

## Teacher Strategies in Implementing Religious Moderation Values in Islamic Educational Institutions

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**ABSTRACT:** *The policy of Islamic Education Institutions that instil the principles of religious moderation can influence students' moderate attitudes by the nature of Islamic teachings. This article aims to explain and analyze the efforts of Islamic Religious Education (PAI) teachers in implementing the values of religious moderation in Islamic Education Institutions. The approach used is qualitative with the type of research used in this discussion is using literature studies. This includes systematic identification and analysis of documents related to the research problem. The data collection used by researchers uses documentation techniques from various sources, such as notes, transcripts, books, newspapers, magazines, bulletins, journals, articles, etc. Data analysis through the stages of organizing and sorting data into patterns, categories, and basic descriptive units. The results of the study indicate the efforts of teachers in implementing the values of religious moderation in learning with their extracurricular activities. Among these values are Tawassut, Tawazun, Itidal, Tasamuh, Al-Musawah, Syura, Islah, Tatawwur Wa Ibtikar, Tahaddur, Wataniyah Wa Muwatanah, and Qudwatiyah. To implement the values of religious moderation in Islamic religious education subjects at Islamic Education Institutions, PAI group teachers use discussion methods, case studies, problem-based learning, role-playing and project-based learning. This study focuses on teachers' efforts in implementing the values of religious moderation but does not cover students' perspectives or the long-term impacts of implementing these values. Emphasizing the importance of moderate Islamic education in an increasingly diverse and complex global context, it significantly contributes to the literature on inclusive and tolerant religious education.*

Kebijakan Lembaga Pendidikan Islam yang menanamkan prinsip-prinsip moderasi beragama dapat memengaruhi sikap moderat siswa sesuai dengan hakikat ajaran Islam. Tujuan artikel ini adalah untuk menjelaskan dan menganalisis upaya guru Pendidikan Agama Islam (PAI) dalam mengimplementasikan nilai-nilai moderasi beragama di Lembaga Pendidikan Islam. Pendekatan yang digunakan adalah kualitatif dengan jenis penelitian yang digunakan dalam pembahasan ini adalah menggunakan studi kepustakaan. yang meliputi: identifikasi sistematis, analisis dokumen yang memuat informasi yang terkait dengan masalah penelitian. Pengumpulan data yang peneliti gunakan adalah teknik dokumentasi dari berbagai sumber

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catatan, transkrip, buku, surat kabar, majalah, buletin, jurnal, artikel dan lain sebagainya. Analisis data melalui tahapan pengorganisasian dan pemilahan data ke dalam pola, kategori, dan satuan deskriptif dasar. Hasil penelitian menunjukkan bahwa upaya guru dalam menerapkan nilai-nilai moderasi beragama dalam pembelajaran dengan kegiatan ekstrakurikuler. Di antara nilai-nilai tersebut adalah *tawassut*, *tawazun*, *i'tidal*, *tasamuh*, *al-musawah*, *syura*, *islah*, *tatawwur wa ibtikar*, *tahaddur*, *wataniyah wa muwatanah*, dan *qudwatiyah*. Untuk menerapkan nilai-nilai moderasi beragama pada mata pelajaran pendidikan agama Islam di Lembaga Pendidikan Islam, guru kelompok PAI menggunakan metode diskusi, studi kasus, pembelajaran berbasis masalah, bermain peran dan pembelajaran berbasis proyek. Penelitian ini berfokus pada upaya guru dalam menerapkan nilai-nilai moderasi beragama, namun tidak mencakup perspektif siswa atau dampak jangka panjang dari penerapan nilai-nilai ini. Menekankan pentingnya pendidikan Islam moderat dalam konteks global yang semakin beragam dan kompleks, memberikan kontribusi yang signifikan terhadap literatur tentang pendidikan agama yang inklusif dan toleran.

**Keywords:** *Teacher Strategy, Religious Moderation, Educational Institutions, Islamic Education.*

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## I. INTRODUCTION

Islam has always been moderate. This principle of moderation is a characteristic of Islam in responding to every problem. In terms of balance, the Prophet also advised his people not to overdo their religion (Kartikawati, 2022). He will be happier if it is done naturally and without forcing himself. In real life, humans cannot avoid opposites (Meyer, 2024). Therefore, *al-Wasathiyyah Islamiyyah* respects the elements of *rabbaniyyah* (divinity) and *insaniyyah* (humanity), combines *maddiyyah* (materialism) and *ruhiyyah* (spiritualism), combines revelation and reason, and combines *masalah ammah (al-jamāiyyah)* and individual *masalah (al-fardiyyah)* (Muis et al., 2024).

As a result, efforts are needed to transform Islamic moderation into a way to accept religious pluralism in social and educational institutions (Widodo & Karnawati, 2019). After reading the discussion, it can be concluded that Islam does not consider all religions to be the same. In contrast, Islam treats all religions by prioritizing *tasamuh*, which means tolerance, *shura*, which means deliberation, and *musawah*, which means non-discrimination (Busyro et al., 2019).

Education bears a strategic responsibility in breaking the cycle of religious violence. To foster peace in Indonesia, an educational approach that empowers students can be integrated into the school curriculum. This includes peace education, constructive conflict resolution exercises, mediation, and peer negotiation (Türk, 2017). To ensure students develop a comprehensive and inclusive understanding of religion, educational institutions must impart broad and diverse religious knowledge (Nurdaeni et al., 2024).

Therefore, the role of Islamic religious education teachers is vital to instil religious moderation in this multicultural society. According to Nurdaeni et al. (2024), religious moderation means being balanced, moderate, not excessive, not passionate about the

truth, and not using extreme theological legitimacy. They are also neutral and not affiliated with any particular political party. The model of strengthening Islamic moderation and implementing religious moderation can be applied in the intracurricular and extracurricular curricula. However, developing Islamic religious subjects as a tool for disseminating religious moderation is one effort that needs to be carried out further. One is conducting religious moderation through teaching materials (Pranata & Sesmiarni, 2022).

Developing a moderate attitude towards religion in students is a strategy for PAI teachers to implement the values of tolerance. With this personal purity, it can be seen that being a teacher who teaches the Islamic religion in class gives students who are not Muslim the right to choose whether to attend the class or not and to learn a religion other than their own, the beliefs taught are by their own beliefs. In this research, PAI teachers and students are the primary informants. Therefore, the approach used by PAI teachers to instil the principles of religious temperance is independent of their attitudes as correct, moderate, tolerant and non-violent people. The goal is to give students an understanding of the ideological changes that occurred in religious temperance. Researchers are very interested in this research because teachers implement religious moderation through thinking strategies for their students (Putra & Charles, 2023).

Religious moderation has become a susceptible and essential topic in an increasingly diverse and complex global context in recent decades. Previous studies have examined various aspects of religious moderation, including its definition, implementation, and challenges. Burhani (2012) research explores how the two most prominent Islamic organizations in Indonesia, Muhammadiyah and Nahdlatul Ulama, promote the values of religious moderation in educational and social contexts. This study highlights the strategies used by these two organizations to instil the values of religious moderation among their members and the wider community. Hasan (2012) research on the Implementation of Religious Moderation in Schools examines how the values of religious moderation are taught in Islamic schools in Indonesia. The main focus is on the role of teachers and the curriculum in integrating the values of moderation into Islamic religious education (Kamali, 2015).

Kohno (2021) even researches Religious Moderation and Radicalism. This study explores the relationship between religious moderation and radicalism. The author analyzes government policies and the role of civil society, such as non-governmental organizations and community groups, in promoting religious moderation as an effort to counter extremism. Miftah et al. (2023) study discusses the various challenges faced in promoting religious moderation in the Muslim world. The author highlights the political, social, and economic factors that influence moderation efforts and provides policy recommendations to address these challenges. Much theoretical research on religious moderation does not offer practical classroom implementation guidance and lacks concrete strategies teachers use in everyday teaching. This study fills this gap by providing concrete examples and best practices that can be adopted by other teachers in teaching the values of religious moderation.

## **II. METHOD**

This study uses a qualitative approach to explore Islamic Religious Education teachers' strategies to implement religious moderation values in Islamic educational institutions. The qualitative approach was chosen because it allows researchers to understand the

methods teachers use in religious education in depth and holistically. The type of research used is a literature study, which involves systematic identification and analysis of documents relevant to the research problem. This study's literature study includes identifying and analysing relevant documents or library materials, such as books, journals, articles, newspapers, magazines, bulletins, and transcripts. The data collection technique used in this study is the documentation method. Researchers look for data related to the variables studied, such as notes, books, journals, articles, magazines, bulletins, and other documents that contain information about teacher strategies in implementing the values of religious moderation (Denzin & Lincoln, 2018).

In this study, data analysis involves three main techniques: organizing and sorting data into patterns, categories, and basic descriptive units (Creswell, 2019). The first step is data organization, a crucial process that involves systematically arranging all the data collected from various sources. This structured arrangement, such as a table or concept map, facilitates further analysis and helps in understanding the structure of the data and identifying major themes. Once the data is organized, a sorting process is carried out to identify and group the data based on certain similarities or similarities. These patterns help in understanding the structure of the data and identifying major themes. Next, the data that has been sorted into certain patterns is classified into broader categories. These categories help in grouping the data based on the main themes or variables studied, such as learning methods, challenges, and desired outcomes. Using these categories facilitates thematic analysis and drawing conclusions by summarizing similar data, helping in finding broader relationships and themes in the data (Miles et al., 2014).

The next process is the identification of basic descriptive units, the smallest units of analysis used to describe the data in detail. Basic descriptive units are significant pieces of data that explain a particular aspect of the phenomenon being studied, such as direct quotes from interviews or key points from documents being analyzed. By using basic descriptive units, researchers can build a more complete and comprehensive narrative about the data being analyzed. Once the data is organized into basic patterns, categories, and descriptive units, major themes begin to emerge. Based on the themes identified, researchers can formulate working hypotheses that explain the relationships or patterns found in the data. These working hypotheses are tentative statements that guide further in-depth data analysis. Through this process, researchers can gain a deep and systematic understanding of how Islamic Religious Education teachers implement the values of religious moderation in Islamic educational institutions (Miles et al., 2014).

### III. RESULT AND DISCUSSION

The research results show that PAI group teachers have successfully implemented religious moderation values in Islamic Education Institutions by incorporating the values of the religious moderation program into lessons and extracurricular activities. Among these values are *tawassut*, *tawazun*, *i'tidal*, *tasamuh*, *al-musawah*, *shura*, *islah*, *tatawwur wa ibtikar*, *tahaddur*, *wataniyah wa muwatanah*, and *qudwatiyah*. To apply the values of religious moderation in Islamic religious education subjects at Islamic Education Institutions, PAI family teachers use discussion methods, case studies, problem-based learning, role-playing, and project-based learning.

Maintain a balance between practising religious teachings and respecting other people's beliefs. This includes not being extreme in religion avoiding fanaticism and maintaining a balance between practicing religious teachings and respecting other people's beliefs.

This includes not being extreme in religion and avoiding fanaticism. Respect differences and accept diversity in society. Tolerance is the key to creating harmony between religious communities and avoiding conflict. Tolerance is essential in social life, especially in the context of diversity of religions, cultures and backgrounds. Tolerance helps create a harmonious atmosphere between different individuals and groups. By respecting each other's differences, people can live side by side peacefully (Kemenag RI, 2019). This can build a sense of brotherhood between religious believers, emphasising that all humans are brothers, regardless of differences in religion, ethnicity or culture. Indicators of religious moderation include several vital aspects that can help someone to behave moderately in religion.

Based on information from the pocketbook, the following are several indicators of religious moderation: 1). Justice and Balance: A moderate person must be fair and balanced, put everything in its place and carry out religious teachings well without overdoing it. 2). Emotional Control: A moderate must be able to control emotions have good morals, and be forgiving and empathetic. 3). Rational Approach: In responding to religious issues, a moderate must prioritize reason over emotion and act carefully, not rashly. 4). Active Involvement: Religious moderation needs to be guarded by individuals and institutions, and moderate religious groups must speak out loud 5). Education and Knowledge: A moderate person must be knowledgeable and understand religious teachings and their social context. By fulfilling these indicators, a person can create a harmonious and peaceful religious atmosphere (Kemenag RI, 2019).

Implementing religious moderation in the educational institution curriculum can be done through the following strategic steps: 1). Curriculum Development: Develop a curriculum that includes material on religious moderation, tolerance and harmony between religious communities. This can be done by including these topics in Islamic Religious Education and Citizenship Education. 2). Teacher Training: Conduct training for teachers to understand the concept of religious moderation and how to teach it to students. Teachers must have the knowledge and skills to teach moderation values effectively. 3). Character Education: Integrating the values of religious moderation in character education. This can be done through daily activities at the madrasa, such as teaching about mutual respect, empathy and cooperation between students from different religious backgrounds. 4). Extracurricular Activities: Organizing extracurricular activities that support religious moderation, such as interfaith dialogue, seminars, or social activities involving students from various religious backgrounds. This activity can strengthen interaction and understanding between students. 5). Application of Innovative Learning Methods: Using interactive and participatory learning methods, such as group discussions, case studies, and collaborative projects that encourage students to think critically about issues of religious moderation. 6). Evaluation and Monitoring: Conduct regular evaluations of curriculum implementation and activities related to religious moderation. This is important to assess the program's effectiveness and make improvements if necessary and 7). Collaboration with the Community: Building partnerships with civil society organizations, religious institutions, and other parties who care about religious moderation to support programs in madrasas (Kemenag RI, 2019).

One of the government's main priorities is to realize peaceful Islam through religious moderation and intellectual movements through seminars, academic presentations and scientific publications. Some of the main themes of publications on religious moderation are 1) The theme of religious moderation in the National-Indonesian

context. Islamic moderation and cultural society is a matter of debate. 2) The moderation theme is related to the type of preaching broadcast. Social media and moderation are up for debate. 3) The theme of moderation is related to ideological groups and social organizations. There are discussions about Islamic moderation in Muhammadiyah and NU. 4) The moderation theme refers to educational institutions. A discourse emerged: Islamic boarding schools build moderation and internalize the value of moderation. Academics respond to Islamic moderation as a response to the social policy situation (Malik & Busrah, 2021; Nasikhin & Raaharjo, 2022).

The culture and beliefs of local people significantly influence their social values. However, the impact of current technological advances on the religious sector cannot be overlooked. These advances are disrupting the traditional ways of carrying out worship services, leading to a decline in nationalism. The free spread of radical knowledge and content through the broadcasting sector poses a significant challenge to religious institutions. How they handle this problem is a matter of ongoing debate.

As an official state institution, the Ministry of Religion of the Republic of Indonesia is responsible for informing the Indonesian people about the importance of religious moderation. As an official state institution, the Ministry of Religion of the Republic of Indonesia is responsible for informing the Indonesian people about the importance of religious moderation. Content on the Indonesian Ministry of Religion website relating to religious moderation is the main focus and is an orientation program for the Indonesian Ministry of Religion. This is part of the National Medium-Term Development Plan (RPJMN) 2020-2024 and is in line with it. The Ministry of Religion disseminates information on religious moderation by providing information, collaborating between institutions, and socializing religious moderation (Yusuf & Mutiara, 2022).

If examined further, there are at least three main reasons why we should practice religious moderation. The first reason is that it helps maintain human dignity as noble creatures created by God, ensuring that their lives remain. Second, religious moderation is a cultural method that has helped Indonesians, a diverse nation, maintain their identity. Third, religious moderation promotes peace and harmony in society, which is crucial for the progress and prosperity of the nation. As a very diverse country, Indonesia has succeeded in inheriting a form of agreement between the nation and the state, mainly due to religious moderation (Kemenag RI, 2019).

Besides the curriculum, religious moderation can be implemented through extracurricular activities educational institution. The following are some examples of extracurricular activities that can be held: 1). Interfaith Dialogue: Holding discussion or dialogue forums between students from various religious backgrounds. This activity can help students understand the differences and similarities between religions and build mutual respect. 2). Joint Social Activities: Carrying out social activities involving students from various religions, such as social service, fundraising for disaster victims, or environmental activities. This can strengthen cooperation and solidarity between students. 3). Cultural and Religious Festivals: Hold festivals that showcase various cultures and traditions of various religions. This activity can create an atmosphere of mutual respect and understanding of the diversity that exists in society. 4). Leadership Training: Organizing leadership training that emphasizes the importance of religious moderation and tolerance. Students can be trained to become inclusive leaders and manage differences well. 5). Joint Sports Activities: Organize sports tournaments

involving students from various religious backgrounds. This activity can be a means of building friendship and cooperation among students. 6). Visits to Places of Worship: Conduct visits to places of worship of various religions to provide a first-hand understanding of different religious practices. This activity can help students appreciate differences and broaden their horizons. 7). Collaborative Projects: Encourage students to work together on projects related to social issues, such as poverty alleviation or environmental protection. This project can involve students.

Because both have the same meaning, the religious approach and the Pancasila approach are two approaches that can be used to internalize the concept of religious moderation in education. If religion is included in the education system, it is hoped that it will form students' characters who are more developed, not anti-development, and different. Furthermore, this will create social harmony (Bahar, 2022).

Every *da'wah* movement has an ideology, philosophy, educational system and techniques. Additionally, there are differences in organization. The belief is that this deification tends to encourage positive things to happen. It is not uncommon for cadres or staff members to reject ideas from outside their group in situations like this. In an organizational environment, this fanaticism arises in response to new ideological principles, information, and experiences absorbed by staff members. They gather in groups and participate in discussions or research in the organization. This includes all cadre or exceptional training levels, including scientific interactions (Harmi, 2022).

Psychological thinking suggests that fanatical people are more likely to conform. Fanaticism is the consistent understanding or acceptance of anything that colours one's life. It's a point of view or belief held by a group that supports something that cannot be opposed (Harmi, 2022). Religion often causes conflict in society, a condition that stems from excessive fanaticism and can evolve into fundamentalism. The revitalization of religious values is crucial, as it indicates that these values have not been fully implemented and practised in people's lives, leading to religious conflict. Efforts have been made to address this, including Parliamentary Dialogue, mediation, pluralistic education, law enforcement, and ethics development (Hanafi, 2018).

Fanaticism is now a particular problem in Islamic education. Improving the Islamic education paradigm must be followed immediately. As an indisputable historical fact, plurality in Indonesia requires high tolerance. PAI teachers are essential in instilling a harmonious sense of diversity amidst differences. By providing inclusive multicultural education and by emphasizing plurality-based religious education, they are expected to foster a sense of peace and togetherness, distancing themselves from primordial boundaries. For instance, multicultural education can combat discrimination by promoting understanding and respect for different cultures and religions, thereby reducing prejudice and fostering a more inclusive society (Misbah & Jubaedah, 2021).

The two main problems facing Islam are mainstream thought. First, people often focus on texts alone when interpreting religion, sometimes ignoring its substance and value. Second, an understanding of religion that relies on logic and abandons the text. This is usually held by secularists and liberals, who tend to understand and apply religious teachings in their way. Islam became more extreme because of these two ideas. Therefore, the concept of Islamic moderation must continue to be used, as stated in the rule originating from the development of Islamic thought, *laa ifrath wa laa tafrih*, which means not too much (extreme right) or too little (extreme left) (Yusuf & Mutiara, 2022).

So, to implement religious moderation in the educational institution curriculum, there are several strategies, including: 1) Curriculum Integration: The values of religious moderation are included in the curriculum. Schools can teach students about tolerance, diversity, and the importance of living together in a diverse society. 2). Out-of-class activities: Activities that encourage interaction between students from various religions and cultures. For example, social projects, cultural exchanges, or interfaith dialogue that involve all students and 3). Dialogue and Discussion: Regular forums or discussions involving students, teachers and parents to discuss religious moderation and find joint solutions to problems. Therefore, religious moderation can be implemented well in the school environment, creating an atmosphere of peace and mutual respect between students of various religions.

#### IV. CONCLUSION

Islamic Religious Education teachers in Islamic Educational Institutions play an essential role in implementing the values of religious moderation through approaches and strategies that emphasize tolerance, inclusiveness, and moderation. The Islamic Religious Education curriculum is designed to teach Islamic teachings moderately, highlighting the values of tolerance, peace, and mutual respect. Discussion and dialogue methods encourage students to think critically and be open to differences, as well as interfaith interaction activities to strengthen relationships between groups. The practical implications of these findings suggest that Islamic Religious Education teachers can shape moderate attitudes among students, create a harmonious school environment, and support the development of students into ethical and broad-minded individuals who are ready to live in a diverse society.

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