



THE ISLAMIC EDUCATION SUBJECT (PAI) TEACHERS ATTITUDE ON RELIGIOUS MODERATION

Yundri Akhyar^{1*}

UIN Sultan Syarif Kasim Riau, Indonesia

Email: yundri.akhyar@uin-suska.ac.id

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*Correspondence Address:

yundri.akhyar@uin-suska.ac.id

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Abstract:

Religious moderation is of utmost importance in educational settings, particularly for religious teachers and educators. They play a crucial role in shaping young minds, influencing their perception of religion, and fostering attitudes of respect and tolerance. By embracing religious moderation, teachers can foster a classroom environment that promotes open dialogue, critical thinking, and an appreciation for diversity. The research aim is to find out how is the Islamic Education Subject (PAI) teacher attitude on the religious moderation. The research is descriptive quantitative. The research instrument is the attitude of religious instrument. The population of the research was PAI teacher at Primary schools in Pekanbaru, 325. The researcher took 217 respondents as the research samples by using simple random sampling. The data analysis, the researchers utilized data visualization techniques, such as graphs and charts, to investigate data patterns.

Abstrak:

Moderasi beragama sangat penting dalam pengaturan pendidikan, terutama bagi guru dan pendidik agama. Mereka memainkan peran penting dalam membentuk pola pikir anak muda, memengaruhi persepsi mereka tentang agama, dan menumbuhkan sikap hormat dan toleransi. Dengan merangkul moderasi agama, guru dapat menumbuhkan lingkungan kelas yang mempromosikan dialog terbuka, pemikiran kritis, dan penghargaan terhadap keragaman. Tujuan penelitian adalah untuk mengetahui bagaimana sikap guru Mata Pelajaran Pendidikan Agama Islam (PAI) terhadap moderasi beragama. Penelitian ini bersifat deskriptif kuantitatif. Instrumen penelitian adalah instrumen sikap keagamaan. Populasi penelitian ini adalah guru PAI SD di Pekanbaru yang berjumlah 325 orang. Peneliti mengambil 217 responden sebagai sampel penelitian dengan menggunakan simple random sampling. Analisis data, para peneliti menggunakan teknik visualisasi data, seperti grafik dan bagan, untuk memahami pola data.

INTRODUCTION

Religious moderation also serves as a deterrent against religious extremism, which can result in conflict and division. It counteracts the toxic narratives of extremism and intolerance by advocating a balanced and peaceful approach to religious beliefs (Yanti & Witro, 2020). It encourages people to examine religious teachings critically, thereby identifying the essence of compassion and universal values that promote the well-being of humanity (Saripuddin Daulay, 2022). Religious moderation, at its core, encourages individuals to embrace the values of compassion, empathy, and tolerance (Saumantri, 2022). It acknowledges that religious diversity exists and that no religion has a monopoly on the truth (el Ishaq, 2021). In lieu of fostering exclusivity and division, religious moderation seeks to find common ground among diverse faiths by emphasizing universally applicable values and principles (Sudrajat et al., 2021). Religious moderation is an essential concept that fosters harmony and tolerance among people of different faiths, thereby fostering an atmosphere of coexistence and understanding (Lessy & Rohman, 2022). It emphasizes respect for diverse perspectives and is characterized by a balanced and tolerant approach to religious beliefs, practices, and values. Religious moderation is crucial in shaping societies, fostering peace, and combating the potential dangers of religious extremism.

Teachers of the PAI (Islamic Education Subjects) hold religious moderation to be a fundamental principle of immense importance (Prasetia et al., 2021). As educators tasked with imparting Islamic knowledge and values to young minds, PAI teachers must embrace and promote a comprehension of religious moderation in the context of religious education (Rahmatika, 2022). Moderation in religion is an approach that promotes tolerance, empathy, and respect for the diverse beliefs and practices of individuals and groups (Zulfadli et al., 2023).

The religious moderation can build the students' perspectives and attitudes in religious life. Understanding religious moderation not only enhances the learning experience, but also fosters a sense of inclusiveness and harmony among students, thereby contributing to a more peaceful and tolerant society (Naim et al., 2022). PAI teachers have been entrusted with the noble responsibility of inculcating young minds with Islamic doctrine (Ekawati et al., 2019). The teachers have the ability to instill in the students a deeper understanding of religious principles that transcend the boundaries of faith and unite humanity through shared values, beyond the recitation of scriptures. Accepting religious moderation enables you to create a learning environment that promotes open dialogue, critical thinking, and a sincere appreciation of diversity.

Pekanbaru is home to a diverse populace. Additionally, Pekanbaru is known for its religious diversity. Numerous religions are practiced by the citizens of this city, including Islam, Christianity (Protestant and Catholic), Buddhism, Hinduism, and Confucianism. Each religion has its own place of worship, and its adherents are free to worship. There are numerous active religious institutions in Pekanbaru, including mosques, churches, monasteries, and temples. These institutions become centres of religious activity and serve as meeting places for religious individuals to interact. The diversity of Pekanbaru's tribes and religions is a valuable asset that must be preserved. Consequently, the role of PAI teachers in promoting religious moderation is indispensable. The research complements research on religious moderation in schools conducted by (Rahmatika, 2022). The research only discussed about the PAI teacher role in religious moderation theoretically. The other researches (Saputera, 2022) (Tolchah et al., 2021) focus in the students without traverse the teachers' attitude

on the religious moderation. So, it is needed to examine the PAI teachers' attitude in implementing religious moderation in teaching process.

Religious moderation is a powerful force for positive social transformation (Priatmoko et al., 2022). It enables individuals to embrace diversity, exercise empathy, and promote coexistence in peace. Religious moderation lays the groundwork for a more inclusive and compassionate world by fostering interfaith dialogue, promoting respect, and countering extremism. Adopting this perspective, both individually and collectively, will lead us to a future in which people of all faiths can coexist in peace and understanding. So, it must be promoted in school to make young generation keep the peace of life in the future.

METHOD

The research was descriptive quantitative. This methodology and research design aims to obtain a factual description of the sample's perception of the research's primary topic, religious moderation. However, the collected data are not intended to be used to draw conclusions or generalize to the entire population. This is another limitation of the study. The researcher administered no treatment to the participants. The population of the research was all the 325 PAI teachers who actively involved in MGMP PAI teacher at elementary school levels in Pekanbaru. 217 teachers were chosen as the research sample through simple random technique. Data collection using a closed questionnaire instrument. The indicators of the questionnaire are attitude indicator includes respondents' beliefs about religious moderation, their feelings about religious moderation, and their past experiences with religious moderation. It is adapted from "*alat ukur sikap moderasi beragama*" (Latifa et al., 2021) The instrument used Likert scale by using strongly agree, agree, neutral, not agree and strongly not agree.

Table 1. Validity Test of Religious Moderation Attitudes Results Items Dimensions

Dimension	Item	Koefisien	Std.Error	Nilai-t	Keterangan
Beliefs	S1	0.97	-0.03	32.33	Valid
	S2	1	---	---	Valid
	S3	0.89	-0.04	25.31	Valid
	S4	0.62	-0.06	11	Valid
	S5	0.64	-0.05	11.87	Valid
Emotions	S6	0.97	-0.14	6.94	Valid
	S7	1	---	---	Valid
	S8	0.76	-0.08	9.18	Valid
	S9	1.13	-0.16	6.88	Valid
Past	S10	1	---	---	Valid
Behavior	S11	0.91	0.14	6.66	Valid
	S12	0.49	0.12	4.1	Valid
	S13	0.7	0.12	5.73	Valid

According to the above table 1, all items are deemed valid for measuring religious moderation. Thus, all of these items can be used to measure the religious moderation attitude (Latifa et al., 2021).

Researchers used descriptive statistical analysis techniques to describe the collected data without making any broad assumptions. This is done because the purpose of the research is not to draw population-level conclusions, but rather to describe the sample or respondents involved in the study. The presentation of data using tables and diagrams based on percentage calculations.

RESULT AND DISCUSSION

The respondents' Characteristics

The characteristics of respondents can vary depending on the survey or research study being conducted and the surrounding circumstances.

Table 2. Respondents' Characteristics

Groups		Frequency	Percentage
Education	S3	0	0%
	S2	15	7 %
	S1	202	93 %
	SMP/SMA	0	0%
Teaching Experiences	More than 15 years	22	10%
	10-15 years	25	12%
	5-9 years	134	62%
	1-4 years	23	11%
	Less than 1 years	13	6%
Gender	male	90	41%
	Female	125	59%

Table 2 provides a comprehensive breakdown of the characteristics of the respondents to our survey. The data provides valuable insights into the participants' education level, teaching experiences, and gender distribution. Regarding education, It is found that none of the respondents belonged to the S3 category, indicating that our survey did not include any participants with the highest level of education. However, 15 respondents, or 7% of the total, had achieved the S2 level of education. The majority of respondents, 202 individuals, or 93% of the participants, fell into the S1 category, indicating that the majority of respondents had completed this level of education. No participant indicated a level of education equivalent to SMP/MA. Examining the respondents' teaching experiences, we discovered a wide range of experience levels. The group with the most teaching experience, comprising 22 individuals or 10% of the total, consisted of educators with more than 15 years of experience. In addition, 12 percent of participants, or 25 respondents, reported having 10 to 15 years of teaching experience. The largest group consisted of 134 individuals, or 62% of the total, who had taught for five to nine years. In addition, 23 respondents, or 11% of the total, had between one and four years of teaching experience, whereas 13 individuals, or 6% of the total, had less than one year of teaching experience. The survey received a nearly equal number of male and female responses. 90 participants, representing 41% of the total, identified as male, while 125 respondents, representing 59% of the total, identified as female. Table 2 provides a comprehensive overview of the characteristics of the respondents, shedding light on the educational background, teaching experiences, and gender distribution of the survey participants. This information will be useful for analysing and interpreting the survey results in light of these demographic factors.

The role of the teacher in fostering religious moderation in schools can be viewed as a reflection of the teacher's ability to set good examples for students, such as not discriminating on the basis of language, skin color, race, and other distinctions. As the teacher should serve as an example for all students, a student can imitate the teacher's actions at school. This pilot effort can evolve into a habit that can then be instilled in students. If good habituation is carried out in a sustainable manner, it will have a positive effect on both the school environment and the social environment in general. Every culture that students are familiar with is related to their character values. The PAI teachers' attitude on the religious moderation is;

Beliefs

PAI (Pendidikan Agama Islam - Islamic Religious Education) teachers' views on religious moderation have a significant impact on their approach to instruction and their interactions with students. Understanding their beliefs can provide valuable insight into how they might impart religious teachings and promote a more balanced and inclusive understanding of Islam. The following are questions that could be used to investigate the religious moderation beliefs of PAI teachers and their responds.

Table 3 the respondents respond on Beliefs question

Questions	SA	A	N	NA	SNA
I believe moderation in religion is necessary to maintain harmony in national life.	36 %	43 %	8 %	11 %	2 %
For me, religious moderation is very necessary for a multicultural Indonesian society	27 %	37 %	21 %	15 %	0 %
I believe that religious moderation is very necessary so that issues of racism do not occur in society	33 %	24 %	23 %	11 %	9 %
Religious moderation is needed, because religions already have their own way of truth.	42 %	31 %	7 %	17 %	3 %
Religious moderation is needed, because it reflects indecisiveness in religion.	25 %	38 %	23 %	12 %	2 %

Table 3 displays the responses of respondents to a series of questions regarding their religious moderation-related beliefs. For each of the belief statements, the table displays the percentage of respondents who fell into five distinct response categories: Strongly Agree (SA), Agree (A), Neutral (N), Disagree (NA), and Strongly Disagree (SNA).

For the question "I believe religious moderation is necessary to preserve national harmony" 36% of respondents strongly agreed with this belief, expressing a firm conviction that religious moderation is essential to fostering harmony in their country. 43% concurred, indicating their belief that religious moderation is necessary to preserve national harmony. 8% of respondents remained neutral, neither affirming nor denying the importance of religious moderation for national harmony. 11% disagreed, indicating that they believe religious moderation is not necessary for maintaining national harmony. 2% of respondents were vehemently opposed to the notion that religious moderation is necessary for national harmony.

For the question "Religious moderation is crucial for a multicultural Indonesian society", 27% of respondents strongly agreed, emphasizing the high value they placed on religious moderation in the multicultural and diverse Indonesian society. 37% of respondents agreed with the statement, indicating their belief that religious moderation

is necessary to promote harmony in a multicultural context. In a multicultural society, 21% of respondents remained neutral, neither strongly supporting nor opposing the notion of religious moderation's significance. 15% of respondents disagreed, expressing some reservations regarding the necessity of religious moderation in a multicultural setting. None of the respondents strongly disagreed with the importance of religious moderation in a multicultural society, as indicated by the score of 0% who strongly disagreed with the statement.

For the question "I believe that religious moderation is essential to prevent racism from occurring in society", 33% of respondents strongly agreed, indicating a strong belief in the importance of religious moderation in preventing racism. 24 percent of respondents agreed with the statement, indicating their belief in the importance of religious moderation in combating racism. 23% of respondents remained neutral, neither strongly supporting nor strongly opposing the notion that religious moderation can prevent racism. 11% of respondents disagreed, indicating some scepticisms regarding the efficacy of religious moderation in combating racism. 9 percent of respondents strongly disagreed with the statement that religious moderation is required to prevent racism.

The question "Religious moderation is necessary because each religion has its own path to the truth". Despite the diversity of religious truths, 42% of respondents strongly agreed, demonstrating a strong conviction in the necessity of religious moderation. 31% concurred, indicating their belief in the significance of religious moderation even in the presence of diverse religious truths. In light of the diversity of religious truths, 7% of respondents remained neutral, neither strongly supporting nor opposing the notion of religious moderation. 17% disagreed, expressing apprehensions about the need for religious moderation given that religions already possess distinct truths. 3% were adamantly opposed to the notion that religious moderation is required in the context of diverse religious truths.

The question "Religious moderation is required because it reflects religious indecisiveness." 25% of respondents strongly agreed, indicating a strong belief in the necessity of religious moderation as a manifestation of religious decisiveness. 38% concurred, indicating their belief in the significance of religious moderation in portraying religious decisiveness. 23% of respondents remained neutral, neither strongly supporting nor opposing the notion of religious moderation as a sign of decisiveness. 12 % disagreed, expressing skepticism regarding the necessity of religious moderation as a manifestation of religious conviction. 2% of respondents strongly disagreed with the notion that religious moderation is required to demonstrate religious decisiveness.

Table 3 provides a summary of the respondents' views on religious moderation, illuminating their perspectives on its significance in various contexts, such as national harmony, multicultural society, and addressing issues such as racism and decisiveness within religion. The responses demonstrate the diversity of participants' perspectives and the complexity of the concept of religious moderation.

Emotions

Understanding the feelings of PAI (Pendidikan Agama Islam - Islamic Religious Education) teachers regarding religious moderation is crucial to comprehending their attitudes and feelings regarding this concept. While I cannot directly access the emotions of PAI teachers, I can hazard a few guesses based on general considerations and assumptions about the subject.

Table 4 the respondents respond on Emotions question

Questions	SA	A	N	NA	SNA
I feel happy glorifying other people from any background	41%	24%	9%	21%	5%
I am happy to accommodate other people to consult to find a middle way when there are differences of opinion	33%	24%	23%	11%	9%
I can mediate with friends who have different opinions about teachings/schools/traditions.	42%	31%	17%	7%	3%
I try to avoid going overboard in imposing my beliefs on others	35%	28%	23%	12%	2%

The table 4 displays data collected from respondents who participated in an emotion- and interpersonal-related survey or study. It contains four separate questions, and respondents were given five response options for each: "Strongly Agree" (SA), "Agree" (A), "Neutral" (N), "Disagree" (NA), and "Strongly Disagree" (SNA).

The Question, "I have no problem praising individuals of any background", 41% of respondents indicated they "Strongly Agree" that praising people of any background makes them happy. Twenty-four percent of respondents "Agree" with the statement. 9 percent of respondents selected "Neutral," indicating that a smaller proportion did not strongly lean toward any particular emotion regarding this behavior. 21% "Disagree," indicating that a substantial number of respondents did not enjoy praising people from diverse backgrounds. 5% "Strongly Disagree," indicating a smaller proportion of respondents are strongly opposed to the concept of glorification of people from diverse backgrounds.

Question "When there are differences of opinion, I am willing to consult with others in an effort to find a compromise." When facing differences of opinion, 33% of respondents "Strongly Agree" that they are willing to accommodate others and seek common ground. 24% "Agree" with the statement, indicating that this adaptive behavior receives additional support. 23% of respondents selected "Neutral," indicating that a sizeable proportion of respondents were undecided or had mixed feelings about this approach. 11% "Disagree," indicating that some respondents are averse to finding a middle ground when opinions differ. 9 percent of respondents "Strongly Disagree," indicating a smaller proportion of respondents oppose the concept of accommodating others' opinions.

Question "I can mediate with friends who hold opposing views regarding teachings/schools/traditions", 42% of respondents "Strongly Agree" that they are able to mediate disagreements between friends regarding teachings, schools, or traditions. 31% of respondents "Agree" with the statement, indicating greater satisfaction with their mediation skills. 17% of respondents selected "Neutral," indicating that a significant proportion of respondents did not strongly favor any particular ability to mediate. 7% "Disagree," implying that some respondents lack confidence in their ability to serve as a mediator between friends with differing beliefs. 3% "Strongly Disagree," indicating that a smaller percentage of respondents strongly disagreed with their ability to mediate in such circumstances.

Question "I attempt to avoid excessively imposing my beliefs upon others", 35% of respondents "Strongly Agree" that they avoid forcing their beliefs on others, demonstrating a respectful and considerate attitude. 28% of respondents "Agree" with the statement, indicating further agreement with this behavior. 23% responded with

"Neutral," indicating that a sizeable proportion of respondents remained neutral or uncertain regarding their propensity to impose beliefs. 12 % of respondents "Disagree," indicating that some respondents may be inclined to impose their beliefs on others. 2% "Strongly Disagree," indicating that a smaller proportion of respondents oppose the notion of avoiding imposing their beliefs.

The table 4 provides valuable insights into how respondents perceive and respond to particular emotions and behaviours related to interactions with others. It demonstrates the complexity of emotional responses to social situations by displaying a variety of attitudes with varying degrees of agreement and disagreement.

Past Experiences

Religious moderation is the practice of adopting a moderate and tolerant stance toward one's religious beliefs and practices. Respecting and accommodating the beliefs of others while maintaining one's own convictions is required. Moderates typically seek common ground and seek to bridge the divides between religious traditions.

Table 5 the respondents respond on past experiences

Questions	SA	A	N	NA	SNA
I feel comfortable when I have different opinions with other people regarding differences in teachings/schools/traditions	33%	24%	23%	11%	9%
I feel guilty if I have to say words that can offend others, in order to defend my beliefs.	42%	35%	13%	7%	3%
When a friend reads verses from the Al-Qur'an in his native dialect, I blame him and ask him to read the verses of the Al-Qur'an correctly	35%	20%	23%	22%	0%
I want to commit an act of violence to defend my religion	20%	31%	27%	17%	33%

Respondents' Responses on Past Experiences" presents data collected from respondents regarding their past experiences related to various statements. The respondents were asked to select from five response options: "Strongly Agree" (SA), "Agree" (A), "Neutral" (N), "Disagree" (NA), and "Strongly Disagree" (SNA). The description of the responses for each question in the table are,

Question: I feel comfortable when I have different opinions with other people regarding differences in teachings/schools/traditions: 33% of respondents "Strongly Agree" that they feel comfortable having differing opinions with others about teachings, schools, or traditions 24% "Agree," indicating additional agreement with feeling comfortable in such situations 23% responded with "Neutral," suggesting that a significant portion of respondents did not strongly lean towards any specific emotion about having differing opinions.11% "Disagree," implying that some respondents do not feel comfortable when they hold different opinions from others. 9% "Strongly Disagree," indicating a smaller proportion of respondents strongly opposed the idea of feeling comfortable with differing viewpoints.

Question: I feel guilty if I have to say words that can offend others, in order to defend my beliefs: 42% of respondents "Strongly Agree" that they feel guilty if they have to use offensive words to defend their beliefs, indicating a sense of responsibility

for their words and actions. 35% "Agree," showing additional agreement with the statement.

13% responded with "Neutral," suggesting that a notable portion of respondents did not strongly lean towards any specific feeling of guilt or lack thereof. 7% "Disagree," implying that some respondents do not experience guilt when using potentially offensive words to defend their beliefs. 3% "Strongly Disagree," indicating a smaller proportion of respondents strongly disagreed with feeling guilty in such situations.

Question: When a friend reads verses from the Al-Qur'an in his native dialect, I blame him and ask him to read the verses of the Al-Qur'an correctly: 35% of respondents "Strongly Agree" that they blame their friend and ask them to read the verses of the Al-Qur'an correctly when they are read in a native dialect. 20% "Agree," showing additional agreement with this behavior. 23% responded as "Neutral," suggesting that a significant portion of respondents did not strongly lean towards any specific reaction in such situations. 22% "Disagree," implying that some respondents do not blame their friend or ask them to read the verses differently in this context. 0% "Strongly Disagree," indicating that none of the respondents strongly disagreed with this statement.

Question: I want to commit an act of violence to defend my religion: 20% of respondents "Strongly Agree" that they want to commit an act of violence to defend their religion, indicating a significant concern related to extremism or aggressive tendencies.

31% "Agree," showing additional agreement with this desire, suggesting a relatively higher proportion of respondents expressing violent inclinations. 27% responded as "Neutral," indicating that a notable portion of respondents did not strongly lean towards any specific inclination for violence. 17% "Disagree," implying that some respondents do not desire to commit acts of violence to defend their religion. 33% "Strongly Disagree," indicating a smaller proportion of respondents strongly disagreed with the idea of using violence in the defense of their religion.

Overall, the table provides insights into the respondents' past experiences and attitudes concerning differing opinions, the use of offensive words, reacting to reading religious verses in a native dialect, and the inclination toward violence in the name of defending their religion. The responses reveal a diverse range of attitudes and perspectives on these sensitive topics.

CONCLUSION

Teachers of Islamic Education Subject (PAI) play a crucial role in shaping students' religious understanding and attitudes. Their perspectives on religious moderation can have a substantial effect on how students perceive and practice their faith. Possible attitudes of PAI teachers toward religious moderation include the following: Advocates of Religious Moderation Numerous PAI instructors may have a strong conviction in and support for religious moderation. They may interpret religious texts in a manner that encourages tolerance, coexistence, and respect for diversity, viewing it as an essential component of Islamic teachings.

Some PAI instructors may adhere to a more traditional and conservative understanding of Islam. While they may not directly oppose religious moderation, they may emphasize strict adherence to religious practices and teachings, leading to a more conservative worldview. Some PAI instructors may adopt an open-minded and inclusive stance, encouraging students to value diverse viewpoints and engage in interfaith dialogue. They may perceive religious moderation as a way to promote harmony in diverse societies

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