



Implementation of the Value Religious Moderation by Students in the Learning Process in Higher Education

M. Hanifah Hasanah Dilia*, Zaenul Slam

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

Correspondence: Muqitahasanah4@gmail.com

| ABSTRACT | ARTICLE INFO |
|--|---|
| <p>Indonesia is a multicultural nation. It has a very diverse diversity of religions, cultures, languages, tribes, traditions. In this condition, Indonesia is very prone to disunity. Therefore, this research aims to discuss the importance of implementing religious moderation values based on Pancasila values. Students must have a critical thinking pattern so that students are able to distinguish the right understanding for multicultural conditions like this. Thus Indonesia will avoid divisions and various kinds of religious moderation. The right understanding will lead to high awareness of the application of Pancasila values related to this moderation. So that students can have a high awareness of the importance of understanding religious moderation. The method used is descriptive qualitative. The conclusion of this research is that a diverse life in order to remain harmonious, each community must have the right attitude for multicultural conditions. The right attitude is to be tolerant, respect differences, and not impose the will with violence.</p> <p>© 2023 Jurnal Civicus</p> | <p>Article History: <i>Submitted/Received 04 Dec 2022</i> <i>First Revised 06 Jun 2023</i> <i>Accepted 06 Jun 2023</i> <i>First Available online 27 Dec 2023</i> <i>Publication Date 29 Dec 2023</i></p> <hr/> <p>Keyword: <i>Character Education,</i> <i>Religious Moderation,</i> <i>Student.</i></p> |

1. INTRODUCTION

The multicultural country of Indonesia is very vulnerable to divisions and problems. The challenge is the behavior of a person who does not want to pay attention to other people's comments, feels strong and uses strength to impose his will. This is a problem that must be addressed by introducing a description of moderation. This description of moderation is the middle ground in experiencing diversity comparisons. Islam has always practiced moderation in dealing with people, and this principle of moderation is a distinctive characteristic of Islam in dealing with people. In the context of balance, the Prophet forbade his people to be rash ([Triputra & Pranoto, 2020](#)). Therefore, moderate Islam supports all aspects of divinity and humanity, takes care of material and spiritual needs, unites revelations and ideas, and separates the problems of the Ummah (the common good) from personal problems ([Setiyadi, 2012](#)).

The behavior of someone who has difficulty accepting opinions that differ from others can be interpreted as fanaticism ([Akhrani, 2018](#)). This behavior is in stark contrast to the behavior of religious moderation. The attitude of a person who is very interested in something abnormally. This attitude stems from a lack of knowledge about the description of religious moderation, which leads to intolerance. Intolerant attitudes will become a big problem for this country if allowed to continue. The problems that arise from the many inter-tribal divisions, fights between schools, and the more serious problem is the division of the nation. The trigger for intolerance is all issues related to SARA that can lead to intolerant citizens. Given the comparisons that occur, ranging from comparisons of political thought to comparisons of race and religious beliefs, intolerance can take the form of actions or attitudes of a person. The identity of intolerance is: the emergence of radicalism in interfaith life as a result of divine doctrine, comparison of interreligious discussions, coercion of certain groups ([Etikasari, 2018](#)).

Resolving by force or imposing the will of others for understanding can be called radicalism ([Mulyono, 2022](#)). This behavior is also related to religious moderation, so this matter complicates the description of religious moderation. So we must master and understand that such behavior is not suitable for us, because it has negative consequences on ourselves and those near us.

The understanding that reached Indonesia was an understanding of radicalism. This description is also very contrary to the concept of religious moderation. Radicalism is a very extreme stream, thinking its understanding as very correct, for example people bomb houses of worship, make infidels of other religions, practice the teachings of their religion by legalizing the lives of their members. Yusuf Qardhawi emphasized that radicalism has special criteria such as, radicals often claim human rights violations and criticize other citizen groups who do not control or accept their claims ([Abdalla, 2022](#)). Radicalism interferes with the principles of the Islamic faith ([Sugiyarto, 2013](#)). In social interactions, they tend to be aggressive, violent, and not all participate in thoughts or feelings when dialoguing. Radical groups do not hesitate to forcibly invite people outside their group. These radical groups could easily recruit people from similar backgrounds.

Others include some inconvenience in the instruction to treat others: not to share freedom or liberty with others, otherwise the freedom and liberty of others should not be invaded or intimidated, and each country has enacted laws protecting everyone's right to freedom. In the above context it is said that there is no permanent disagreement and permanent humiliation between matters. Overriding intolerance, some other reflective points can be seen, including a lack of consistency.

Many young people such as students are affected by the understanding of radicalism. Even the perpetrators of terrorism turned out to be many from a young age. Therefore, students must be careful of invitations and information we receive related to understanding. The information we receive must be carefully examined and do not accept information without knowing the truth. So a critical thinking pattern is needed on this matter ([Akhmadi, 2019](#)). According to data collected in 2019, there are 10 campuses in Indonesia exposed to radicalism. However, according to a survey conducted by ([Triputra & Pranoto, 2020](#)) and conducted by the State Intelligence Agency (SIA/BIN) of the Republic of Indonesia in 2017, around 39% of students in 15 provinces in Indonesia have radical ideas or ideas. The high school has consistently expressed its opposition to the issue of terrorist reasoning based on this reality ([Santoso, 2020](#)).

Students as a generation that will contribute to the development of a mature and modern civilization in the future need to have comprehensive understanding knowledge. Higher education is tasked with producing cadres of prospective successors of the nation who are tough, vigilant, and bright-spirited. Students study on campus to have rational and religious thinking. Student views on radicalism must be introduced to the urgency of moderation to avoid students from hardline thoughts.

According to research ([Hefni, 2020](#)), Where the study discusses religious moderation. The results of the study stated that there are still many problems related to religious moderation that must be overcome with an understanding of religious moderation. So the researcher describes the definition and deep meaning of moderation so that the reader can understand well. The difference between this study and previous research is that the discussion is very concerned about the problems that are currently rife and presents case examples related to moderation so that it can make readers more realistic about current conditions and provide an overview of high awareness of the importance of religious moderation.

The purpose of this research is to create attitudes such as tolerance, respecting differences, not imposing the will of others and other moderating behaviors. Apply behavior based on understanding the values of Pancasila. Especially its application must be carried out on students because students have an important role in realizing the goals of this religious moderation. This application is very influential on the harmony of this nation so as to avoid conflicts and other problems.

2. METHODS

This research was carried out using quantitative descriptive methods. Descriptive is describing the text in detail that is explained in real time so that the reader can be realistic about this point ([Endarto & Martadi, 2022](#)). Research that states events in accordance with what happened in accordance with existing data and facts so as to produce meaning and meaning behind an event and event. Such as revealing why this problem can occur and how the right methods and ways to overcome this problem. Explained clearly using good sentences and narrative. The first stage is that researchers collect sources related to these research points. The sources are from journals, books, and analyses of previous research. Furthermore, researchers carry out data processing such as classifying data to obtain conclusions from the references collected. The stage is by analyzing or comparative studies with these references and then developing points from these references. After that, researchers relate one problem to another problem so as to describe a clear problem, proving between one fact and another to prove and answer theoretical arguments in this study.

3. RESULTS AND DISCUSSION

3.1. Result

The concept of moderation comes from the Latin word "moderatio" which means the art of moderation ([Romadhon & Saputra, 2021](#)). Each of the two guiding principles of the Big Indonesian Dictionary (KBBI) is moderated by reducing violence and avoiding extreme right and left. In English, the term "moderation" is often used to refer to the following categories: average, fundamental, standard, or impartial. According to some of the terms used, moderation means putting morality first when dealing with others as individuals or with national institutions ([Hefni, 2020](#)).

In the book Religious Moderation compiled by the Balitbang group of the Ministry of Religion of the Republic of Indonesia, it is revealed that religious differences that are separate from Islam are also related to religious moderation ([Kemenag, 2019](#)). Fairness and balance, similar to the principle of universality, can encourage a person to have expertise, sincerity, and courage. In other words, moderate behavior in a crowd will be easier to achieve if one has a strong understanding of religion. This will enable them to act wisely, honestly, and cheerfully, as well as selflessly in recognizing how their own interpretations of the truth are preventing them from understanding the interpretations of others.

As a result, moderate behavior can be defined as views, attitudes, and actions that are somewhere in the middle. The only thing that needs to be done in this situation is to respect the opinions of others while considering common consensus, national laws, and local customs. The number of incidents that give rise to conflict and contention will decrease when widespread moderation is applied and practiced in every aspect of daily life.

One of the manhaj or understanding and thought of Islam is Islamic moderation ([Arif, 2020](#)). He emphasized goodness (tawasuth), justice, and wisdom (al-hikmah), and instilled moderation that was sensitive and wanted to understand the human condition. Moderation in Islam is part of the universal teachings of the religion, such as fair (al-adl), balanced (tawazun), tolerant (tasamuh), intermediate (tawassuth), open and egalitarian (infitah), and dialogical (al-hiwar). Moderation in Islam is the solution to the long-running conflict between the extreme right and left of Islam ([Arif, 2020](#)). Quraish Shihab claims that, the moderate nature of Islam does not permit excessive consumption (ifrâth) or even interference in religious affairs (tafrîth). According to ([Zamimah, 2018](#)), this category includes those who deny their religious beliefs (arbab at-ta'thil al-mufarrithîn) as well as mufrithîn. The following values of religious moderation are significant:

(i) Tawasuth

The center or moderate character that has a central standard of living that maintains a commitment to act politely and uprightly in the midst of life together is tawasuth. The attitude of tawasuth should be understood by everyone because religion encourages peaceful living. The practice of tawasuth, for example, allows a person to coexist with people of different ethnicities, religions, or belief systems without having to antagonize the people who follow him. It is difficult to discriminate against Muslims who hold high religious beliefs or ideologies, act according to life principles, and practice tawasuth (brotherhood) (ukhuwah Islamiyah, ukhuwah basyariyah, in ukhuwah wathaniyah) and tolerance with all walks of life (regardless of religion, culture, custom, origin, or belief)

- (ii) Tawazun
Tawazun is a balanced way of thinking in all aspects ([Chadidjah et al., 2021](#)). A person who has a tawazun attitude will have a balanced view of the world and the afterlife. Adjust between present and future.
- (iii) Ta'adul
Ta'adul was fair but calm. Excessive responses to issues related to religion, society, and other aspects of life are said to have led to the development of radical and intolerant views. Explaining to religious believers the importance of ta'adul, or "fairness in all circumstances", can stop radicalization. Furthermore, it is believed that knowledgeable learners will genuinely want to protect themselves in the face of adversity to avoid unfair behavior. Ta'adul is a tool and strategy to prevent acts of terror, as well as a means of neutralizing radical ideas in circulation.
- (iv) Tasamuh
Tasamuh teaches the value of tolerance in living in harmony with religion, philosophy, principles and ethics ([Jamarudin, 2016](#)). Students who are taught ta'dul attitude will prioritize justice and avoid fanaticism of groups, religions, and beliefs that are not in accordance with peace. Learners are taught about everyday life and encouraged to interact with different groups from different backgrounds, religions, cultures, and beliefs. To lead a hard and difficult life (tolerance), every learner must adhere to universal moderate standards such as tasamuh. Tolerance is not tolerating one's own beliefs but rather tolerating the beliefs and religions of others ([Yunus & Mukoyyaroh, 2022](#)). According to ([Jamarudin, 2016](#)), tolerance is a social, religious, and ethical belief that prohibits discrimination against groups of individuals who are different from each other or that cannot be imposed by the majority in a particular society. Here is a simple example: Recognize and cultivate every culture that according to Islamic teachings is most beneficial regardless of form, accept differences of opinion without violating basic principles, show tolerance in all interactions, whether involving humans or animals.
- (v) Tasyawur
Tasyawur or musyawarah, is a moderation value that teaches humans how important it is to keep deliberation firm when articulating personal philosophies. Establish relationships between people with strong respect and mutual respect. Deliberation is a way to maintain differences of opinion that must be resolved fairly while still achieving harmony in daily life. Whenever a learner starts a new lesson, they should realize the importance of problem solving by deliberation. It is hoped that by disseminating deliberation, other positive attitudes such as being kind, forgiving, and respecting the views of others will be carried out. Deliberation is a form of protest against human rights violations. It exemplifies three guiding principles of its discussion, which are as follows: recognition of opinion, independence, justice, and equal rights ([Asy-Syawi, T.M., 2013](#)). The application of the principle of tasyawur values to students is part of every teaching procedure. Through deliberation, learners acquire knowledge of problem-solving strategies. Human creations can give rise to diversity, but differences should not lead to radical viewpoints and intolerance ([Winata et al, 2021](#)).

3.2. Discussion

Religious extremism has reached intellectuals and the elderly, according to newspaper reports and online media ([Anwar, 2021](#)). The Ministry of Research, Technology and Higher Education said that understanding has spread to ten universities. Despite attempts to balance understanding, radicalism persists and radicalism has persisted for quite some time.

Azyumardi Azra said that State University students are more likely than Islamic Religious College students to become radicalized ([Azyumardi, 1996](#)). This phenomenon is inseparable from the views of State University students who often discuss religion binary. Similarly, State University scholars with science and education degrees have a strong commitment to understanding education, which they achieve through various connections with scholars and other sources. Information technology plays an important role in maintaining the coherence of space and time ([Anwar & Muhayati, 2021](#)).

The freedom of internet access to express opinions poses a paradoxical problem for the general public ([Nasution, 2020](#)). Although today's society is well positioned to assert and defend its Muslim identity, non-objective fanaticism is destroying much of the digital space, and there may always be insults to other groups. This is called Islamization caused by the need for information. A person's motivation to read Islamic, practical, and pragmatic religious texts will increase with his level of religiosity.

Virtual and global information networks are becoming more common. Since there were no longer any moral categories by which to judge the situation, things got worse. As a result, the boundaries, rules, ties, and moral codes previously used to evaluate every wrongdoing in the world no longer apply. The law that governs society is not only the law of orbit but also the law of progress when everything is done digitally and globally ([Ahmadi & Hefni, 2020](#)). Everything transmitted is done in a very convenient and timely manner according to the laws of orbit, allowing both to spread globally.

In today's issue, religious narratives can easily move from one location to another and from one information channel to another in seconds and region to region. Everyone of a different breed should be treated with moderation ([Anwar, 2021](#)). Ideas and innovations of written works that stand out in the eyes of the general public emerged thanks to the digital age. Personal religious experience is not based on fatwas, and inherited knowledge continues to be created with the aim of persuading or influencing society. Religious authority persists as a result of the colonization of peripheral consciousness and information. In the past, religious authority could only be exercised by Ulama, Ustadz, Murshid, and the government through the Ministry of Religious Affairs ([Jinan, 2012](#)). But now religious teachings and understandings are spreading through new media that seem fact-based and impersonal. Knowledge can be easily accessed based on individual needs. Religious narratives are presented in the same way.

The group in question uses the current state of our society, surrounded by virtual communication, to communicate ideas, rules, and fatwas to others without resorting to violence. The moderate branch of Islam has become more exclusive, dogmatic, even capable of monopolizing knowledge as a result of this state of affairs. Religious narratives that are said to be used by scholars as sources to understand the text.

There are three important issues related to the religious story that meetings shape to create a sense of solidarity between meetings. Religious tolerance is the first issue. Everyone has access to electronic media, which is very active and has no barriers. The digital space offers a wide variety of content, including religious lectures and images that are out of control. It's no surprise that religious narratives in digital media have begun using persistently biased commentators who denigrate one group at the expense of another. As a result, they are learning from the false and misleading digital space.

Students must understand and practice moderation as the next generation and leaders of the nation ([Christanti & Anwar, 2019](#)). According to ([Ali, 2020](#)), Moderation is fundamental in the educational and religious practices of society. According to ([Higmatunnisa & Zafi, 2020](#)), Moderate values are also known as wasathiyah and are very important for Muslims in Indonesia to be seen as a collective consciousness. The Ministry of Religious Affairs has used

a moderation model over the past few years to introduce inclusivity and teamwork among community members ([Asrori, 2020](#)).

To avoid radicalization and extremism in Islamic teachings, moderation is essential ([Sadiyah, 2018](#)). Moderate Islam is often viewed in Indonesia as a strategy to combat radical thinking as it is the form of Islam best suited to the country's diverse history ([Nur, 2021](#)). As a means of preventing terrorism, it is necessary to emphasize the importance of instilling moderate Islamic values to students because they are future leaders of the nation. According to ([Purwanto dkk 2019](#)), Religious education is a key strategy to instill broad moderation to the present generation.

Education based on religious practice is called religious education ([Ibda, 2012](#)). The majority of scholars in Roslan Nor and Malim have adopted Islam as their way of life and have the same definition of Islamic religious education. First, Islamic religious education is a way to help learners understand, internalize, and apply the faith when they graduate.

As a "Compulsory Subject", Islamic Religious Education is taught to PTU (MKWK) students. Every student is required to study MKWK, a subject that all students must have. According to ([Munir, 2018](#)), Islamic religious education at PTU must foster an inclusive and pluralistic theology while fostering universal morality in various religions. Current religious education programs emphasize exclusivity. This shows that non-Muslims are not looked down upon.

Radicals and intolerance of the current generation are becoming more common, as empirical evidence shows ([Siswanto et al, 2022](#)). Members of the "student" generation are looking for information about the future in college. This interest in different action units and organizations is an opportunity for radical groups to discuss their ideologies and policies regarding radicalization. Radical elements use this kind of background to explain their views. Due to the lack of multicultural awareness, moderate diversity, and wisdom in addressing the diversity of society, all of which contribute to the occurrence of horizontal strokes that occur in perpendicular motion and are jointly responsible for the status of the nation, various multicultural tragedies occur.

In Indonesia, the phenomenon of "peace" and "harmonization" does not always occur. Not always the people of a country that has many tribes can live in harmony. Conflict and tension are common in Indonesian society, where there are many different cultures, religions, languages, races, and traditions ([Marhamah, 2022](#)). This diversity is sometimes a big problem for harmony and continuity. A cultural approach is needed to combat the occurrence of tension and conflict among all people, including the application of local wisdom or philosophy that has localized the da'wah of peace. However, if applied without a proper and accurate understanding of religion, this approach rarely works.

In order to successfully socialize religious harmony in all corners of the country, moderate religiosity or diversity that remains but not excessive is needed. It makes no claims that he or his group is most correct, does not exercise extreme theological legitimacy, does not use coercion or violence, does not use coercion nationally, and helps organize, define, and talk about what moderation is with religious leaders.

Moderation can only be achieved by leaving aside inclusive knowledge. Not only because people's beliefs will result in their empowerment, but also because Islam's inclusive principles must be renewed through active engagement with relevant facts ([Shihab, 1999](#)). Moderation should be viewed as a shared commitment to resolve differences between individuals regarding politics, religion, ethnology, and daily life. It is understood that this difference must be recognized and resolved.

In this sense, truth is not only present in one group of people but also in another, such as groups of people who practice different religions. This understanding is based on some belief

that according to conventional wisdom, every religion teaches salvation. The only difference between one religion professed by each prophet from one generation to the next is sharia law (Shihab, 1999). As a result, it is clear that moderation is closely related to the attainment of 'tolerance', a lesson from religious texts that invites us to understand a person who is different from ourselves. Below is a percentage of the points of student roles in implementing moderation.

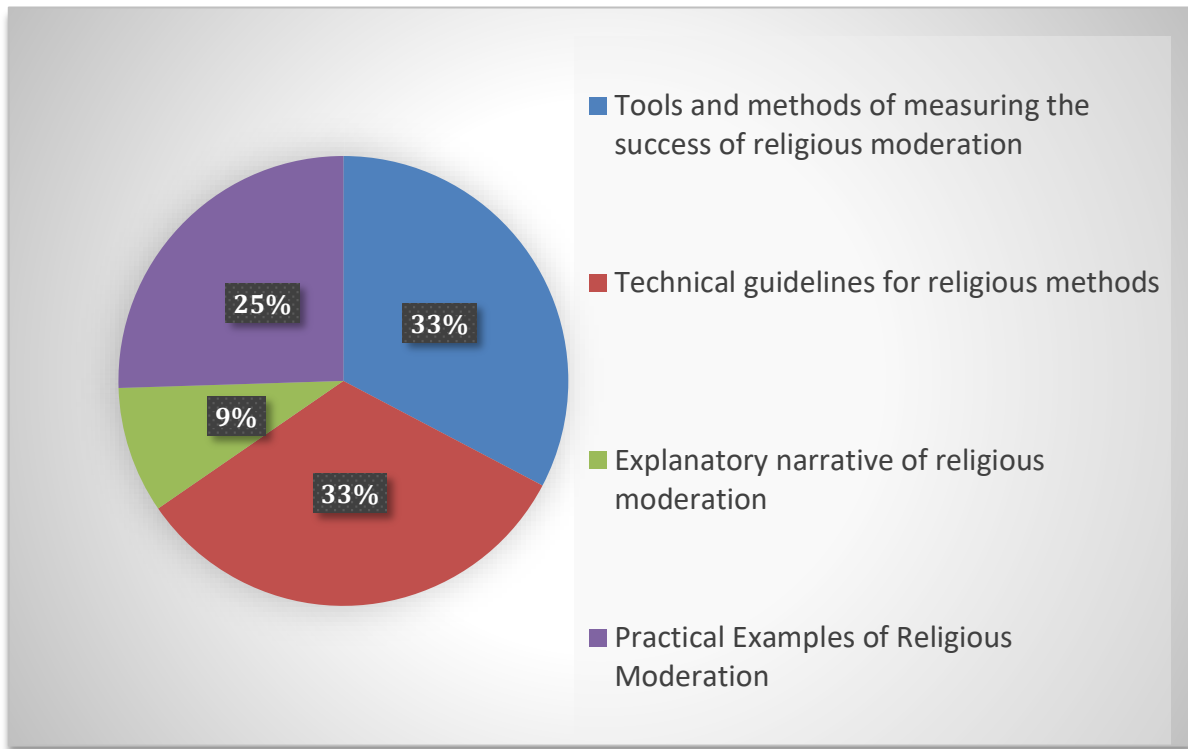


Figure 1. Points of Application of Religious Moderation

Source : Processed by researchers, 2022

The college serves as a tool to assist individuals in making positive changes for the future (Adriansyah et al, 2015). This shows that students play a role as the main guard of the nation. Students are agents of change for society at large. Examples of student application in introducing religious moderation are, being involved in local organizations, such as youth organizations and mosque youth, and then cultivating a culture of moderation are two actions that students can take to moderate various community behaviors. The basic principles of the paradigm become the foundation of the work program. Utilizing the role of the House of Moderation, efforts to implement religious moderation in the community can also be done through cooperation with local institutions and community leaders. The House of Moderation can be utilized by the general public in various ways, including by encouraging the socialization of global moderation, making it easier for the general public to access information about global moderation, and contributing to solving global issues. True students are able to apply ethical principles widely in everyday life. the context of a society with different religions and cultures. Efforts foster religious moderation for students, who serve as agents of change and are adept at maintaining peace and tranquility.

By attending seminars, multi-student moderation through supporting projects can be facilitated. Complete understanding, the formation of religious moral attitudes, religious harmony, and tolerance can be established here. A fearful citizen is the foundation. According to (Rohmaniah, 2018), Morals are ultimately able to become steadfast people in order to create a just and prosperous nation. Islamic-based student action and any initiatives

specifically targeting remain committed to nationalism, tolerance, diversity, multiculturalism, and the shocking absence of violence.

In an effort to accept Pancasila as the basis of the state, it is important to build national commitment from students. National commitment needs to be considered by various stakeholders because of the emergence of new ideas that are not in line with the definition of traditional culture as a noble national identity. In examining one's views and expressions of belief in relation to a cause, especially in recognizing Pancasila, commitment to a cause is a very important indicator to pay attention to (Suwarni, 2021). As a result, these people concluded that Pancasila was an important tool for achieving religious and modern harmony in Indonesia. The original symbol of Indonesia is pancasila (Malik, 2020). Pancasila is a consensus or agreement among the nation's leaders that has been reached and cannot be changed today (Sumarto & Harahap, 2021). Pancasila has become the ideology of the nation, the standard of living, and the true view of the nation's life.

4. CONCLUSION

In an effort to instill a mindset of religious moderation to students. First, students learn how to moderate religion to understand the true boundaries and rules of student structuring with character and balance. Second, through moderate behavior and exemplary environment. Third, providing sincere understanding when mistakes are found and deviant student attitudes are found, providing space for discussion of hot topics such as religious moderation, radicalism, and anarchism. Fourth, through the organization and learning of Islamic Religious Education. Fifth, provide support through mentoring and coaching student activity groups and other activities. Sixth, an evaluation of religious moderation is included.

5. REFERENCES

- Abdalla, U. A. (2022). Ulama dan perubahan sosial: Melawan atau berdamai dengan “zaman baru”? *Tashwirul Afkar*, 41(2), 163-212.
- Adriansyah, M. A., Rahayu, D., dan Prastika, N. D. (2015). Pengaruh terapi berpikir positif, cognitive behavior therapy (cbt), mengelola hidup dan merencanakan masa depan (mhmmmd) terhadap penurunan kecemasan karir pada mahasiswa universitas mulawarman. *Psikoislamika: Jurnal Psikologi dan Psikologi Islam*, 12(2), 41-50.
- Ahmadi, R., dan Hefni, W. (2020). Polemik otoritas hadis: Kontribusi aisha y. musa dalam peneguhan hadis sebagai kitab suci. *Mutawatir: Jurnal Keilmuan Tafsir Hadith*, 10(1), 27-47.
- Akhmadi, A. (2019). Moderasi beragama dalam keragaman Indonesia. *Inovasi-Jurnal Diklat Keagamaan*, 13(2), 45-55.
- Akhrani, L. A. (2018). Front Pembela Islam: Menggali akar konflik beragama ditinjau dari fanatisme agama, prasangka agama dan intensi konflik. *FENOMENA*, 27(1), 40-50.
- Ali, N. (2020). Measuring religious moderation among Muslim students at public colleges in Kalimantan facing disruption era. *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 14(1), 1-24.
- Anwar, R. N. (2021). Penyuluhan urgensi tabayun dalam menanggulangi penyebaran hoax di media sosial pada masa COVID-19. *Prosiding Penelitian Pendidikan dan Pengabdian 2021*, 1(1), 1024-1030.

- Anwar, R. N., dan Muhayati, S. (2021). Upaya membangun sikap moderasi beragama melalui pendidikan agama islam pada mahasiswa perguruan tinggi umum. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(1), 1–15.
- Arif, K. M. (2020). Konsep moderasi Islam dalam pemikiran. *Millah: Jurnal Studi Agama*, 19 (2), 307-344.
- Arif, K. M. (2020). Moderasi Islam (wasathiyah islam) perspektif Al-Qur'an, as-sunnah serta pandangan para ulama dan fuqaha. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 11(1), 22-43.
- Asrori, S. (2020). Lanskap moderasi keagamaan santri, refleksi pola pendidikan pesantren. *Jurnal Ilmu Sosial Indonesia*, 1(1), 16-26.
- Asy-Syawi, T. M. (2013). Demokrasi atau Syura. *Jakarta: Gema Insani*.
- Azyumardi, A. (1996). Pergolakan politik Islam dari fundamentalisme : Dari fundamentalisme, modernisme hingga postmodernisme. *Jakarta: Paramadina*.
- Chadidjah, S., Kusnaty, A., Ruswandi, U., dan Arifin, B. S. (2021). Implementasi nilai-nilai moderasi beragama dalam pembelajaran pai: Tinjauan analisis pada pendidikan dasar menengah dan tinggi. *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 6(1), 114-124.
- Christanti, Y. D., dan Anwar, R. N. (2019). Hubungan prokrastinasi akademik dengan kecerdasan spiritual generasi milenial. *PEDAGOGIK: Jurnal Pendidikan*, 6(1), 31-65.
- Endarto, I. A., dan Martadi, M. (2022). Analisis potensi implementasi metaverse pada media edukasi interaktif. *BARIK*, 4(1), 37-51.
- Etikasari, N. W. (2018). Persepsi mahasiswa program studi s1 ppkn universitas negeri surabaya terhadap wacana intoleransi di media sosial. *Kajian Moral dan Kewarganegaraan*, 6(01), 61-75.
- Hefni, W. (2020). Moderasi beragama dalam ruang digital: Studi pengarusutamaan moderasi beragama di perguruan tinggi keagamaan Islam negeri. *Jurnal Bimas Islam*, 13(1), 1-22.
- Hiqmatunnisa, H., dan Zafi, A. A. (2020). Penerapan nilai-nilai moderasi Islam dalam pembelajaran fiqih di ptkin menggunakan konsep problem basic learning. *JIPIS*, 29(1), 27-35.
- Ibda, F. (2012). Pendidikan moral anak melalui pengajaran bidang studi ppkn dan pendidikan agama. *JURNAL ILMIAH DIDAKTIKA: Media Ilmiah Pendidikan dan Pengajaran*, 12(2), 338-347
- Jamarudin, A. (2016). Membangun tasamuh keberagaman dalam perspektif Al-Qur'an. *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*, 8(2), 170-187.
- Jinan, M. (2012). New media dan pergeseran otoritas keagamaan Islam di Indonesia. *Jurnal Lektur Keagamaan*, 10(1), 181-208.
- Malik, A. (2020). Membumikan ideologi pancasila melalui pendidikan pancasila sebagai upaya membangkitkan nasionalisme. *EduTech: Jurnal Ilmu Pendidikan dan Ilmu Sosial*, 6(1), 101-108.
- Marhamah, S. (2022). Moderasi beragama melalui pendekatan multikulturalisme di Indonesia. *honai*, 4(2), 159-169.

- Mulyono, M. (2022). Mengantisipasi radikalisme dengan pemahaman komprehensif tentang cara berpikir radikal sebagai gerakan literasi sastra dan budaya bagi taruna akpol. *Tanggung Kosala*, 11(2), 485-501.
- Munir, S. (2018). Politik pendidikan islam berbasis multicultural : Konsep dan strategi pembelajaran agama Islam dalam mewujudkan Islam rahmatan li al-'ālamīn. *Dirosat: Journal of Islamic Studies*, 2(2), 149-182.
- Nasution, L. (2020). Hak kebebasan berpendapat dan berekspresi dalam ruang publik di era digital. *Adalah*, 4(3), 37-48.
- Nur, A. (2021). Fundamentalisme, radikalisme dan gerakan Islam di Indonesia: Kajian Kritis pemikiran Islam. *Al-Ubudiyah: Jurnal Pendidikan dan Studi Islam*, 2(1), 28-36.
- Purwanto, Y., Qowaid, Q., dan Fauzi, R. (2019). Internalisasi nilai moderasi melalui pendidikan agama Islam di perguruan tinggi umum. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 17(2), 110-124.
- Rohmaniah, S. (2018). Peran agama dalam masyarakat multikultural. *Ri'ayah: Jurnal Sosial dan Keagamaan*, 3(01), 44-56.
- Romadhon, S., dan Saputra, A. W. (2021). Humor sebagai strategi moderasi umat beragama pascateror bom Makasar 2021. *Tatar Pasundan: Jurnal Diklat Keagamaan*, 15(2), 154-165.
- Sadiyah, D. (2018). Strategi dakwah penanaman nilai-nilai Islam dalam menangkal paham radikalisme di kalangan mahasiswa. *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 18(2), 219-238.
- Santoso, S. P. (2020). Pengantar dasar kajian terorisme abad 21 : Menjaga stabilisasi keamanan negara. *Deepublish*.
- Setiyadi, A. C. (2012). Pendidikan Islam dalam lingkaran globalisasi. *At-Ta'dib*, 7(2), 245-256.
- Shihab, A. (1999). Islam inklusif : Menuju sikap terbuka dalam beragama. *Bandung: Mizan*.
- Siswanto, D. J., Silitonga, F., dan Patiro, S. P. S. (2022). Konsep pencegahan paham radikal dan aksi teror di era revolusi industri 4.0: Tinjauan teori kognisi sosial. *Jurnal Mahatvavirya*, 9(2), 29-45.
- Sugiyarto, W. (2013). Al wahdah al Islamiyah: Radikalisme dan komitmen kebangsaan. *Harmoni*, 12(1), 86-100.
- Sumarto, S., dan Harahap, E. K. (2021). Pembangunan agama pada masa pandemi covid-19: Meneguhkan komitmen kebangsaan dan mewujudkan perdamaian. *Jurnal Literasiologi*, 6(1), 95-102.
- Suwarni, F. V., dan Atasoge, A. D. (2021). Komitmen kebangsaan mahasiswa stp reinha melalui ritual keagamaan dalam spirit ayd 2017. *Jurnal Reinha*, 12(2), 22-31.
- Tim Balitbang Kemenag RI. (2019). Moderasi Beragama. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.

- Triputra, D. R., dan Pranoto, B. A. (2020). Persepsi mahasiswa terhadap implementasi pembelajaran PAI berbasis moderasi islam dalam menangkal sikap intoleran dan faham radikal. *Annizom*, 5(3), 157-170.
- Winata, K. A., Zaqiah, Q. Y., Supiana, S., dan Helmawati, H. (2021). Kebijakan pendidikan di masa pandemi. *Ad-Man-Pend: Jurnal Administrasi Manajemen Pendidikan*, 4(1), 1-6.
- Yunus, Y., dan Mukoyyaroh, M. (2022). Pluralitas dalam menjaga toleransi di Tana Toraja. *DINAMIKA: Jurnal Kajian Pendidikan dan Keislaman*, 7(1), 49-74.
- Zamimah, I. (2018). Moderatisme Islam dalam konteks keindonesiaan. *Jurnal Al-Fanar*, 1(1), 75-90.