
Student Tolerance through Religious Moderation Values in Aswaja Courses

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Abstract

The purpose of this study is to describe the process of internalisation of religious moderation values in Aswaja course and its implication on students' tolerance attitude. This research is included in research that uses a phenomenological approach using qualitative research. This approach requires a number of assumptions that are different from the way used to approach people's behaviour with the intention of finding "facts" or "causes". Data collection techniques using observation, interviews, and documentation. The results of this study resulted in four strategies for internalising the values of religious moderation in the learning process of Aswaja courses at KH. A. Wahab Hasbullah University, among others; Learning planning in which there are topics regarding the prevention of radicalism, the use of constructive-based presentation methods in the learning process and evaluation of field assignments. The impact on the dominance of mutual respect between students with each other, students understand the existence of differences in scientific opinions that are furu'iyah and ushuliyah and understand how to react to them.

Keywords: Religious Moderation, Aswaja, Tolerance

Abstrak

Tujuan dari penelitian ini adalah untuk mendeskripsikan proses internalisasi nilai-nilai moderasi beragama pada mata kuliah Aswaja serta implikasinya pada sikap toleransi mahasiswa. Penelitian ini masuk ke dalam penelitian yang menggunakan pendekatan fenomenologis dengan menggunakan jenis penelitian kualitatif. Pendekatan ini menghendaki adanya sejumlah asumsi yang berlainan dengan cara yang digunakan untuk mendekati perilaku orang dengan maksud menemukan "fakta" atau "penyebab". Teknik pengumpulan data menggunakan observasi, wawancara, dan dokumentasi. Hasil penelitian ini menghasilkan terdapat empat strategi internalisasi nilai-nilai moderasi bergama dalam proses pembelajaran mata kuliah Aswaja di Universitas KH. A. Wahab Hasbullah antara lain ; Perencanaan pembelajaran yang didalamnya terdapat topik mengenai pencegahan radikalisme, penggunaan metode presentasi berbasis konstruktivistik dalam proses pembelajarannya dan Evaluasi dari penugasan lapang. Dampaknya pada dominasi sikap saling menghargai antar mahasiswa satu sama lain, siswa memahami adanya perbedaan pendapat keilmuan yang bersifat furu'iyah dan ushuliyah dan memahami cara menyikapinya.

Kata Kunci: Moderasi Beragama, Aswaja, Toleransi

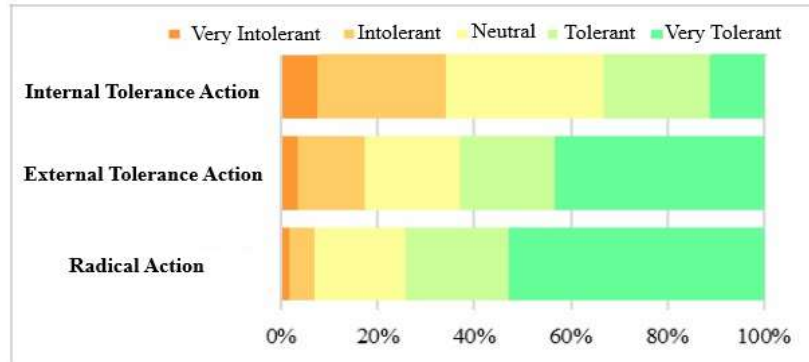
INTRODUCTION

Indonesia is one of the fourth most populous countries in the world. Based on the Population Administration (Admuduk) data as of June 2021, the total population of Indonesia is 272,229,372 people. Apart from its large population, Indonesia is also famous for its cultural diversity (Hkikmat, 2021). The existence of this cultural diversity makes Indonesia a country with its own charm for other countries. Indonesia's diversity includes religion, language, ethnicity, tradition, cultural customs, and skin colour. Diversity, namely being adaptive, inclusive and tolerant, becomes a beautiful social force when working together and synergising to build Indonesia (Cahyono & Iswati, 2017).

The diversity of languages, cultures and religions is unique to Indonesia. This uniqueness is framed in one harmony "Bhinneka Tunggal Ika" to unite in diversity and combine in differences bound to the feet of Garuda Pancasila (Hanafi et al., 2022). Diversity in Indonesia can be a social force in itself if its citizens are able to appreciate and respect each other. However, this diversity can also be one of the factors that cause social conflict, if citizens no longer uphold Bhinneka Tunggal Ika (Fuadi, 2020). An example of social conflict that often occurs in Indonesia is the case of religious intolerance, which is the attitude of not respecting or not considering the existence of other religions. Those who are too fanatical or think that their group is superior to others, end up dropping other groups that do not have the same ideology as them. This is the kind of thing that can cause division in Indonesia. Since the enactment of regional autonomy in 1999, Komnas Perempuan has recorded 421 discriminatory regional legal products up to 2016. Meanwhile, SETARA Institute has recorded 72 regional legal products categorised as intolerant that limit the freedom of religion/belief of minority groups (2000-2017). As long as these legal products have not been revoked, human rights violations and violations of constitutional rights will continue (SETARA Institute, 2021).

Violations on freedom of belief documented by SETARA Institute also show a constant number in the range of 180-200 events every year. Wahid Foundation data also shows more or less the same trend, which in essence shows

that our harmony is disturbed by the fact that violations on freedom of belief continue to occur every year, especially for university students (Sutrisno, 2019).



Picture 1
Proportion of students by category of Internal, External and Radical Intolerance actions

News about cases of religious intolerance in Indonesia still appear frequently. In fact, although many social and religious activities are restricted by the government due to Covid-19 conditions, cases of intolerance still occur in several regions in Indonesia. For example, the case of the community disrupting the worship of the HKBP KSB congregation in Bekasi Regency on 13 September 2020, residents of Graha Prima Jonggol who rejected the worship of the Pantekosta Church congregation in Bogor on 20 September 2020, Christians in Ngastemi Village, Mojokerto Regency who were prohibited from worshipping by a group of people on 21 September 2020, and a ban on worshipping the congregation of the GSJA Kanaan Church Prayer House in Nganjuk Regency, East Java, on 2 October 2020 (Hafiz & Hasani, 2020).

There are cases of intolerance, communal conflict vulnerability of radical elements, which must continue to be improved. Included in this is the problem of religious intolerance or in a broader aspect or religious harmony. The future of tolerance in Indonesia seems to be far from perfection. A number of researches and studies show that there are still symptoms of intolerance in society, such as those that occur among students and students. For example, the results of the Indonesian Survey Circle survey suggest that as many as 31% of students are intolerant (Etikasari, 2018). If this condition is not dealt with firmly, it could be that Indonesia,

especially the youth generation as the successor of national development, will become an easy target for anti-moderation elements. In this case, students have an important role in instilling religious moderation values (Anwar & Muhayati, 2021). Higher education must therefore play a role in providing a forum for students so that a moderate attitude of tolerance can be lived and implemented in everyday life. Religious moderation is an understanding that is taken based on religious procedures and then applied fairly and balanced, not excessive on one side of the group. The values of Islamic moderation can be internalised through direct learning or indirect learning that is integrated with each other (Ikhsan, 2021).

RPJMN (National Mid-Term Development Plan) 2020-2024 is the government's vision-mission based on the previous Islamic moderation movement, because of this, Islamic higher education institutions should be the pioneers in internalising the moderation movement through learning (Nifasri, Riyanto, and Suryadi 2022) (RI, 2020). It's interesting that every religion has a concept of moderation in religion, In Islam, for example, it is known as the concept of "Washatiyah Islam" which means moderate Islam, this meaning is in line with the words tawassuth (tolerant), i'tidal (fair), and tawazun (balanced) (Ikhsan, 2021). The concepts of tawassuth, i'tidal, and tawazun taught in ahlus-sunah wal-jama'ah (Aswaja) will balance the plurality and multiculturalism of the Indonesian nation in shaping student tolerance.

Regarding the concept of religious moderation in a multicultural society, previous research has been conducted. The results of Edy Sutrisno's research (2019) that need to be done are to make educational institutions a laboratory base for religious moderation and to take a socio-religious approach in religion and the state (Sutrisno, 2019). As Mujizatullah (2020) in his research that Madrasah Aliyah Muhammadiyah Isimu Gorontalo succeeded in fostering an attitude of religious moderation through various activities in Madrasah. In developing moderation attitudes and behaviour in the madrasah environment, the madrasah community together needs to make a movement. Educators and education personnel have the responsibility to model moderation (Mujizatullah, 2020). Likewise, Umar et al

(2021) stated that learning religious moderation can also be carried out by teachers at an early age with a focus on strengthening aqidah, akhlaq education and fostering the value of tolerance which is carried out through learning programmes, habituation and exemplary teachers. Factors that influence the formation of moderate character in children are environmental factors, teacher factors, parental support, school committees and foundations. Based on this information, religious moderation can be developed in madrasah and other educational institutions (Umar et al., 2021).

METHOD

This research falls into research with a phenomenological approach using qualitative research. This approach requires a number of assumptions that are different from the way used to approach people's behaviour with the intention of finding "facts" or "causes" (Subadi, 2006). The research subjects were students of KH. A. Wahab Hasbullah University Jombang. Data collection techniques using participatory observation, documentation studies, and interviews. Participatory observation is the researcher observing what the object of research does. Observation is carried out through several stages, including initial observation, carried out before the research is carried out. Interviews to reveal information about efforts to strengthen religious moderation in students. Documentation in the form of activity data, video photos, books, journals that support this research. The data analysis technique used is the Miles and Huberman model. This data analysis is done interactively through the process of data reduction, display, and verification.

RESULT AND DISCUSSION

Religious Moderation Concept in Aswaja Course

Education through Aswaja learning carried out in higher education is an important thing in order to instil an attitude of ahlussunnah wal jama'ah and also a good moderate attitude towards students, especially in KH. A. Wahab Hasbullah University environment which is a campus based on Nahdlatul Ulama pesantren.

Basically, Islam is a religion with moderate character. This has been explained in surah Al-Baqarah verse 143:

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

Meaning: And likewise we have made you (Muslims) "the moderate people" that you may be witnesses to the people and that the Messenger (Muhammad) may be a witness to you.

Based on the verse, it shows that Muslims are a washathan ummat (able to be the arbiter) in addressing problems that occur in the midst of human life compared to other religions. Aswaja understanding in religious moderation is between radical and liberal (Mufid 2013). In a hadith, the Rasulullah Saw has explained that there are three deviations that will occur among Muslims. The hadith reads: (Imam Al-Hafidh Abu Bakr Ahmad Bin Ali Bin Tsabit (Al-Khotib Al-Baghdadi), n.d.) "who carry the knowledge of this religion from each generation are its people of equity, who clean it from the deviations of the extremists, the claims of the unbelievers, and the ta'wil of the foolish."

The deviation of the extremists in question is the interpretation of the Quran and hadith so that it is out of the context of its proper use, and a narrow understanding of religion. The confession of the unbelievers is the use of arguments that are not in line with the case, and the practice of integrating with other religions. And the ta'wil of the ignorant is misinterpreting the meaning of the verses of the Qur'an and Hadith, and underestimating the interpretation of a proposition to leave the commandments in the proposition (Danial, 2021).

The internalisation of religious moderation through Aswaja learning that has been taught to students is inseparable from the four main points that serve as the basic foundation of religious moderation. The four points include tawassut, tawazun, tasamuh and also i'tidal.

- a. Tawassuth, in language is moderate which means no more or no less, being neutral and not leaning either way. This principle requires us to understand the differences and opinions that occur in society. If this principle is applied, unity and integrity in Indonesian society will definitely be realised. Application in

daily life by always always maintaining friendship between neighbours in order to avoid hostility, not rejecting opinions or suggestions from others that are positive, and accepting other people's opinions that are different from the way of discussion (Mahatma, 2022). Hadith about the dalil tawasuth narrated by Ibn Abbas which reads

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم وَإِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ فِي الدِّينِ

Meaning: O you people, avoid exaggeration in religion; indeed, the people before you perished because of exaggeration in religion (Hadith Narrated by Ibn Majah from Sayyidina Ibn Abbas).

- b. Tawazun, in language tawazun means balanced. In meaning, tawazun means maintaining balance in everything. Its application is to maintain a balance in studying religious and general sciences, the use of aqli arguments (which use reason) must be balanced with naqli arguments (which come from the Qur'an and Hadith), and balance the affairs of the world and the hereafter (Zamimah, 2018), Balance is created by Allah SWT for all His creatures to be balanced in quality and quantity. Humans as His creatures must also apply balance in life. As Prophet Muhammad said:

لَيْسَ بِخَيْرِكُمْ مَنْ تَرَكَ دُنْيَاهُ لِآخِرَتِهِ وَلَا آخِرَتَهُ لِدُنْيَاهُ حَتَّى يُصِيبَ مِنْهُمَا جَمِيعًا، فَإِنَّ الدُّنْيَا بَلَاغٌ إِلَى الْآخِرَةِ، وَلَا تَكُونُوا كَلًّا عَلَى النَّاسِ (رواه ابن عساکر عن انس)

Meaning: It is not a good person among you who leaves the affairs of this world for the affairs of the hereafter, nor who leaves the affairs of the hereafter for the affairs of this world, so that he gets both. Indeed, the affairs of this world lead to the affairs of the hereafter. And do not be a burden to people.

- c. Tasamuh, which in language means tolerance, is then understood as an attitude of respect and appreciation for different ethnicities, cultures and groups. Such as differences in viewpoints in Fiqh and other religious sciences, as well as in the community environment. So as to create a harmonious and peaceful community life. Yohanan Friedmann in his book *Tolerance in Islam: Interfaith*

Relations in The Muslim Tradition bahwa “The Qur”an does not have a specific term to express the idea of tolerance, but several verses explicitly state that religious coercion is either unfeasible or forbidden; other verses may be interpreted as expressing the same notion” (Friedmann, 2013). Tolerance is a standard of acceptable subtraction and addition. The Prophet Muhammad also practised tasamuh with the madinah charter. As the Prophet Muhammad said;

عَنْ ابْنِ عَبَّاسٍ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الدِّينِ أَحَبُّ إِلَى اللَّهِ قَالَ
الْحَنِيفِيَّةُ السَّمْحَةُ

Meaning: From Ibn Abbas said to the Messenger of Muhammad SAW what religion is most loved by Allah SWT. The Rasulullah replied that the religion is straight and applies tolerance.

- d. I'tidal, I'tidal, in language means fair, fair is placing something in its place. There is equality of rights, not arbitrarily doubling individual rights. The value of equality is what makes justice and does not favour any side. Fair also means moderation, no more and no less. One of the proofs about i'tidal is found in Q.S. Al - Maidah verse 8.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاةُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا ۗ هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: O you who believe, be ye upholders for the sake of Allah (and) witnesses (who act) justly. Do not let your hatred of a people encourage you to be unjust. Be just, for that is nearer to piety. Fear Allah. Verily, Allah is Exhaustive of what you do.

The conclusion of the description above is that the attitude of Tawassut means a middle attitude that is based on the principle of life that upholds the necessity of being fair and straight in the midst of life together. With this basic attitude, it is hoped that Nahdlatul Ulama 'will always be a role model group that behaves and acts straight and is always constructive and avoids all forms of approaches that are tatharruf (extreme). The second is tawazun which means a balanced attitude in service, harmonising to Allah SWT, service to fellow humans, and to the environment. Harmonising the interests of the past, present and future.

The third is *tasamuh-I'tidal*, which means an attitude of tolerance towards differences, both in religious matters, especially those that are *furu'* or become a matter of *khilafiyah*, as well as in social and cultural issues (Lingga, 2022).

The four points above are taught to students through *Aswaja* learning, students are able to understand the essence of the four points and implement them in social life and can become a moderate person according to the teachings of *Ahlussunnah wal jama'ah*.

Strategy for Internalising Religious Moderation Values to Increase Tolerance in *Aswaja*

The cultivation of religious moderation values to students must have implications for their attitudes, one of which is in the aspect of tolerance. The process of instilling religious moderation values cannot be separated from the efforts of lecturers as educators who are tasked with providing education to students through strategies.

The strategy of internalising religious moderation carried out in learning to improve students' tolerance attitudes includes: first, planning before learning, all forms of activities that will be carried out certainly require a plan with the aim that the activity runs smoothly. Likewise, learning activities, there are several plans that are carried out before learning *Aswaja* courses, among others, namely compiling RPS or syllabus whose contents are related to the topics of discussion of *Aswaja* courses for one semester. One of the important topics is about the understanding of *Aswaja* itself, which is conveyed in detail. The aim, among others, is to instil confidence in students so that they are not easily influenced by radical Islamic teachings.

Second, determining the learning method, the method is an important aspect that must exist. The method is a way or trick used to convey learning material. According to Frances Deepwell, learning methods are a series of systematic actions taken by the teacher in teaching a subject matter (Deepwell, 2002). Learning in the *Aswaja* course uses the presentation method or if the *pesantren* is called the *sorogan*

method. The sorogan method is a form of teaching that provides opportunities for students to learn independently based on their individual abilities. Students are required to do their assignments with the abilities they have (Handayani & Suismanto, 2018). In this case, the lecturer has provided a topic which is then presented by students in front of the class. After the paper is presented in front of the class, the next is the discussion process, students provide questions or rebuttals or input related to the topics that have been discussed at that time.

Third, the Constructive Learning Process, constructive learning is learning that provides opportunities for students to discover knowledge, experience by themselves in order to be able to develop themselves according to their abilities (Arini & Umami, 2019). After conducting lesson planning and determining the method, the next step taken by the lecturer is the learning process of aswaja courses in the classroom. This activity is the core of instilling religious moderation values. In this learning activity, the lecturer as the main subject conveys material related to Aswaja which is the foundation of students' tolerance attitude. After delivering it clearly and in detail, then giving case study assignments and implementation tasks from the theory that has been delivered. The learning process of Aswaja courses at KH. A. Wahab Hasbullah University puts forward an attitude of tolerance, each principle or reference used does not offend another principle and is given the knowledge that each principle has its own reasons, so that from this students can understand the reasons for the schools and respect as long as they do not deviate from the aqidah. Then in the material that raises differences of opinion of scholars, there are included the arguments or the basis that reinforces the opinion. So that from this it is hoped that students will have a new paradigm regarding differences and not easily blame other people's opinions before knowing the basis of these opinions clearly and thoroughly because every Ulama 'opinion in Aswaja material has arguments or basis.

Fourth, Field assignments, the process of implementing the internalisation of moderate values through Aswaja learning in shaping students' anti-radicalism attitudes has actually been carried out, this is evidenced by the attitude of tolerance

that must be carried out between students such as when carrying out discussions, respecting each other's opinions, and being open to the habits of others who may be slightly different from the habits of most people. Through the course assignments given, students are deployed directly to the field and distributed to remote areas such as Bareng, Wonosalam, Megaluh, and so on. Looking at the reality, remote areas are prone to become easy targets for radicals because of the lack of pure religious teaching and knowledge of Pancasila values. In this case, students are trained to always be a figure who is able to become a role model through Islamic da'wah with ahlussunnah wal jama'ah nuances that have been taught through Aswaja learning.

Fifth, Learning Evaluation, Evaluation includes two activities that are stated, namely measurement and assessment (Ismail, 2020). Evaluation is the most important thing that must be done in learning. The goal is to measure and find out how successful a lesson is. The evaluation process carried out in aswaja learning is through 2 channels, namely evaluation of the process and evaluation of results. For the evaluation of the process, the lecturer assesses student performance during presentations, discussions and weekly assignments. In addition, he also observes the behaviour of students during the learning process using an observation form. Then for the evaluation of grades, there are 3 aspects, namely the Midterm Examination, Final Semester Examination, and assignments which are accumulated into one.

The results showed that the strategy in internalising religious moderation values through learning is an absolute thing to do. Because basically Indonesia is a country that is diverse in ethnicity, culture, religion, and customs. So that with the existence of religious moderation in education is able to deliver citizens to always walk safely, peacefully, sentosa and create a sense of unity and unity.

The Impact of Internalising Religious Moderation Values in Aswaja Courses on Student Tolerance

Everything that is done must have an impact on the person or object subjected to the work. Likewise, in the process of internalising the values of religious moderation in aswaja courses, of course this has an impact on students, especially in tolerance.

The process of internalising the values of religious moderation that has been carried out has a positive impact on the attitude of tolerance of students. This is evidenced by the safe and peaceful condition of students and the absence of indications that show that students are affected by the influence of radicalism. With the Aswaja learning, it becomes a shield from radicalism that easily enters students as young people who are easy targets for radicalism, this is in accordance with what Mikołaj Rakusa-Suszczewski said in his research *Radicalism and Modernity* which says that Radicalism is a characteristic of people not only dissatisfied with their place in the world, but also of those who are in a state of passage and waiting; of people who for various reasons are in suspension. Thus, for example, the tendency towards radicalism - as Plessner points out - is biologically characteristic of the young, and especially of the progressive youths, who feel the chains, remain in the eternal generational conflict; stripped of unwavering trust and full of the need for love; but without acceptance of the cold, calculating, scepticism, pathos, and alleged progress (Rakusa-Suszczewski, 2017).

The implications for the tolerant attitude of students who are Muslims, of course, the tolerance in question is no longer related to differences in religious teachings, but rather to the relationship between fellow human beings or tolerance between fellow Muslims. So, the internalisation process of religious moderation values has an impact on the dominance of respect between students and each other. After the internalisation process in Aswaja learning, students understand that there are differences in scholarly opinions that are *furu'iyah* and *ushuliyah*. As long as it is still *furu'iyah*, it is not something that should be addressed frontally, even differences in the *furu'iyah* aspect can be mediated in discussions so that they can

respect each other for differences in viewpoints, from this understanding, an attitude of tolerance arises among fellow Muslims themselves. In addition, the process of internalising the value of religious moderation also has an impact on the attitude of respect, which after knowing the many differences in the opinions of the scholars in the Aswaja course, it further increases the curiosity of students to continue to explore the scientific treasures of Aswaja without feeling themselves the most correct.

Because basically the purpose of moderation is to uphold religious truth in order to protect every human being, ward off practical religious ideas sourced from the media and eliminate the teachings of previous scholars so as to cause multiple interpretations, in this case moderation is needed as a strategy in maintaining Indonesian culture. The truth of the purpose of religious moderation conveyed by the Ministry of Religion is in accordance with the purpose or mission of Islam, namely as a mercy for the universe (*rahmatan lil alamin*) (Sutrisno, 2019).

CONCLUSION AND SUGGESTION

The process of internalising the values of religious moderation that has been carried out through learning planning that leads to moderate character, the implementation of constructive learning, field assignments and learning evaluation has implications for the tolerant attitude of Unwaha students who are Muslims. So that through the internalisation process of religious moderation values, it has an impact on the dominance of respect between students and one another. After the internalisation process in Aswaja learning, students understand that there are differences in scholarly opinions that are *furu'iyah* and *ushuliyah*. As long as the differences are *furu'iyah*, it is not something that should be addressed frontally, even differences in the aspects of *furu'iyah* can be mediated in discussions so that they can respect each other for different points of view, from this understanding then arises an attitude of tolerance among fellow Muslims. In addition, the process of internalising the value of religious moderation also has an impact on the attitude of respect, which after knowing the many differences in the opinions of the scholars

in the Aswaja course, it further increases the curiosity of students to continue to explore the scientific treasures of Aswaja without feeling themselves the most correct.

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