

Religious Moderation in Islamic Education Between Understanding and Implementation among FKIP UMMAT Students

Suwandi,^{1*} Sangkot Sirait² Abdul Hafiz³ Hijril Ismail⁴

¹faculty of Islamic studies, Muhammadiyah University of Mataram, Mataram 83115, Indonesia.

²Faculty of Tarbiyah and Teacher Training, Sunan Kalijaga Islamic University of Yogyakarta, Yogyakarta, Indonesia.

³Faculty of Social and Political Sciences, Universitas Muhammadiyah Mataram, Mataram 83111, Indonesia.

⁴Faculty of Teacher Training and Education, Universitas Muhammadiyah Mataram, Mataram 83111, Indonesia.

* suwandi@ummat.ac.id

ABSTRACT

This study aims to analyze the level of understanding and implementation of religious moderation based on respondents' questionnaire results and to review it from the perspective of social and religious theories. Using a qualitative approach with a descriptive-analytical method, data were collected through interviews, observations, and questionnaires, and analyzed through the stages of data reduction, data display, and conclusion drawing following the Miles and Huberman model. The results show that all indicators of religious moderation fall into the very high category, with percentages ranging from 95–100%. These findings reinforce the concept of religious moderation as formulated by the Indonesian Ministry of Religious Affairs, which emphasizes the principles of tawassuth (moderation), tasamuh (tolerance), and i'tidal (justice/balance). Respondents not only understand religious moderation as a normative policy but also possess a mindset and religious practices that align with religious teachings. This high level of understanding is consistent with the theory of substantive religiosity, which emphasizes religious maturity through humanitarian and peaceful values, as well as a tendency toward inclusive religiosity that differs from religious exclusivism. Awareness of the importance of religious moderation in maintaining national unity and its compatibility with the values of Pancasila and the 1945 Constitution strengthens the theory of civic pluralism. The implementation of tolerant behavior, openness to dialogue, interfaith participation, and the rejection of discrimination and violence reflects the internalization of religious humanism values and social learning. This study demonstrates a congruence between normative understanding and the practical implementation of religious moderation, thereby contributing to the strengthening of social harmony and the prevention of extremism in a pluralistic society.

Keywords: *religious moderation; Islamic education; understanding; implementation.*

INTRODUCTION

Citation in APA style: Suwandi, Sirait, S. Hafiz, A. Ismail, H. (2025). Religious Moderation in Islamic Education Between Understanding and Implementation among FKIP UMMAT Students. *Innovation Journal for Educational Research*, Vol. 2 (4), 168-179.

Received 20 October, 2025; Revised 25 November, 2025; Accepted 30 December, 2025

Religious moderation is a concept that emphasizes a balanced religious attitude, avoiding extremism, and respecting diversity in social, national, and state life (Ananda et al., 2024; B. Arifin & Huda, 2024; Arikarani et al., 2024). In Indonesia's multicultural context, religious moderation plays a crucial role in fostering social harmony and national unity (Fahreza, 2025; Noorjutstiatini et al., 2025; M. Putri et al., 2025). This is in line with the values of Pancasila and the 1945 Constitution, which guarantee freedom of religion and emphasize the importance of unity amid diversity (Alfariki, 2024; Padan & Lumintang, 2023; N. A. Putri et al., 2025). Therefore, strengthening religious moderation needs to be integrated into the education sector, particularly through Civic Education (Pendidikan Kewarganegaraan/PKn), which aims to develop democratic, tolerant, and well-charactered citizens (Maulana, 2025; Murtiningsih et al., 2024).

West Nusa Tenggara is one of the regions that demonstrates unique characteristics in the context of religious moderation (Acim & Rahman, 2023; Angriani, 2025; Watoni & Arfan, 2024). Although the region is predominantly inhabited by Muslim communities, it is also home to Christian, Hindu, Buddhist, and indigenous belief groups. The social life of West Nusa Tenggara reflects Indonesia's pluralistic reality on a local scale (Aksa & Nurhayati, 2020; Angriani, 2025). However, religious dynamics in the region are not without challenges, including the potential for conflict, intolerance, and the influence of transnational extremist ideologies (N. Lestari & Utama, 2025; Wayan Resmini & Sakban, n.d.). In this context, education becomes a strategic instrument for instilling the values of religious moderation from an early stage, particularly through Civic Education learning in schools (Faridah & Rizqi, 2025; Maulidin et al., 2025; Tobondo, 2025).

Civic Education plays a vital role in fostering national awareness and tolerant attitudes among students (Aini & Husna, 2025; Hidayatullah & Ubabuddin, 2025; Tsalisa, 2024). The integration of religious moderation values into Civic Education in West Nusa Tenggara is implemented through curriculum development, discussion-based learning approaches, and teachers' role modeling in respecting differences (Abas et al., 2025; S. Arifin, 2023; Raharjo & Lopo, 2025). Through these efforts, students not only gain a formal understanding of citizenship concepts but also practice tolerance, mutual cooperation, and respect for human rights. This approach aligns with the vision of national education, which emphasizes character strengthening and the development of a democratic culture (Fitrah et al., 2024; Santika & Eka, 2022).

Studies on religious moderation within Civic Education in West Nusa Tenggara are therefore essential. In addition to examining the extent to which this concept has been implemented, such research also serves to identify challenges and formulate strategies for strengthening religious moderation. It is expected that Islamic education on religious moderation, when integrated into Civic Education, can foster a generation that is well-charactered, inclusive, and capable of maintaining harmony within the diverse society of West Nusa Tenggara and Indonesia in general.

LITERATURE REVIEW

Religious moderation fundamentally represents a religious attitude that emphasizes balance, tolerance, and respect for differences. According to the Indonesian Ministry of Religious Affairs (Irama & Zamzami, 2021) religious moderation is defined as

a perspective, attitude, and practice of religion that consistently takes a middle path, upholds justice, and avoids extremism (Doko, 2023; Haris et al., 2022; Maula, 2023). This concept is grounded in religious teachings that emphasize humanitarian values, justice, and universal brotherhood (Mahmud, 2025; Safrudin et al., 2023; P. Siregar et al., 2025). Thus, religious moderation is not a compromise of faith, but rather an effort to practice religious teachings within the framework of a pluralistic nation.

From an educational perspective, religious moderation can be integrated into both the curriculum and the learning process (Abas et al., 2025; Hidayatullah & Ubabuddin, 2025; Raharjo & Lopo, 2025). Civic Education (*Pendidikan Kewarganegaraan/PKn*) is particularly relevant, as its primary focus is the formation of democratic, tolerant citizens who uphold human rights (Cahyati et al., 2024; Khoiroh & Romadhona, 2025; L. S. M. Siregar, 2024). (Winataputra, 2015) emphasizes that Civic Education not only addresses cognitive aspects related to the state and law, but also affective and psychomotor dimensions that shape civic attitudes and skills. By incorporating the values of religious moderation, Civic Education can serve as an effective medium for cultivating awareness of peaceful coexistence amid diversity (Mas'udah, 2024; Ramdhan & Arifin, 2025).

Multicultural education theory is also relevant in supporting the implementation of religious moderation (Hadi et al., 2024; Herawati et al., 2025; Sumadiyah, 2024). Multicultural education aims to foster appreciation for cultural, ethnic, and religious diversity within society. In the context of West Nusa Tenggara, this theory aligns with the need to develop tolerant attitudes within a pluralistic community (Acim & Rahman, 2023; Budiamin & Muhtar, 2023). This approach highlights the importance of dialogue, cooperation, and inclusivity in the learning process, enabling students not only to understand formal citizenship concepts but also to develop social sensitivity in everyday interactions (Habibi et al., 2025; Hanggara, 2024; Patandi & Herdalina, 2025).

Social constructivism theory, as proposed by Vygotsky, also provides a strong foundation (A. I. Lestari et al., 2024; Retnaningsih, 2024). According to this perspective, learning becomes more meaningful when students are actively engaged in social interactions. In this context, lecturers act as facilitators who guide students in constructing an understanding of tolerance, justice, and brotherhood through direct experiences and discussion. Within the framework of religious moderation in Civic Education, social constructivism encourages collaborative learning that emphasizes dialogue among students from diverse cultural, ethnic, customary, and religious backgrounds. Consequently, religious moderation is not merely a theoretical discourse but becomes a lived value internalized by individuals.

METHODS

This study employs a qualitative approach with a descriptive-analytical method. This approach was chosen because the research focuses on gaining an in-depth understanding of the phenomenon of integrating religious moderation into Civic Education learning, particularly within the socio-cultural context of students originating from diverse regions. A qualitative approach enables the researcher to explore values, practices, and experiences related to the internalization of moderate religious attitudes through the learning process.

The research was conducted at the Faculty of Islamic Studies, Universitas Muhammadiyah Mataram, which represents a diverse socio-cultural and religious background. The research subjects were students of the Civic Education Study Program (PPKn), Faculty of Teacher Training and Education (FKIP), Universitas Muhammadiyah Mataram. Informants were selected using purposive sampling techniques based on specific criteria, including experiences of interaction with individuals from different ethnic and religious backgrounds and involvement in religious moderation programs.

Data collection was carried out through three main techniques: (1) in-depth interviews with students and educational stakeholders to obtain insights into their perspectives and experiences related to religious moderation; (2) observation of social interactions and learning processes that support the strengthening of religious moderation values; and (3) questionnaires distributed to respondents to capture their perceptions and experiences based on their respective backgrounds. All collected data were systematically recorded for further analysis.

Data analysis followed the stages of data reduction, data display, and conclusion drawing as proposed by (Miles & Huberman, 1994). Data reduction involved selecting and focusing on relevant information related to religious moderation, data display was presented in the form of narrative descriptions, and conclusions were drawn to identify patterns, strategies, and challenges in implementation. To ensure data validity, source and method triangulation were employed by comparing findings from interviews, observations, and documentation, thereby enhancing the credibility and reliability of the research results.

RESULTS AND DISCUSSIONS

The research findings indicate that public understanding of religious moderation generally remains normative in nature. Most informants perceive religious moderation as an attitude of tolerance, mutual respect, and the avoidance of violence in religious life. However, a number of informants still regard religious moderation merely as a government discourse, without fully comprehending the substantive values embedded within it. This condition suggests a gap between the ideal conceptual understanding of religious moderation and its acceptance at the societal level (A. I. Lestari et al., 2024; Retnaningsih, 2024).

In the educational context, both teachers and students demonstrate relatively positive perceptions of religious moderation. Civic Education teachers, for instance, emphasize that religious moderation aligns with the values of Pancasila and the objectives of national education. Students generally understand religious moderation as an invitation to live peacefully amid diversity. Nevertheless, in classroom practice, the integration of religious moderation values remains largely theoretical. Therefore, learning processes are strongly encouraged to place greater emphasis on practical applications through interfaith discussions, case studies, and active participation in diversity-based programs (Erna Herawati et al., 2023; Ghazali et al., 2025; Jamaluddin, 2022).

The implementation of religious moderation in West Nusa Tenggara also faces several challenges. Although interreligious relations are generally harmonious, minor incidents of intolerance continue to emerge due to differences in religious

interpretation. Certain groups still prioritize religious exclusivity, thereby limiting opportunities for dialogue and interfaith cooperation. This situation demonstrates that while awareness of religious moderation exists, consistent and widespread implementation across all levels of society remains necessary (Muhammadiyah, 2022; Salim et al., 2023; Zenaida, 2024).

The quantitative data obtained from the questionnaire survey are presented in Table 1.

Table 1. Religious Moderation Data of Civic Education Students, FKIP Muhammadiyah Mataram of University

No	Statement	Percentage (%)	Category
1	Religious moderation means adopting a balanced religious attitude, avoiding both right-wing and left-wing extremism	95.00	Very High
2	Religious moderation is consistent with the teachings of one's religion	95.00	Very High
3	Religious moderation is essential for maintaining unity in Indonesia's plural society	95.00	Very High
4	Religious moderation does not weaken religious belief but promotes peaceful coexistence amid differences	100.00	Very High
5	Religious moderation aligns with the values of Pancasila and the 1945 Constitution	95.00	Very High
6	Respecting peers of different religions and beliefs in daily life	100.00	Very High
7	Willingness to engage in open and respectful discussions with people of different religious views	100.00	Very High
8	Participation in social activities involving people from various religious backgrounds	100.00	Very High
9	Rejection of discrimination and violence committed in the name of religion	95.00	Very High
10	Emulating religious leaders, teachers, or public figures who practice religious moderation	100.00	Very High

Category description: 81–100% = Very High; 61–80% = High; 41–60% = Moderate; 21–40% = Low; 0–20% = Very Low.

The questionnaire results presented in Table 1 demonstrate that all indicators of religious moderation fall within the very high category (95–100%). The high percentage associated with understanding religious moderation as a balanced and non-extreme attitude reinforces the concept formulated by the Indonesian Ministry of Religious Affairs (Junaedi, 2019), which emphasizes the principles of tawassuth (moderation), tasamuh (tolerance), and i'tidal (justice). These findings indicate that respondents have internalized religious moderation not merely as a policy term, but as a cognitive framework guiding their religious practice (Prasetia, 2025; Saumantri & Bisri, 2023).

The perception that religious moderation aligns with religious teachings and does not undermine faith (95–100%) corresponds with (Stark & Glock, 1965) theory of substantive religiosity, which argues that mature religiosity is characterized by the internalization of essential religious values—such as peace and humanity—rather than

mere ritual formalism (Handayanto, 2022; Rizal, 2022). This finding contrasts with the theory of religious exclusivism (Hick, 1995), which views religious truth as singular and may reject moderation for fear of diluting theological identity (Ahmad, 2025; Hutahaeen & SE, 2021). Accordingly, the results indicate that respondents tend toward an inclusive religious orientation.

The high level of awareness regarding the role of religious moderation in maintaining national unity (95%) and its compatibility with the values of Pancasila and the 1945 Constitution strengthens the theory of civic pluralism (Kymlicka, 2007), which asserts that religious identity and civic identity can coexist harmoniously within a democratic state (Diaz et al., 2025; Hikmawan, 2022; Nyman, 2017). This finding challenges assumptions within religious nationalism theory, which often positions a particular religion as a dominant political identity, potentially weakening social cohesion in plural societies (Marasabessy, 2024; Sukarwo, 2021).

Regarding implementation, social behavior indicators—such as respect for differences, openness to dialogue, and participation in interfaith activities—achieved a perfect score of 100%. These results align with (Bandura, 1977) social learning theory, which emphasizes that tolerant attitudes are developed through observation, imitation, and sustained social interaction (Marullah & Mubaraq, 2025; Sarbani et al., 2025; Wibowo et al., 2023). Respondents' tendency to emulate moderate religious leaders, teachers, and public figures highlights the significant role of role models in shaping religious moderation behavior. Conversely, social identity theory (Tajfel & Turner, 2004) cautions that strong group identification without dialogue may foster exclusivism (Ratnawati et al., 2022; Tofani, 2025), a tendency that appears to be minimized among the respondents in this study.

The rejection of discrimination and violence in the name of religion (95%) reflects the internalization of religious humanism, which places human dignity at the core of religious practice. This finding stands in contrast to theories of religious radicalism that interpret religion rigidly and legitimize violence. Thus, religious moderation functions as a preventive mechanism against extremism and social conflict (Ramli, 2024; Rokib et al., 2025; Tiyas & Khadavi, 2024).

Furthermore, the study reveals that supporting factors for the implementation of religious moderation include the active role of religious leaders, community figures, and educational institutions in modeling inclusive attitudes. Civic Education teachers play a crucial role in bridging national values with everyday social practices. However, challenges remain, particularly the limited availability of specialized training for teachers in developing moderation-based learning methods and the lack of school programs explicitly emphasizing diversity (Hakeu et al., 2025; Islamiyah & Maheran, 2025; Taufiq, 2024).

Overall, the questionnaire results demonstrate a strong alignment between normative understanding and practical implementation of religious moderation. The consistently high scores across all indicators indicate that respondents exhibit inclusive, contextual, and socially oriented religiosity. These findings affirm the relevance of religious moderation and civic pluralism theories in fostering peaceful plural societies, while clearly distinguishing this approach from exclusive and radical forms of religiosity.

CONCLUSION

Based on the questionnaire results, it can be concluded that the respondent's level of understanding and implementation of religious moderation falls within the *very high* category, with percentage scores ranging from 95–100% across all indicators. These findings indicate that religious moderation has been comprehensively understood as a balanced, tolerant, and just religious attitude, and is not perceived as a threat to religious belief. This confirms the successful internalization of religious moderation values not only at the conceptual level but also as a cognitive framework guiding religious life.

Furthermore, the strong alignment between religious moderation, religious teachings, and the values of Pancasila and the 1945 Constitution demonstrates a solid integration between religious identity and civic identity. The respondents tend to exhibit an inclusive and contextual religious orientation, consistent with the principles of civic pluralism. These findings clearly distinguish this orientation from religious exclusivism and religious nationalism, which may potentially lead to social fragmentation.

In terms of implementation, the respondents' social behavior reflects the practical application of religious moderation through mutual respect, openness to dialogue, participation in interfaith activities, and the rejection of discrimination and violence in the name of religion. Therefore, religious moderation is shown to function as an effective preventive mechanism against extremism and social conflict, as well as a fundamental foundation for strengthening social harmony and fostering a peaceful and civilized plural society.

Declaration of Conflicting Interests

There is no conflict of interest regarding the article publication

Acknowledgments

Thank you to the Muhammadiyah University of Mataram for supporting this research.

REFERENCES

- Abas, S. Z., Arif, M., Damopolii, M., & Mantau, B. A. K. (2025). Internalisasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam Berbasis Merdeka Belajar. *IHSAN: Jurnal Pendidikan Islam*, 3(3), 659–666.
- Acim, S. A., & Rahman, R. (2023). Toleransi Beragama Berbasis Kearifan Lokal di Pulau Lombok Nusa Tenggara Barat. *Jurnal Keislaman*, 6(1), 78–89.
- Ahmad, R. (2025). *Pluralisme Agama dalam Pandangan Seyyed Hossein Nasr*. Divya Media Pustaka.
- Aini, F., & Husna, N. (2025). Al-Qur'an Dan Toleransi: Membangun Kesadaran Sikap Toleransi Pada Generasi Muda. *MARAS: Jurnal Penelitian Multidisiplin*, 3(1), 161–173.
- Aksa, A., & Nurhayati, N. (2020). Moderasi Beragama Berbasis Budaya Dan Kearifan Lokal Pada Masyarakat Donggo Di Bima (Tinjauan Sosio-Historis). *Harmoni*, 19(2), 338–352.
- Alfariki, S. W. (2024). Makna Dan Relevansi Piagam Madinah Dalam Konteks Persatuan Umat, Kebebasan Beragama Konstitusi Negara Modern Di Indonesia. *Bulletin of Community Engagement*, 4(2), 257–264.

- Ananda, D. G., Puspita, A., & Lidia, D. (2024). Pendidikan Moderasi Beragama: Membangun Toleransi Dan Keberagaman. *AL-Ikhtiar: Jurnal Studi Islam*, 1(3), 192–203.
- Angriani, P. (2025). Moderasi Beragama Dalam Konstitusi (Potret Moderasi Beragama Masyarakat Lombok dalam Menjalankan Amanat Konstitusi). *Journal of Islamic Education Policy*, 10(1).
- Arifin, B., & Huda, H. (2024). Moderasi beragama sebagai pendekatan dalam pendidikan Islam Indonesia. *TARLIM: Jurnal Pendidikan Agama Islam*, 7(2), 143–154.
- Arifin, S. (2023). Internalisasi Moderasi Beragama dalam Kurikulum Pesantren. *EDUKASIA Jurnal Pendidikan Dan Pembelajaran*, 4(2), 1991–1998.
- Arikarani, Y., Azman, Z., Aisyah, S., Ansyah, F. P., & Kirti, T. D. Z. (2024). Konsep Pendidikan Islam Dalam Penguatan Moderasi Beragama. *Edification Journal: Pendidikan Agama Islam*, 7(1), 71–88.
- Bandura, A. (1977). Self-efficacy: toward a unifying theory of behavioral change. *Psychological Review*, 84(2), 191.
- Budiamin, A., & Muhtar, F. (2023). Kerukunan Antar Umat Beragama Di Lombok: Cerminan Moderasi Beragama Di Tengah-Tengah Masyarakat Plural. *Rusydiah: Jurnal Pemikiran Islam*, 4(1), 85–107.
- Cahyati, B. S., Zahra, F. A., Naima, N., & Hasanah, N. (2024). Menjadi generasi maju dengan memahami demokrasi, Pancasila dan UUD 1945 dalam konteks Indonesia. *Jurnal Ilmiah Profesi Pendidikan*, 9(1), 687–693.
- Diaz, T. A. W., Nofriana, I., Qipti, E. M., & Aprini, K. (2025). MULTIKULTURALISME SEBAGAI WACANA KRITIKAL: ANTARA REALITAS SOSIAL DAN IDEAL FILOSOFIS. *JPAK: Jurnal Pendidikan Agama Katolik*, 25(2), 324–336.
- Doko, A. B. (2023). Moderasi Beragama Sebagai Landasan Toleransi Dalam Kehidupan Masyarakat Majemuk. *Prosiding Penelitian Dan Pengabdian Keagamaan*, 1, 65–70.
- Erna Herawati, E., Sony Fauzi, S., Nurul Hikmah, N., & Ratih Kusuma Ningtiyas, R. (2023). PENDIDIKAN DAMAI KAUM BERSARUNG: UPAYA KYAI NU DALAM MENGELOLA KEBHINEKAAN LINTAS IMAN MELALUI PENDIDIKAN ALTERNATIF DI RUMAH IBADAH KASEMBON MALANG. *Didaktika*, 11(2), 21–40.
- Fahreza, M. R. (2025). Moderasi Beragama Sebagai Upaya Menjaga Kerukunan Di Indonesia. *Journal for Education and Sharia*, 1(2), 25–29.
- Faridah, Z., & Rizqi, A. (2025). Dinamika dan Tantangan Penanaman Nilai-Nilai Moderasi Beragama dalam Konteks Pendidikan Agama Islam. *Transdisciplinary Journal of Religion and Education*, 1(1), 1–10.
- Fitrah, M., Umar, U., Jayanti, M. I., & Syafruddin, S. (2024). Penguatan pendidikan karakter di Indonesia: Landasan filosofis dan yuridis dalam membentuk generasi yang berkarakter. *EL-Muhbib Jurnal Pemikiran Dan Penelitian Pendidikan Dasar*, 8(2), 378–393.
- Ghazali, M. B., Wibowo, A., & Budiharjo, B. (2025). DIALOG AGAMA DALAM KEBHINEKAAN: MODEL YANG IDELA UNTUK PERDAMAIAN. *Edukreatif: Jurnal Kreativitas Dalam Pendidikan*, 6(3).
- Habibi, U. A., Khairat, H., Simanullang, S., & Rambe, K. F. (2025). KOLABORASI LINTAS SEKTOR:

- MEMBANGUN KESEPAKATAN UNTUK INDONESIA YANG INKLUSIF. *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 12(4), 1554–1565.
- Hadi, H., Suprpto, S., Djuita, W., & Muhtar, F. (2024). Mengintegrasikan Pendidikan Multikultural dalam Upaya Resolusi Konflik Etnis. *Jurnal Ilmiah Profesi Pendidikan*, 9(1), 148–159.
- Hakeu, F., Alim, M. S., Djarumia, A. V. S., Ramadya, A. D., & Lambari, F. (2025). ANALYSIS OF TECHNOLOGY-BASED ISLAMIC RELIGIOUS EDUCATION TEACHING MODULES TO ENCOURAGE RELIGIOUS MODERATION IN MADRASAH TSANAWIYAH. *Tadbir: Jurnal Manajemen Pendidikan Islam*, 13(1), 1–13.
- Handayanto, E. (2022). Word Of Mouth Dan Religiusitas. *Malang: Selaras Media Kreasindo*.
- Hanggara, G. S. (2024). Pendidikan Pluralistik Dalam Kurikulum Merdeka Belajar. *Prosiding SEMDIKJAR (Seminar Nasional Pendidikan Dan Pembelajaran)*, 7, 531–548.
- Haris, M. A., Sahrodi, H. J., & Fatimah, S. (2022). *Moderasi Beragama di Kalangan Nahdlatul Ulama dan Muhammadiyah* (Vol. 1). Penerbit K-Media.
- Herawati, E., Irama, D., & Julianto, A. (2025). Analisis implementasi pendidikan multikultural berbasis moderasi beragama di pondok pesantren al-quraniyah manna. *Jurnal Konseling Dan Pendidikan*, 13(1), 512–529.
- Hick, J. (1995). *A Christian theology of religions: the rainbow of faiths*. Westminster John Knox Press.
- Hidayatullah, R., & Ubabuddin, U. (2025). Strategi Guru Dalam Menanamkan Sikap Toleransi Melalui Pendidikan Multikultural. *ILJ: Islamic Learning Journal*, 3(1), 26–45.
- Hikmawan, M. D. (2022). Deconstructing Minorities in Deliberative Democracy. *Ijd-Demos*, 4(2).
- Hutahaeen, W. S., & SE, M. T. (2021). *Teologi Agama-Agama*. Ahlimedia Book.
- Irama, Y., & Zamzami, M. (2021). Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020. *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, 11(1), 65–89.
- Islamiyah, I., & Maheran, S. (2025). MENINGKATKAN PEMAHAMAN MODERASI BERAGAMA BERBASIS AL-QUR'AN DAN HADIS GURU-GURU MADRASAH IBTIDAIYAH "MI" KOTA TANJUNGPINANG KEPULAUAN RIAU.
- Jamaluddin, J. (2022). Implementasi Moderasi Beragama Di Tengah Multikulturalitas Indonesia. *As-Salam: Jurnal Ilmiah Ilmu-Ilmu Keislaman*, 7(1), 1–13.
- Junaedi, E. (2019). Inilah moderasi beragama perspektif Kemenag. *Harmoni*, 18(2), 182–186.
- Khoiroh, M., & Romadhona, T. N. (2025). INTERNALISASI NILAI-NILAI HAK ASASI MANUSIA DALAM PENDIDIKAN DINI: STRATEGI PEMBENTUKAN HAM PADA GENERASI MUDA. *EDUKIDS: Jurnal Inovasi Pendidikan Anak Usia Dini*, 5(1), 10–17.
- Kymlicka, W. (2007). Multicultural odysseys. *Ethnopolitics*, 6(4), 585–597.
- Lestari, A. I., Ndona, Y., & Gultom, I. (2024). Pengembangan Sosial Emosional Siswa SD dengan Perspektif Konstruktivisme Sosial Oleh Lev Vygotsky. *JlIP-Jurnal Ilmiah Ilmu Pendidikan*, 7(11), 12441–12445.

- Lestari, N., & Utama, L. S. (2025). *DETEKSI DAN CEGAH DINI DALAM PENCEGAHAN KONFLIK SOSIAL BERBASIS AGAMA OLEH BAKESBANGPOL KABUPATEN LOMBOK TIMUR PROVINSI NUSA TENGGARA BARAT*. Institut Pemerintahan Dalam Negeri.
- Mahmud, A. (2025). Islam dan kerukunan umat beragama: Merajut kemanusiaan universal. *Takuana: Jurnal Pendidikan, Sains, Dan Humaniora*, 4(2), 145–156.
- Marasabessy, N. (2024). Diskursus Relasi Agama dan Negara dalam Kanal Youtube Aswaja NU Center Jawa Timur: Religion and State in Youtube: Understanding the Discourse in Aswaja NU's Channel. *ETTISAL: Journal of Communication*, 9(2), 179–210.
- Marullah, A. H., & Mubaraq, Z. (2025). PEMBELAJARAN AL-QUR'AN MELALUI METODE HALAQAH DAN KORELASINYA DENGAN TEORI BELAJAR SOSIAL ALBERT BANDURA DI MADRASAH AL-LAILIYYAH PPHM LIRBOYO. *Ar-Rasyid: Jurnal Publikasi Penelitian Ilmiah*, 1(6), 397–408.
- Mas'udah, M. (2024). Membangun Budaya Toleransi pada Anak Usia Dini Melalui Pendidikan Damai. *TABYIN: JURNAL PENDIDIKAN ISLAM*, 6(02), 1–19.
- Maula, A. N. (2023). *Pendidikan Moderasi Beragama*. Penerbit P4I.
- Maulana, R. B. (2025). URGENSI DAN IMPLEMENTASI PENDIDIKAN KEWARGANEGARAAN DALAM MEMBENTUK KOMPETENSI WARGA NEGARA YANG CERDAS DAN BERKARAKTER DI ERA DISRUPSI DIGITAL. *Raditya Bintang Maulana*.
- Maulidin, S., Mukhabibah, N., & Hidayati, A. U. (2025). REKONSTRUKSI KURIKULUM PENDIDIKAN AGAMA ISLAM BERBASIS NILAI-NILAI MODERASI BERAGAMA: TINJAUAN LITERATUR. *KHAZANAH: Jurnal Studi Ilmu Agama, Sosial Dan Kebudayaan*, 1(1), 51–63.
- Miles, M. B., & Huberman, A. (1994). M.(1994). Qualitative data analysis: An expanded sourcebook. *Thousand Oaks: Sage Publications*, 338.
- Muhammadiyah, P. P. (2022). Tanfidz Keputusan Mukhtar Ke-48 Muhammadiyah Tahun 2022. *Berita Resmi Muhammadiyah*, 1–116.
- Murtiningsih, I., Untari, A. D., & Luthfi, Z. F. (2024). Membangun Karakter Bangsa: Peran Pendidikan Kewarganegaraan dalam Pembentukan Generasi Berkualitas. *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan*, 13(2), 86–95.
- Noorjutstiatini, W., Muliawan, D., Nasrullah, Y. M., & Latip, A. (2025). STRATEGI MANAJEMEN MODERASI BERAGAMA DI LINGKUNGAN SEKOLAH DALAM MEWUJUDKAN HARMONI SOSIAL: A NARRATIVE LITERATUR REVIEW. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(01), 1776–1786.
- Nyman, C. (2017). *Välkommen på villkor: En studie av svenska partiers inställning till liberal multikulturalism och civila integrationskrav*.
- Padan, S., & Lumintang, S. C. (2023). Pancasila dan Kebebasan Beragama: Peranan Gereja terhadap Kebebasan Beragama berdasarkan Pancasila. *KARDIA: Jurnal Teologi Dan Pendidikan Kristiani*, 1(2), 67–76.
- Patandi, H. A., & Herdalina, O. (2025). PENDEKATAN DIALOGIS DAN INKLUSIF PENDIDIKAN AGAMA KRISTEN DALAM MASYARAKAT MAJEMUK. *Jurnal Teologi Eranlangi*, 2(1), 86–104.
- Prasetya, S. A. (2025). Penguatan Moderasi Beragama di Pendidikan Islam Indonesia: Perspektif Rasional. *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan*, 25(1), 43–65.

- Putri, M., Ariantara, H. H., Barlinti, I. M., Salma, M. L., Rizqika, S. I., Sofiati, B., Rahmawati, P., Rahmawati, A. D., Nabilazen, T., & Mayudaee, H. (2025). Moderasi Beragama dalam Harmoni Sosial: Studi Kasus di Desa Bedono, Kab. Semarang. *ARDHI: Jurnal Pengabdian Dalam Negri*, 3(2), 53–64.
- Putri, N. A., Hidayah, N., Handayani, N., Intani, A., Khairunnisa, K., Putri, W. E., & Silvina, S. (2025). The Role of Pancasila in Building Tolerance Between Religious Communities in Multicultural Society. *Jurnal Edukasi Terkini*, 2(1), 8–15.
- Raharjo, S., & Lopo, F. L. (2025). Internalisasi Nilai Moderasi dalam Proses Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi Umum. *Journal Scientific of Mandalika (JSM)* e-ISSN 2745-5955 / p-ISSN 2809-0543, 6(4), 866–876.
- Ramdhan, T. W., & Arifin, Z. (2025). Pendidikan Agama Multikultural: Membangun Toleransi dan Harmoni dalam Keberagaman. *Press STAI Darul Hikmah Bangkalan*, 1(1), 1–216.
- Ramli, B. (2024). *Penanaman Nilai Moderasi Beragama Sebagai Upaya Pencegahan Radikalisme Di Pondok Pesantren Al-Risalah Batetangnga*. IAIN Parepare.
- Ratnawati, D., Nurhadi, N., & Rahman, A. (2022). Pembentukan Identitas Tionghoa Muslim di Kalangan Persatuan Islam Tionghoa Indonesia Semarang. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(4), 1237–1246.
- Retnaningsih, A. P. (2024). Relevansi Konstruktivisme Sosial Lev Vygotsky terhadap Kurangnya Peran Orang Tua dalam Pendidikan Moral Anak di Indonesia. *Sophia Dharma: Jurnal Filsafat, Agama Hindu, Dan Masyarakat*, 7(1), 44–58.
- Rizal, S. S. (2022). *Toleransi beragama pada usia remaja: Penelitian di Kelas multikultural SMK Bakti Karya Parigi Pangandaran*. UIN Sunan Gunung Djati Bandung.
- Rokib, M., Inayati, M., & Maimun, M. (2025). Integrasi konsep moderasi beragama dan multikulturalisme. *JURNAL LENTERA: Kajian Keagamaan, Keilmuan Dan Teknologi*, 24(1), 288–301.
- Safrudin, M., Nasaruddin, N., & Ihwan, I. (2023). "Tafsir Ayat-Ayat Kemasyarakatan" Implementasi Nilai-Nilai Kemanusiaan dalam Kehidupan Modern. *TAJIDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 7(1), 135–148.
- Salim, A., Hermawan, W., Bukido, R., Umar, M., Ali, N., Idris, M., Willya, E., Mubarak, A. Z. S., Rasyid, A. F., & Yusuf, N. (2023). *Moderasi Beragama: Implementasi dalam Pendidikan, Agama dan Budaya Lokal*.
- Santika, I., & Eka, W. (2022). *Jurnal Pendidikan Dan Konseling*.
- Sarbani, Y. A., Satyawati, N. P., Lumakto, G., & Teteki, D. B. (2025). Pembacaan Ulang Teori Pembelajaran Sosial Bandura sebagai Strategi Komunikasi dalam Konteks Pembelajaran Literasi Digital Lansia. *KOMUNIKATIF: Jurnal Ilmiah Komunikasi*, 14(1), 83–92.
- Saumantri, T., & Bisri, B. (2023). Moderasi Beragama Perspektif Etika (Analisis Pemikiran Franz Magnis-Suseno). *Jurnal Ilmiah Falsafah: Jurnal Kajian Filsafat, Teologi Dan Humaniora*, 9(2), 98–114.
- Siregar, L. S. M. (2024). Implementasi Pendidikan Hak Asasi Manusia Melalui Pembelajaran Pendidikan Kewarganegaraan di Sekolah Dasar. *JURNAL MANAJEMEN PENDIDIKANMOTIVASI Dan Bahasa Harapan*, 2(2).

- Siregar, P., Harahap, S., & Harahap, E. W. (2025). Aqidah dan Kemanusiaan. *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)*, 9(1), 20–30.
- Stark, R., & Glock, C. Y. (1965). The "new denominationalism". *Review of Religious Research*, 7(1), 8–17.
- Sukarwo, W. (2021). Disintegrasi Dan Radikalisme: Tantangan Aktualisasi Pancasila di Tengah Rivalitas Nasionalisme Sekular dan Religius. *JAGADDHITA: Jurnal Kebhinnekaan Dan Wawasan Bangsa*, 1(1).
- Sumadiyah, S. (2024). Implementasi Nilai-Nilai Pendidikan Islam Multikultural dalam Membangun Moderasi Beragama di Universitas Islam Kadiri (UNISKA). *SEMINAR PENDIDIKAN AGAMA ISLAM*, 3(1), 14–26.
- Tajfel, H., & Turner, J. C. (2004). The social identity theory of intergroup behavior. In *Political psychology* (pp. 276–293). Psychology Press.
- Taufiq, T. (2024). Peran guru dalam menanamkan moderasi beragama di MA Andalusia Sukoharjo Wonosobo. *ASNA: Jurnal Kependidikan Islam Dan Keagamaan*, 6(2), 41–52.
- Tiyas, M. C., & Khadavi, M. J. (2024). Implementasi Moderasi Beragama Sebagai Langkah Preventif Terbentuknya RADikalisme Di KALangan Siswa. *AS-SABIQUN*, 6(5), 925–941.
- Tobondo, Y. A. (2025). Manajemen Pendidikan Agama Islam dalam Membangun Moderasi Beragama di Sekolah. *Jurnal Manajemen Dan Pendidikan Agama Islam*, 3(3), 48–63.
- Tofani, I. (2025). Konstruksi Identitas Sosial dalam Masyarakat Multikultural: Tinjauan Literatur dari Perspektif Interaksi Sosial. *Baropok: Jurnal Ilmu Sosial Dan Humaniora*, 1(1), 1–4.
- Tsalisa, H. H. (2024). Peran Pendidikan dalam Meningkatkan Rasa Toleransi Beragama di Kalangan Siswa Sekolah Dasar. *MARAS: Jurnal Penelitian Multidisiplin*, 2(1), 39–49.
- Watoni, S. A., & Arfan, M. (2024). Kontekstualisasi Nilai Filosofis Seni Wayang Sasak Berbasis Kearifan Lokal Dalam Bingkai Moderasi Beragama Masyarakat Plural Di Pulau Lombok. *Fikroh: Jurnal Studi Islam*, 8(2), 1–32.
- Wayan Resmi, S. H., & Sakban, M. H. A. (n.d.). *KEBIJAKAN HUKUM ADAT DALAM MENYELESAIKAN KONFLIK INTOLERANSI*.
- Wibowo, Y. R., Salfadilah, F., & Alfani, M. F. (2023). Studi Komparasi Teori Keteladanan Nashih Ulwan dan Teori Kognitif Sosial Albert Bandura. *Mentari: Journal of Islamic Primary School*, 1(1), 43–59.
- Winataputra, U. S. (2015). Pendidikan Kewarganegaraan (PKn) sebagai Pendidikan Karakter berbasis Nilai dan Moral Pancasila. *Pengembangan Kurikulum Dan Pembelajaran PKn (2nd Ed., Pp. 1.1-1.36)*. Universitas Terbuka.
- Zenaida, Y. C. (2024). Implementasi Moderasi Beragama dalam Mewujudkan Masyarakat Harmonis di Kabupaten Madiun (Studi Multi Situs di Kampung Moderasi Beragama di Kelurahan Bangunsari Kecamatan Dolopo dan Desa Sukorejo Kecamatan Saradan). IAIN Ponorogo.