderation by starting at the literacy level. This is indicated by the provision of activities based on religious moderation. This activity makes religious moderation the basis for its implementation so that the goal of providing understanding to Islamic Religious Education students is achieved. This was conveyed in the following interview with the secretary of the Islamic Religious Education department of IAIN Kerinci.

"At this time, we have started mainstreaming religious moderation at the literacy level. This is useful as a start to the next steps. Because good understanding starts from strong literacy, as another example, we have started to build literacy on religious moderation, starting with directing students to choose the theme of religious moderation in the thesis."

The tagline that promotes religious moderation is also the first step for the PAI department to build a spirit of moderation. Based on the observations that the author has made, the PAI department of IAIN Kerinci uses the taglines "Religious Moderation" and "PAI modernization" as jargon, where the tagline is written on every activity poster, on the department's website, and every writing of important information written with the concept of a copywriter on social media.

The insertion of nuances of religious moderation in every activity carried out in the Islamic Religious Education department has the aim that students who will become graduates of IAIN Kerinci are not exposed to extremist ideas. In addition, with the implementation of activities based on religious moderation, PAI students are expected to be able to become cadres of religious moderation where graduates can apply religious moderation in the community.

Examining the Implementation of the Religious Moderation Program at the PAI Department of IAIN Kerinci

As in the previous sub-discussion, it can be seen that the PAI department has built the foundation for religious moderation, starting from the literacy level and then gradually expanding to other activities based on religious moderation. Implementing the religious moderation program at IAIN Kerinci has not been stated in writing or through standard policies. In other words, the application of religious moderation in the PAI department does not have any special provisions from the campus to apply religious moderation. It's just that de-facto religious moderation continues to be encouraged. Although not too flashy.

The following is the result of the author's mini research, which was carried out by collecting data from the documentation results accompanied by interviews and direct observations in the field. The activities that have been carried out regarding religious moderation include:

Research Area

In continuing the mandate of the Ministry of Religion in implementing religious moderation, the Department of Islamic Religious Education began directing final-year students to take the theme of religious moderation as the theme of thesis research. In addition, lecturers' research also enlivens religious moderation through research and scientific publications. This was conveyed in the following interview:

"In the field of research, we began to give direction to students to choose the theme of religious moderation. This started when the Kajur and Sekjur became the holders of positions in the PAI department, namely in 2021. So not only students, but lecturers have also done a lot of research related to religious moderation."

Seminars and Workshops

Seminars and workshops are effective media in mainstreaming religious moderation in the academic community. In this case, the PAI department has brought a diverse spirit of moderation to student training activities. This activity was facilitated directly by the PAI Department.

In July, IAIN Kerinci held a national seminar with the theme "Embracing Pancasila Values, National Insights, and Religious Moderation." The activity presented the Head of BPIP RI as a speaker at the symposium. The seminar was attended by representatives from each department, including the department of Islamic education.

Introductory Activities for Academic Culture of the Department

The initial step in introducing religious moderation is also carried out by introducing the Department of Academic Culture (PBAK) or the PAI department, better known as SILMARU. This activity inserts the values of religious moderation, which aims to make new students majoring in PAI provision understand religious moderation.

Religious Moderation-Based Courses

As the results of an interview with the secretary of the Islamic Religious Education Department, IAIN Kerinci, said that the PAI department had a subject based on religious moderation called "Multicultural Education and Religious Moderation" with a total of 2 credits and was carried out for students who were in semester 6.

> "The website already exists, the curriculum has also been changed, and the curriculum already exists related to religious moderation. KKNI. For the curriculum itself, we are oriented to UIN Sunan Kalijaga. Sociological anthropology, multicultural education, and religious moderation in the pie curriculum. It can be downloaded. Semester 6, class of 2021. Just last 2021. Cross-cultural education."

Kode MK	Nama MK	Jenis MK	SKS Tatap Muka	Tgl Mulai Efektif	Tgl Akhir Efektif	Semester
PAI-626	Pendidikan Multikultural dan Moderasi Beragama	A	2	30-08-21	10-12-21	6
PAI-627	Perbandingan Pendidikan Islam	A	2	30-08-21	10-12-21	6
PAI-628	Profesi dan Etika Keguruan	A	2	30-08-21	10-12-21	6
PAI-629	Qiraatul Kutub	A	2	30-08-21	10-12-21	6
PAI-630	Masailul Fiqh*	A	2	30-08-21	10-12-21	6
PAI-631	Pengetahuan Program/Aplikasi Komputer	A	0	30-08-21	10-12-21	6

Figure 1. Subjects Based on Religious Moderation

With the existence of religious moderation-based courses, students are expected to understand the true meaning of religious moderation, and it is hoped that PAI graduates can apply it in the community.

PAI Department Student Association (HMJ) Activities

Intra-campus organizations such as the PAI Department Student Association are central in supporting the mainstreaming of religious moderation. This has been directed by the head of Islamic education program and Secretary of the PAI.

The organization of the Islamic Education Department student association plays an important role in mainstreaming the spirit of religious moderation on campus. Through various activities such as seminars, discussions, and trainings, they introduce the concept of religious moderation and encourage members to practice it in their daily lives. Additionally, students are actively involved in social actions and community activities that promote the values of moderation, such as tolerance, justice, and interfaith harmony. Thus, students significantly contribute to creating an inclusive,

harmonious, and peaceful campus environment and help address the challenges of extremism and intolerance that increasingly concern society.

Cooperation between Ma'had Al-Jamiah IAIN Kerinci and the Department of Islamic Studies

PAI students who were gathered as part of Ma'had al-Jamiah IAIN Kerinci were also fostered to become students of moderation. Mahad al-Jamiah is considered a miniature version of the house of religious moderation. As in the following interview.

"The cooperation is also done with greatness where Pai's children in Mahad are nurtured to understand religious moderation. Moderation cadres in the religious moderation house for PAI children to anticipate clashes in society. In other words, it can mediate in society."

The management of the religious moderation program in the Department of Islamic Education is evidence of the department's involvement in mainstreaming religious moderation. Uniquely, there is no particular obligation required by the campus officials to carry it out. Still, this awareness arises from the sensitivity of the PAI department in responding to the discourse of religious moderation.

From the description above, it can be concluded that the initiation of mainstreaming religious moderation is inserted in various activities. The department seeks to maximize various potentials and opportunities in the form of academic and non-academic activities as a forum to increase the literacy of religious moderation in the PAI environment. This is inseparable from the critical goal of religious moderation to reduce various efforts of moral decadence and extremist behavior and eradicate radicalism in academic circles. The step of the PAI department by starting a mission to increase literacy in religious moderation is a great potential to create a positive impact on academics to behave following the principles of religious moderation, either *tawassuth, tawazun, tasamuh,* or *i'tidal* (Subandi dkk., 2019).

The Impact of mainstreaming Religious Moderation Program in PAI Department, IAIN Kerinci

The prioritization of a religious moderation program in the Department of Islamic Education has a significant influence in shaping a balanced and accurate understanding of Islamic teachings. This program aims to produce students who possess an inclusive and accurate comprehension of Islam and are capable of engaging in tolerant dialogues with adherents of other religions. The prioritization of this program can have a positive impact on improving the quality of Islamic education in Indonesia. Several main influences of the program include:

a. Strengthening the understanding of inclusive and tolerant Islamic values: In the religious moderation program, students are taught about the importance of tolerance and harmony among different religious groups. This can help strengthen their comprehension of inclusive and tolerant Islamic values, which are crucial in realizing peace and unity within a diverse society.

b. Enhancing students' ability to engage in dialogues with adherents of other religions: The religious moderation program provides students with training in how to engage in respectful and wise dialogues with adherents of other religions. This can help enhance their ability to interact with individuals from different religious backgrounds and build harmony among diverse religious groups.

c. Improving the quality of teaching in the Department of Islamic Education: With the implementation of the religious moderation program, educators in the Department of Islamic Education will be encouraged to improve the quality of their teaching. Educators will become more receptive to new ideas and innovations in delivering instructional material to students.

d. Contributing to the realization of the national education mission: The religious moderation program in the Department of Islamic Education can make a significant contribution to realizing the national education mission of creating a generation with good moral values and

character. This can help establish a society that is tolerant, respectful, and capable of coexisting in diversity.

In conclusion, the prioritization of the religious moderation program in the Department of Islamic Education can create students with a balanced and accurate understanding of Islam and the capability to interact with adherents of other religions in a tolerant and inclusive manner. This can bring about positive impacts for Indonesian society in realizing peace and unity amidst diversity.

CONCLUSION

Based on the research above, it can be concluded that at IAIN Kerinci there is no written religious moderation policy. However, moderate nuances in every academic activity in the PAI study program can be felt in every activity carried out. where they insert elements of religious moderation into it. The implementation of the religious moderation program was initiated through activities such as the field of research, seminars and workshops, and internalization of subjects based on religious moderation, as well as activities of the PAI Department Student Association (HMJ), service activities, and collaboration between Ma'had Al-Jamiah IAIN Kerinci and the Department of Islamic Studies.The department seeks to maximize various potentials and opportunities in the form of academic and non-academic activities as a forum to increase the literacy of religious moderation in the PAI environment. The program's overarching aim is to instill in students a deep appreciation for the principles of religious moderation, and to encourage them to practice and promote these values in their everyday lives. This would be a significant contribution towards the establishment of a society that is inclusive, respectful, and capable of embracing diversity in all its forms.

This is inseparable from the critical goal of religious moderation to reduce various efforts of moral decadence and extremist behavior and eradicate radicalism in academic circles. The step of the PAI department by starting a mission to increase literacy in religious moderation is a great potential to create a positive impact on academics to behave following the principles of religious moderation, either tawassuth, tawazun, tasamuh, or i'tidal. The limitation of this research is that it only explores the Islamic religious education environment, so we recommend that future research can identify more broadly. Not only at the study program level, but extends to the campus policy area.

ACKNOWLEDGMENT

REFERENCES

ad, A. A., Fridiyanto, F., & Abid, M. H. (2022). MEMBANGUN SUMBER DAYA MANUSIA MODERAT Peran Perguruan Tinggi Islam dalam Pengarusutamaan Multikulturalisme dan Moderasi Beragama. repository.uinjambi.ac.id.

Amar, A. (2018). Pendidikan Islam Wasathiyah ke-Indonesia-an. Al-Insyiroh: Jurnal Studi Keislaman, 2(1), 18–37. https://doi.org/10.35309/alinsyiroh.v2i1.3330

Arif, M. (2018). Revitalisasi Pendidikan Cinta Tanah Air di Pondok Pesantren Darul Ihsan Menganti Gresik. Jurnal Iqra': Kajian Ilmu Pendidikan, Query date: 2021-09-21 06:15:46. https://journal.iaimnumetrolampung.ac.id/index.php/ji/article/view/369

Arif, M. K. (2020). Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur'an, As-Sunnah Serta Pandangan Para Ulama Dan Fuqaha. Al-Risalah, 11(1), 22–43. https://doi.org/10.34005/alrisalah.v11i1.592

Aziz, A. (2020). Moderasi Beragama Dalam Bahan Ajar Mata Kuliah Pendidikan Agama (PAI) Di Perguruan Tinggi Umum Swasta (Studi di STIE Putra Perdana Indonesia Tangerang). Jurnal Sosial Humaniora, 6(2), 95–117.

Azra, A. (2020). Moderasi Islam di Indonesia Dari Ajaran, Ibadah, hingga Perilaku (I. Thaha, Ed.). Kencana.

Haryani, E. (2020). Religious Moderation Education For The Milenian Generation: A Case Study "lone wolf" in Children in Medan. EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan, 18(2), 145–158. https://doi.org/10.32729/edukasi.v18i2.710

Hermawan, M. A. (2019). Nilai Moderasi Islam dan Internalisasinya di sekolah. Journal of Chemical Information and Modeling, 25(1), 31–43.

J. W. Cresswell. (1998). Qualitative Inquiry and Research Design: Choosing among five Tradition. Sage Publication.

Junaedi, E. (2019). Inilah Moderasi Beragama Perspektif Kementerian Agama. Harmoni: Jurnal Multikultural dan Multireligius, 18(2), 182–186. https://doi.org/10.32488/harmoni.v18i2.414

Khotimah, H. (2020). Internalisasi Moderasi Beragama dalam Kurikulum Pesantren. Rabbani: Jurnal Pendidikan Agama Islam, 1(1), 62–68. https://doi.org/10.19105/rjpai.v1i1.3008

Malik, Abd., Hartawan, B., Wardana, I. W., & Indra. (2019). Teropong Potensi Radikalisme 2020. Jalan Damai (Majalah Pusat Media Damai BNPT), 1–110.

moderasi beragama di PTKIN, P. (t.t.). Pengarusutamaan moderasi beragama di PTKIN. eprints.walisongo.ac.id.

Muchith, M. S. (2016). Radikalisme dalam Dunia Pendidikan. Addin, 10(1), 163. https://doi.org/10.21043/addin.v10i1.1133

Muhtarom, M. (2018). Urgensi Penguatan Pemikiran Moderasi Islam dalam Pendidikan Agama di Madrasah. Tatar Pasundan : Jurnal Diklat Keagamaan, 12(32), 39–47. https://doi.org/10.38075/tp.v12i32.53

Munawati, S. (2022). MONOGRAF DUTA MODERASI BERAGAMA MILENIAL DI TENGAH PANDEMI COVID-19. books.google.com.

Nur, A., & Lubis, M. (2015). Konsep Wasathiyah dalam Al-Quran (Studi Komparatif antara Tafsir al-Tahrîr wa at-Tanwîr dan Aisar at-Tafâsîr). An-Nur, 4(2), 205–225.

Putri, L. A., & Witro, D. (2022). Konsep Integrasi Tasamuh Qur'ani dalam Pendidikan Moderasi Beragama. Jurnal Analisa Pemikiran Insan Cendikia (APIC), 5(2), 1–11.

Putri, L. A., Zebua, A. M., & Sasferi, N. (2022). Internalisasi Nilai-nilai Moderasi Beragama di Pondok Pesantren. Prosiding The Annual Conference on Islamic Religious Education, 2(1), 763–771.

Reslawati, R., Hidayatulloh, M. T., Purwoko, D., Khalikin, A., & Warnis, W. (2022). Transformation of Religious Extension during the Covid-19 Pandemic Campaigning for Religious Moderation in Society. Proceedings of the 9th Asbam International Conference (Archeology, History, & Culture In The Nature of Malay) (ASBAM 2021), 660(Asbam 2021), 664–674. https://doi.org/10.2991/assehr.k.220408.093

Rofi'udin, Sutianto, A., Bakar, N. A., Fuad, S., Sutrisno, E., Abadi, N., & Arifin, J. (2019). Moderatisme Islam: Kumpulan Tulisan Para Penggerak Moderasi Islam.

Sahlan, F., Kumala Sari, E. D., & Sa'diyah, R. (2022). Digital-Based Literacy Analysis of Religious Moderation: Study on Public Higher Education Students. Progresiva : Jurnal Pemikiran dan Pendidikan Islam, 11(02), 153–166. https://doi.org/10.22219/progresiva.v11i02.20906

Shihab, M. Q. (2019). Washatiyyah Wawasan Islam tentang Moderasi Beragama (Q. SF, Ed.). Lentera Hati.

Subandi, S., Fauzan, A., Afriyadi, M. M., & Ramli, M. (2019). Implementation of Multicultural and Moderate Islamic Education at the Elementary Schools in Shaping the Nationalism. Tadris: Jurnal Keguruan dan Ilmu Tarbiyah, 4(2), 247–255. https://doi.org/10.24042/tadris.v4i2.5003

Subchi, I., Zulkifli, Z., Latifa, R., & Sa'diyah, S. (2022). Religious Moderation in Indonesian Muslims. Religions, 13(5), 451. https://doi.org/10.3390/rel13050451

Sugiyono. (2016). Metode Penelitian Kuantitaif, Kualitatif, dan R&D (23 ed.). Penerbit Alfabeta.

Sukmadinata, N. S. (t.t.). Metode Penelitian Pendidikan. Remaja Rosdakarya.

Tim Penyusun Kementerian Agama RI. (2019). Moderasi Beragama (Cetakan Pe). Kementerian Agama RI.

V, K. (2021). Moderasi. https://kbbi.kemdikbud.go.id/entri/moderasi