



# Implementation of Religious Moderation in Islamic Religious Education: A Systematic Review

Rama Armedi<sup>1</sup>, Satria Sodikin<sup>2</sup>, Mohammad Asrori

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia<sup>1,2,3</sup>

Emai: [rarmedi8@gmail.com](mailto:rarmedi8@gmail.com)<sup>1</sup>, [satriasodikin09@gmail.com](mailto:satriasodikin09@gmail.com)<sup>2</sup>, [asrori@pai.uin-malang.ac.id](mailto:asrori@pai.uin-malang.ac.id)

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## Abstrak

Penelitian ini mengkaji implementasi moderasi beragama dalam konteks pendidikan agama Islam di Indonesia. Permasalahan yang dikaji adalah tantangan ekstrimisme dan intoleransi dalam masyarakat Islam di Indonesia, serta urgensi pendidikan moderat sebagai solusi untuk mempromosikan toleransi dan keseimbangan dalam kehidupan beragama. Metode penelitian yang digunakan adalah analisis kajian pustaka terhadap artikel jurnal yang relevan dengan tema implementasi moderasi beragama. Temuan utama dari penelitian ini adalah bahwa integrasi nilai-nilai moderasi dalam kurikulum, pelatihan bagi pendidik, dan dialog antar *stake holder* menjadi kunci dalam menciptakan lingkungan pendidikan inklusif dan harmonis

Kata Kunci: moderasi beragama; pendidikan agama Islam; toleransi; integrasi kurikulum.

## Abstract

This study examines the implementation of religious moderation in the context of Islamic religious education in Indonesia. The problems studied are the challenges of extremism and intolerance in Islamic society in Indonesia, as well as the urgency of moderate education as a solution to promote tolerance and balance in religious life. The research method used is a literature review analysis of journal articles relevant to the theme of implementing religious moderation. The main findings of this study are that the integration of moderation values in the curriculum, training for educators, and dialogue between stakeholders are key to creating an inclusive and harmonious educational environment

Keywords: *religious moderation; Islamic religious education; tolerance; curriculum integration.*

## Introduction

Cultural and religious differences have become a common thing that can be found in daily life in the era of globalization (Wahid 2024). Likewise, this can be found in Indonesia, which is rich in ethnicity, culture, and religion (Prasetyo 2021). Responding to this diversity, it should be by respecting the existing diversity, respecting differences, and a tolerant religion, namely not using a way of imposing the will by

carrying the label of religion in an uncivilized style (Nur Fadillah Tanjung et al. 2024). This diversity is a source of power and wealth, but if not managed wisely, it can be a source of conflict (Luthfiah 2024). Therefore, in order to create interreligious harmony in Indonesia, especially in education, it is important to interpret the role of religious moderation to build harmony and tolerance in the midst of this diverse society.

In addition, adherents of Islam are the highest majority in Indonesia, placing high hopes in Islamic education, especially Islamic Religious Education (PAI) as the front line to guide the morals and character of their people. However, in fact, there are several examples where there is an extreme view of religious beliefs occurring, and this causes intolerance and conflict in society. (Bayukarizki and Soleman 2021) The Center for the Study of Islam and Society (PPIM) conducted a survey in 2017 and found that there are Muslim students and students in Indonesia who are infected with radicalism and intolerance. In another study conducted by Nasrudin, it was found that 21.81% of his students experienced or were categorized as intolerance. (Nasihuddin 2023) Based on this fact, the implementation of moderation in Islamic religious education is very important and needs to be implemented. Religious moderation must be an alternative to overcome radicalism or extremism, for that is the importance of moderation in religion. Especially in the context of religious life in Indonesia.

The concept of moderation has become an integral part of the daily life of Muslims in Indonesia. In interacting with each other, societies seek to avoid extremism and find a balance in their actions and who they are. For example, in worship, they strive to maintain a balance between spiritual obedience and worldly responsibility. This concept also helps in building harmony and tolerance between religious communities in Indonesia, by encouraging mutual respect and respect for differences (Najib and Fata 2020).

Education, especially Islamic education in moderation, is vital in instilling moderation values in future generations. Students will understand how important

harmony is in life, students will avoid and be able to avoid extremism, and will greatly appreciate the beauty of diversity and tolerance with a moderate education. Thus, a harmonious and inclusive education in society will be realized by making educational facilities to promote religious moderation in line with the principles of *wasathiyah* (moderation/central java). Islamic education that emphasizes moderation will also be able to provide a balanced view in religion and science.

Islamic education that emphasizes moderation will have the ability to contribute to stability and peace at the regional level. In addition to being the largest number of followers of Islam in the world, Indonesia has become a model for international friends related to religious moderation and the elimination of interreligious conflicts (Musyahid and Kolis 2023). To achieve religious moderation in Islamic education, collaboration and commitment from *Stakeholders* such as civil society, religious leaders, educational institutions and the government. This collaboration will produce an educational environment that supports tolerance, moderation and harmony.

A number of studies have been pursued in Islamic education to observe how religious moderation is implemented. One of the studies such as the one conducted by Edy Sutrisno who examined how "Actualization of Religious Moderation in Islamic Educational Institutions", the findings of this study show that to implement religious moderation in a multicultural society, the important thing to apply is to position educational institutions as the base of religious moderation laboratories and in conducting religious and state approaches using the *socio-relegius* (Sutrisno 2019). Another study conducted

by Musyahid and Nur Kolis revealed that the implementation of religious moderation was created through several things, activities in schools, providing knowledge about moderation values to new students, integration into the curriculum, hidden curriculum, national activities, ceremonies, and in learning using the taya answer method. In addition, strengthening religious moderation is created through the development of critical thinking, forming a moderate character, anticipating radicalism, and integrating moderation values with real-world situations. The role of schools and teachers, and successful implementation (Musyahid and Kolis 2023). This research will criticize how moderation is implemented in the context of Islamic education and how it affects the moral and character development of students.

### Research Methods

The method used in this study is qualitative descriptive through the *Library Research* (literature study), aims to explore the phenomenon more deeply to the relevant literature analysis. This research is based on data sources such as scientific articles, journals, and related books that are collected and reviewed so that comprehensive information on related studies is obtained. The source of journal articles related to the subject under study is the implementation of religious moderation through Islamic Religious Education. In this research method, the researcher focuses on the study of documents or texts to identify concepts, patterns, and themes related to the research topic (Rohman Heryana, Rajaminsah, and Dasim 2024). Through literature analysis, *Output* The research is expected to have a significant influence on the understanding of theory and practice related to the phenomenon being studied.

## Results and Discussion

### A. Religious Moderation in Islam

Moderation comes from *the language of al-wasatiyah*. In Arabic *al-wasatiyah* comes from the word *wasath*. This means that the middle between the two boundaries can also be interpreted as justice (Habibie at al. 2021). In the context of religion, moderation is known as moderate Islam, that is, Islam that stays away from the path of violence, and takes the middle way. Moderate Islam is an Islam that loves peace, maintains noble values, tolerance, and prioritizes the good (Hasan 2021). It can be understood that moderate Islam accepts every fatwa with social, cultural, and geographical conditions.

The meaning of *wasatiyyah* etymologically is to prevent oneself from extreme attitudes. This attitude is based on balance (*tawazun*), for example in responding to two situations where the two situations are contradictory, then the attitude taken is a "middle way" that is in accordance with the conditions and situations without contradicting the traditions of society and the principles of religious teachings (Aziz at al. 2019). Along with this understanding, it will automatically keep a person away from the tendency to be extreme or excessive.

Allah SWT said Q.S. Al Baqaroh verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى  
النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"And that is why We have made you (Muslims) as a moderate people" "and you have been chosen to be witnesses to human beings and for the Messenger of Allah (Muhammad) to be witnesses to your (deeds)"..... (QS Al Baqaroh: 143).

Based on Al baqaroh: 143 that the Muslims are appointed by Allah as a

moderate people or in the middle (ummatan wasatan). This means that they must live a balanced life, not inclined to extremism, both in aspects of worship, morals, and social interaction. Muslims are also given a great responsibility to be witnesses to human deeds, which means that they must show fair, correct, and noble behavior, as well as be an example for other people. In addition, the Prophet Muhammad is used as a witness to the deeds of Muslims, which shows that Muslims must follow the teachings and examples given by the Prophet in their lives (Hasan 2021). This emphasizes the importance of moderation and balance as the main principles when applying Islamic teachings in daily life.

### **B. Principles of Islamic Religious Moderation**

Moderation is an attitude that takes a middle ground or an attitude that respects diversity, which until now has become an alternative terminology in religious discourse, both at the global and local levels. Moderation is still considered the most ideal approach to diversity, especially when religious conflicts begin to heat up (Habibie et al. 2021). The principles of religious moderation in the Islamic concept of *wasathiyah* (Fahri and Zainuri 2019):

1. Tawassuth (taking the middle way), is an understanding and practice that is not excessive (*ifrath*) in religion, nor does it reduce (*tafrith*) religious teachings.
2. Tawazun (balanced), is a balanced understanding and practice of religion that covers all aspects of life, both mundane and ukhrawi, by emphasizing the principle that distinguishes between deviation (*inhira*) and difference (*ikhtilaf*).
3. I'tidâl (straight and firm), is to put everything in its place and carry out rights and obligations proportionately.
4. Tasamuh (tolerance), is acknowledging and respecting differences, both in religious aspects and in various other aspects of life.
5. Musawah (egalitarian), is an attitude of non-discrimination against others due to differences in beliefs, traditions, and origins.
6. Shura (deliberation), is to solve every problem with deliberation to reach consensus with the principle of placing the benefit above all else
7. Ishlah (reform), is to prioritize the principle of reform to achieve better conditions by taking into account the changes and progress of the times, while still paying attention to the public good.
8. Aulawiyah (prioritizing priorities), is the ability to identify things that are more important and must be prioritized over things that are less important.
9. Tathawwur wa Ibtikar (dynamic and innovative), is an attitude of being open to making changes for the better.

Thus, the principles of moderation in Islam by applying their values are expected to create a just, peaceful, and inclusive society. It is also hoped that all elements of society can coexist harmoniously, respect diversity, and build solid cooperation in an effort to achieve common progress (Hasan 2021). This principle is an important foundation for the development of a just nation, where every citizen feels valued and has a contribution that simultaneously gives birth to the future that is expected, especially for future generations towards a Golden Indonesia.

### C. Islamic Religious Education

"Islamic Religious Education" (PAI) is rooted in 2 main concepts, namely "education" and "Islamic religion". Plato defined "education" as the process of developing students' ability to grow intellectually and morally so that they can acquire true knowledge. In this process, educators have a central role in creating a conducive environment and motivating students. Aristotle, in his educational ethics, views education as an effort to shape human beings to have an appropriate attitude in every action.

Meanwhile, education in the eyes of Al-Ghazali is an effort to cultivate good morals and eliminate bad morals of students, so as to gain the love of Allah and achieve happiness in this world and the hereafter. Meanwhile, in Ibn Khaldun's view, "education" is a concept that is not limited to space and time regarding teaching and learning. According to him, "education" is the process of understanding, appreciating, and absorbing natural events throughout life consciously (Firmansyah 2019).

The Qur'an and hadith are guidelines for "Islamic Religious Education" not only accepted based on faith, but also because its truth can be accepted by human reason and proven through historical experience. Terminologically, PAI aims to achieve the goals to be achieved after the completion of the activity, focusing on forming human beings who worship Allah. The purpose of PAI is etymologically as a basic provision in interpreting education based on basic ideas related to science, civilization and humanity. The ideal vision and mission of Islamic religious education is "*Rohmatan Lil 'Alamin*", which is oriented towards the good of all nature. Ontologically, "Islamic Religious Education" aims to create human

servitude to Allah SWT and carry out the role of His servant. Islamic Religious Education functions to direct activities, motivate, provide value, and help achieve success in internalizing and practicing Islamic values dynamically (Husaini 2021). This education aims to form individuals who are mature in faith, piety, and able to produce thinkers whose thoughts can be utilized and also apply Islamic advice that is open and communicative to development, as well as creating a new generation that is sustainable in worldly and ukhrawi life.

Religious and religious education is education carried out through subjects or lectures at all levels of education which aims to provide knowledge and form attitudes, personalities of human beings who believe in and fear God Almighty, as well as the skills and abilities of students in responding to religious values, as well as to prepare students to become human beings who can practice and practice their religious teachings. In the context of PAI in schools, the goal is to strengthen the understanding of Islamic teachings, live the teachings of Islam as a whole, strengthen Islamic beliefs, as for things that need to be considered, such as (Ahyat 2017):

1. "Islamic Religious Education" (PAI) is an effort that is carried out deliberately, namely a teaching and training activity with clear and planned goals.
2. Students must be prepared to achieve the goals of Islamic Religious Education.
3. Educators or Islamic Religious Teachers (GPAI) must be prepared to carry out their duties, namely planning guidance, teaching, and training.
4. PAI learning activities are aimed at increasing belief, understanding,

appreciation, and practice of Islamic religious teachings.

Thus, "Islamic Religious Education" (PAI) is not only a planned activity in educating students but also leads to a deep understanding and practice of Islamic teachings, but also an effort to prepare both students and educators to be ready to pursue their goals in accordance with their goals.

#### **D. Religious Moderation in the Islamic Religious Education Curriculum**

Religious moderation in Islamic religious education means a way of teaching moderate Islamic religious education, not religious education that teaches violence and extremism. Some of the strategies for religious moderation in Islamic religious education can be seen from several aspects:

1. **Teacher Aspect:** The importance of improving recruitment methods as well as the selection of educators who have strong professional competence in Islamic studies and national insight. Teachers who have a background in pesantren education or in-depth Islamic studies tend to have a broader insight into Islam and nationality, which can be helpful in teaching religious moderation to students.
2. **Textbook Aspect:** Development of PAI textbooks that strengthen understanding of Islam and Indonesia, as well as support religious moderation. These books should not only be available in print, but also in electronic format so that they are easily accessible to PAI teachers for more effective learning.
3. **Extracurricular Activities:** Implementation of best practices in extracurricular activities that support religious moderation, such as collaboration with other communities or groups that focus on Islamic and national issues. Activities such as visits

to places of worship of other religions, interfaith discussions, or diversity carnival events can strengthen the values of tolerance and diversity among students.

By paying attention to and integrating this strategy comprehensively, "Islamic Religious Education" will be effective in instilling the values of moderation, as well as a deep understanding of religious as well as political and cultural diversity (Hermansah et al. 2024).

The moderation approach in the Islamic religious education curriculum aims to present a tolerant and inclusive learning atmosphere, students understand and appreciate the diversity of religious views. This includes the development of interfaith dialogue skills that promote respect for different religious perspectives without adopting those views. The goal is also to strengthen a tolerant Islamic identity with a focus on Human Rights (HAM) in choosing the religion they believe in and mutual respect for it, as well as increasing social harmony and preventing conflict and radicalization among the younger generation (Faozan 2020). The integration of social, moral, and humanitarian values in the curriculum supports the preparation of students who are ready to live in a multicultural global society.

The context of religious moderation in the "Islamic Religious Education" curriculum, in addition to students understanding the fundamental values of religion, but also being able to respect and appreciate the diversity of existing religious views (Suprpto 2020). Curriculum design, in addition to teaching essential aspects such as "Al Quran, Hadith, Akidah, Morals, Fiqh, Dates, and Islamic Culture", must also promote inclusive and pluralist attitudes. Islamic religious education in schools needs

to create an environment where students can learn about various religious traditions, from conservative to liberal, in a way that respects differences and encourages constructive dialogue. This makes them tolerant of different perspectives, while reinforcing their Islamic identity, so that they can understand and develop deeper knowledge.

The development of a curriculum oriented to religious moderation also considers practical aspects, such as the integration of matters related to morals in life activities and the application of moral principles in social interactions. Learning evaluation must measure students' ability to apply religious teachings in real daily contexts that are not limited to theoretical understanding. Included in a harmonious life with different backgrounds (Suprpto 2020). Thus, the moderate-based Islamic religious education curriculum not only prepares believers, but also prepares global citizens who can contribute positively to a multicultural and multireligious society.

#### **E. Case Study on the Implementation of Religious Moderation in Islamic Religious Education in Educational Institutions**

First, research conducted by M. Mukhibat et al., entitled "*Development and evaluation of relegius moderation education curriculum at higher education in Indonesia*". This study examines how to develop and evaluate the religious moderation education curriculum at the Indonesian State Islamic Institute Ponorogo. The curriculum discusses government policies to counter conservatism and religious intolerance by promoting religious moderation in higher education. The results of the study show that there are students with the knowledge, skills, and attitudes to foster religious moderation. National

commitment, tolerance, non-violence, and local cultural accommodation. The evaluation of religious moderation education was based on four aspects of character, with an average score of 81.9 (equal to a score of 3.00) for the group of students. This research contributes to understanding the development and evaluation of the curriculum in the context of religious moderation education. Offer new insights in integrating the principles of spiritual moderation in higher education institutions in Indonesia. (Mukhibat et al. 2024)

Second, the research conducted by Karnadi et al, entitled "*Cultural Diversity education in Islam and Relegius moderation courses: case study in islamic higher education*". The purpose of this study is to analyze the model of the application of cultural religious education in Islamic courses and religious moderation in Islamic universities. The findings of the study were "This implementation model involves several stages": "1) providing an in-depth understanding of the concepts and indicators of religious moderation in various countries, 2) connecting the concepts learned with practical situations, 3) integrating moderate behavior into people's lives through project-based learning methods" (Nursetialloh 2017). With a focus on "moderate" religious understanding, this research provides the development of a tolerant and inclusive religious perspective, in creating a society that respects each other and presents a harmonious society in the wider community.

Third, research conducted by Rohmat Mulyana, entitled "*Relegius Moderation I Islamic relegius education text book and Implementation in Indonesia*". The purpose of this research is how the concept of religious moderation is in the form of values in the textbook "Islamic Religious

Education" at the junior high school level and analyzes how these values are implemented in schools in Bandung. With the results of the study, the content of moderation values, such as non-violence, egalitarianism and justice, and tolerance, is in line with the pillars of religious moderation of the Indonesian government.(Mulyana 2023) These findings have contributed to the study of religious moderation in public schools at the primary education level until now, the study of religious moderation is more focused on the discourse of social movements and the atmosphere of Islamic educators, namely Islamic boarding schools.

Fourth, research conducted by Muhammad Nasir, with the title "*Keeping the Middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia*". This research aims to look at the values of religious moderation from several Islamic religious universities. The findings in this study are that higher education institutions have an important role in instilling the values of religious moderation through traditional Islamic boarding schools. Campus Islamic boarding schools play a role in transmitting moderate Islamic values through their curricula and various other religious activities. The results of this study confirm that religious moderation can be seen through the curriculum run by three Islamic universities (UIN Maliki Malang, Darussalam Gontor Ponorogo University, and As'adiyah Sengkang University). The curriculum at these three Islamic universities is electric and reflects moderation values such as national commitment, tolerance, non-violence, and accommodating to local culture. These three universities also have a distinctive emphasis

on moderation in the theoretical, practical, and ideological fields.(Nasir and Rijal 2021)

It can be drawn that the common thread that "Implementation of Religious Moderation in Islamic Religious Education" includes the development of a curriculum that supports religion in a tolerant attitude, educational evaluation to overcome conservatism, the integration of moderation teachings in "Islamic Religious Education" books, as well as the active role of educational institutions in guiding and educating students. All of this aims to present an educational atmosphere so that it is more even and organized in various educational institutions.

#### **F. Impact and Benefits of the Implementation of Religious Moderation in Islamic Religious Education**

The implementation of religious moderation in Islamic religious education has significant impacts and benefits, including:

1. Increase tolerance and respect for diversity. A curriculum designed for religious moderation helps students understand and appreciate differences, encouraging attitudes of tolerance and empathy.
2. Reduce conservatism and intolerance. With a moderate approach to education, students are taught to avoid extremism and embrace diverse views.
3. Forming the character of students. Moderation teachings integrated in textbooks and learning series make the character of students more open and balanced.
4. Creating a harmonious learning environment is the active role of educators when conveying the principles of moderation.



### **E. Obstacles and Solutions to the Implementation of Religious Moderation in Islamic Religious Education**

Obstacles to the implementation of religious moderation in Islamic religious education often include resistance to change where some members of society may oppose the introduction of a moderate curriculum for traditional or conservative reasons, as for lack of resources, meaning that educational institutions may face limited resources, such as lack of educational materials or teacher training for religious moderation, as well as lack of awareness. There may be a lack of understanding or awareness about the importance of religious moderation among educators and students.

Solutions that can be offered from the above obstacles are dialogue and communication, for example opening a dialogue between all stakeholders to discuss the importance of religious moderation and how it can be applied, then is training and professional development such as providing training to educators on how to integrate religious moderation into teaching, and there must be the development of educational materials, namely creating and distributing educational materials which supports the concept of religious moderation. By overcoming these obstacles, the implementation of religious moderation "Islamic Religious Education" is expected to be useful and more effective.

#### **Conclusion**

Moderation or *wasatiyyah*, as described, reflects the middle principles in Islam, eschewing extremism, and encouraging tolerance and respect for differences. This means that the approach in the "Islamic Religious Education" curriculum with religious moderation aims

to create an inclusive and harmonious educational environment.

The implementation of religious moderation in higher education institutions and primary to secondary schools has shown positive impacts such as increased tolerance, reduced conservatism, and the formation of a balanced student character. While there are barriers such as resistance to change and lack of resources, solutions such as open dialogue, training, and the development of the right curriculum can help address these challenges.

"Islamic Religious Education" which is based on moderation in addition to teaching religious understanding, is in line with preparing the young generation to live in a multicultural society with full respect and harmony.

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