

East Kalimantan Madrasah Teachers' Perception of Religious Moderation

Anwaril Hamidy^{1*}, Yunita Noor Azizah², Bambang Iswanto³

¹²³ UIN Sultan Aji Muhammad Idris Samarinda

Article History:

Received: October 9th, 2022

Accepted: November 27th, 2022

Published: November 28th, 2022

Abstract

Efforts to strengthen religious moderation in the madrasah environment are strongly influenced by the madrasah teacher's perception of religious moderation. It relates to the extent of the socialization of religious moderation to madrasah teachers. The study aims to describe the socialization of religious moderation to madrasah teachers in East Kalimantan and their perceptions of the importance of religious moderation for students. An online survey was conducted of 73 madrasah teachers in East Kalimantan. The survey consists of two close-ended questions and one open-ended question. The answers of close-ended questions were processed and presented descriptively. The answers of open-ended questions were analyzed through the stages of reduction, data presentation and conclusions. The results showed that the majority of respondents (78%) have participated in socialization about religious moderation. Most respondents (91%) also agree that religious moderation is important for students. The reasons for the importance of religious moderation for students are to foster student tolerance, maintain the integrity of the nation, prevent extreme religious attitudes, adequate to the needs of the era, part of the obligatory of Allah SWT and so that students do not dichotomize between religious knowledge and general science. Even so, there are still teachers who doubt the importance of religious moderation for students. Therefore, efforts are needed to strengthen sustainable religious moderation in order to realize a common perception of religious moderation in the madrasah environment.

Keywords: importance of religious moderation, madrasah teacher, strengthening religious moderation

Copyright © 2022 Anwaril Hamidy, Yunita Noor Azizah, Bambang Iswanto

*** Correspondence Address:**

Email Address: anwarilhamidyaiainsmd@gmail.com

Citation: Hamidy, A., Azizah, Y. N., & Iswanto, B. (2022). East Kalimantan Madrasah Teachers' Perception of Religious Moderation. *Southeast Asian Journal of Islamic Education*, 4(2), 261–271. <https://doi.org/10.21093/sajie.v4i2.4935>

A. Introduction

Islam as a religion that brings mercy to the universe has several characters, including moderate (*ummatan wasathan*, QS. 2: 143). Moderate characteristics in Islam mean fairness, in terms of *aqidah*, *ibadah* and *muamalah* (Rahmawati, 2021). The concept of Islam that emphasizes a fair and moderate attitude is expected to be a source of harmony in the heterogeneous life of Indonesian people (Ramadhan, 2019). This requires every Muslim in Indonesia to be moderate in religion according to Islamic guidance, so that the impact of the moderate Islamic concept could be perceived. Therefore, it is important to have the attitude of religious moderation in order to maintain harmony in diversity. The importance of mainstreaming religious moderation in Indonesia is shown by the inclusion of religious moderation in the National Medium-Term Development Plan (Rencana Pembangunan Jangka Menengah Nasional, RPJMN) 2020-2024 (Rencana Pembangunan Jangka Menengah Nasional 2020-2024, 2020).

However, the implementation of religious moderation in the lives of Indonesian is not fully realized as expected. Hamida & Nuqul's research (2020) showed that 97.8% of the 314 respondents of students have the potential for radical behavior. The potential for radicalism also appears in *madrasah aliyah*, although with a small intensity (Darmawati & Thalib, 2017). This shows that extreme attitudes that are contrary to the attitude of religious moderation may occur in educational institutions.

Educational institutions play an important role in shaping the attitude of religious moderation for future generations. People's understanding of religious texts greatly affects them in religious behavior, so that the role of Islamic educational institutions becomes important in providing an appropriate explanation of Islamic concepts (Hadiat & Syamsurijal, 2021). Therefore, strengthening Islamic educational institutions as a medium for socializing religious moderation is critical (Junaedi, 2019). *Madrasah* is one of the Islamic educational institutions that are expected to be able to answer the challenge (Alim & Munib, 2021; Sutrisno, 2019).

As an educational institution, *madrasah* consists of several components that play an important role in the success of the agenda for strengthening religious moderation. One of the important components is the teacher. In particular, PAI teachers who have a moderate understanding of religion play a critical role in providing a moderate understanding of Islam to students (Muaz & Ruswandi, 2022). However in general, every teacher has a responsibility to embed the value of religious moderation for students in various subjects (Hadiat & Syamsurijal, 2021; Lessy et al., 2022; Nisa & Muhlis, 2022). Alim & Munib (2021) stated that the role of *madrasah* principals and teachers in implementing Islamic moderation is the key to success in strengthening this attitude.

Actually, this great teacher responsibility faces internal challenges, such as several teachers who have views and attitudes that are contrary to the values of religious moderation (Atqia et al., 2021). This requires efforts to strengthen religious moderation for teachers. These efforts could be as religious moderation program in schools in collaboration with the Ministry of Religious Affairs and the Religious Harmony Forum (Forum Kerukunan Umat Beragama, FKUB) (Lessy et al., 2022); religious moderation substantive training for *madrasah* teachers (Nisa & Muhlis, 2022); and socialization of religious moderation for teachers (Fauziah, 2021; Junaedi, 2019).

East Kalimantan is the province where the future capital city of the Republic of Indonesia, namely Nusantara, will be built. This province is expected to be a role

model in mainstreaming religious moderation in the future. Therefore, madrasah in East Kalimantan need to play an active role in realizing it. However, the role of madrasah would not be optimal if madrasah teachers in East Kalimantan do not understand the importance of religious moderation for students. This understanding is closely related to efforts to socialize religious moderation to madrasah teachers. Meanwhile, the researchers have not found previous research that has figured out the socialization of religious moderation in the madrasah environment of East Kalimantan and its effectiveness. Therefore, it is necessary to identify the extent of socialization efforts on religious moderation to madrasah teachers in East Kalimantan and its impact on teachers' perceptions of religious moderation. The purpose of this study was to describe socialization efforts about religious moderation to madrasah teachers in East Kalimantan and their perceptions of the importance of religious moderation for students.

B. Literature Review

Strengthening religious moderation is an integrated part of the human resource development agenda in the 2020-2024 National Medium-Term Development Plan (RPJMN) (Rencana Pembangunan Jangka Menengah Nasional 2020-2024, 2020). The Ministry of Religious Affairs of the Republic of Indonesia as the main implementer of the priority program also details religious moderation in its strategic plan. Specifically, the Ministry of Religious Affairs of the Republic of Indonesia has a policy direction in strengthening religious moderation in teachers, such as improving the quality of tolerance behavior and educator ethics and increasing teacher capacity in the practice of religious moderation (Kementerian Agama RI, 2020).

Practically, the efforts to strengthen religious moderation for madrasah teachers have been researched and studied, including by Fauziah (2021), Nisa & Muhlis (2022) and Rofik & Misbah (2021). Fauziah (2021) explained that one of the efforts to strengthen religious moderation in madrasah teachers is socialization during teacher council meetings and religious moderation seminars. Meanwhile, Nisa & Muhlis (2022) found that one form of mainstreaming religious moderation among teachers was substantive training on religious moderation. Rofik & Misbah (2021) explained that efforts to strengthen religious moderation for teachers were carried out in the form of collaboration between the Ministry of Religious Affairs and Religious Harmony Forums (FKUB). However, the researchers have not found research that reveals efforts to strengthen religious moderation in madrasah teachers in East Kalimantan, except study of Khojir (2020) on efforts to strengthen religious moderation in Islamic boarding schools. Therefore, this study aims to provide an initial picture of the extent of the efforts to strengthen religious moderation for madrasah teachers in East Kalimantan.

Study on the perceptions of religious moderation has also been carried out in various regions and respondents' segments. In common people, Nisa (2021) found that community leaders in the city of Pare-Pare agreed and supported the concept of religious moderation even though they were still not familiar with it. In students, study of Mundakir (2021), Rijal et al. (2022) and Triputra & Pranoto (2020) showed that students support religious moderation even though they still do not have a complete understanding. Specifically, study of Rabbianty et al. (2019), Rohimah (2019) and Syarif (2021) revealed that educators (teachers and lecturers) have the correct understanding and positive perception of religious moderation. However,

there has been no research on the perceptions of madrasah teachers in East Kalimantan about religious moderation.

C. Method

This study used a Google Form assisted online survey (Sudaryo et al., 2019). The survey questions consisted of two close-ended questions and one open-ended question regarding religious moderation, namely:

1. Have you ever participated in socialization about religious moderation? (Yes/No)
2. In your opinion, is it important for students to have religious moderation? (Yes/No/Do not know)
3. Give reasons for your answer in number 2.

The survey was carried out to 73 madrasah teachers in East Kalimantan by sending a Google Form link. Survey participants were participants in the training organized by the researchers and were willing to fill out the survey. Demographics of respondents based on madrasah level, status of madrasah, origin of district/city, and group of knowledge are presented in Table 1.

Table 1 Demographics of Respondents

Criteria	Number of Respondent
Level	
MI (Elementary School)	12
MTs (Junior High School)	43
MA (Senior High School)	18
Status	
Negeri (Public School)	62
Swasta (Private School)	11
District/City	
Balikpapan	22
Berau	6
Kutai Timur	3
Paser	19
Penajam Paser Utara	4
Samarinda	19
Group of Knowledge	
Math and science	25
Social Humanities	28
Religion	16
Thematic	4

The data collected from close-ended questions were analyzed and presented with relevant tables and graphs. In addition, crosstab analysis and Chi-Square tests were conducted to see the relationship between several demographic characters with the level of socialization and perceptions of religious moderation for madrasah teachers (Bradley & Cutcomb, 1977). The data collected from qualitative questions will be analyzed using stages (Miles et al., 2018), namely reduction, data display and conclusions. The qualitative data analysis is indigenous, which is closely related to religion, culture and values prevailing in East Kalimantan.

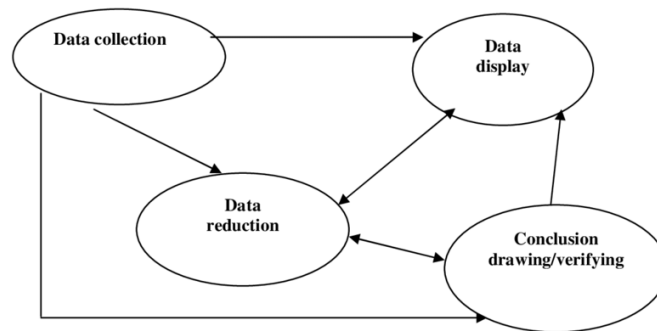


Figure 1 Stages of Data Analysis of the Open-ended Question

D. Findings and Discussion

1. Socialization of religious moderation

The distribution of respondents based on their experience attending the socialization of religious moderation is presented in Table 2.

Table 2
Teacher Experience Attending the Socialization of Religious Moderation

Criteria	Ever	Never Yet
Level		
MI (Elementary School)	9	3
MTs (Junior High School)	37	6
MA (Senior High School)	11	7
Status		
Negeri (Public School)	47	15
Swasta (Private School)	10	1
District/City		
Balikpapan	21	1
Berau	1	5
Kutai Timur	1	2
Paser	16	3
Penajam Paser Utara	4	0
Samarinda	14	5
Total (%)	57 (78%)	16 (22%)

Table 2 shows that some respondents have attended socialization about religious moderation, both in general and based on their madrasah level and status. This shows that efforts to mainstream religious moderation in madrasah circles have been in East Kalimantan. However, Table 2 also shows that more madrasah teacher respondents from Berau and Kutai Timur have never participated in socialization yet.

The results of the interdependence test between demographic characters and the distribution of teachers who have attended the socialization of religious moderation are presented in Table 3.

Tabel 3 Chi-Square Test between Demographic Criteria and Experience Attending Socialization of Religious Moderation

Criteria	Pearson Chi-Square	Sig.
Level	4,690	0,096
Status	1,245	0,264
District/City	12,630	0,013*

*p<0,05

Table 3 shows that there is a relationship between the domicile of the teacher and the number of madrasah teachers who have attended in the socialization of religious moderation. This shows that area affordability is still a determining factor for success to mainstream religious moderation in the madrasah environment.

Details of socialization format about religious moderation attended by respondents are not described in this study. Therefore, an in-depth picture of the extent of socialization efforts on religious moderation for madrasah teachers in East Kalimantan cannot be revealed properly. The impact of socialization on religious moderation on madrasah teachers' perceptions of the importance of religious moderation for students is explained in the next part.

2. The importance of religious moderation for students

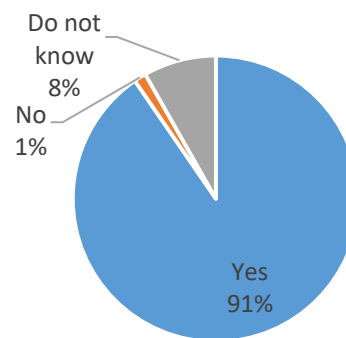


Figure 2 The Importance of Religious Moderation for Students

Figure 2 shows that most of the respondents agree that religious moderation is important for madrasah students. This shows that the socialization of religious moderation to madrasah teachers is considered effective in raising awareness of the importance of religious moderation for students. In fact, this percentage is higher than the percentage of respondents who have attended socialization of religious moderation. This also shows that the concept and importance of religious moderation for students has been well understood by madrasah teachers in East Kalimantan, although they did not receive intentional socialization. As the Strategic Plan of the Ministry of Religious Affairs of the Republic of Indonesia 2020-2024 (Kementerian Agama RI, 2020), education about religious moderation is not only through socialization, but also through media that can be accessed by anyone, anytime and anywhere (Jannah et al., 2022).

The results of the interdependence test between demographic criteria and teachers' perceptions of the importance of religious moderation are presented in Table 4.

Table 4 Chi-Square Test between Demographic Criteria and Teachers' Perceptions of the Importance of Religious Moderation

Criteria	Pearson Chi-Square	Sig.
Level	0,969	0,914
Status	0,190	0,909
District/City	7,921	0,441
Ever Attended the Socialization	7,839	0,020*

*p<0,05

Table 4 shows that there is a relationship between the experience of teachers attending the socialization of religious moderation and their perception of the importance of religious moderation. This shows that socialization is an important program in mainstreaming religious moderation in the madrasah environment. Therefore, these efforts need to be optimized.

Based on the answers to open-ended questions, there are several teachers' reasons for considering that it is important for madrasah students to have a moderate religious attitude. The reasons are presented sequentially based on the frequency of the answer themes that appear, from the most to the least. First, most teachers view that religious moderation will foster students' tolerance. The teachers view that tolerance is an important attitude possessed by students and closely related to religious moderation. This is in line with the findings of Jannah et al. (2022) and Fahri & Zainuri (2019) that strengthening religious moderation makes religious people have a tolerant and harmonious attitude to others. Tolerance arises from awareness of the reality that life is diverse (QS. Al Hujurat verse 13) (Atqia et al., 2021). This awareness encourages students to have empathy, sympathy, mutual respect and willingness to communicate well (*li ta'arafuu*, QS. Al Hujurat verse 13) with their friends from various ethnic groups, races and religions as a reflection of religious moderation (Hadiyanto et al., 2022).

Second, religious moderation is an asset in maintaining the integrity of the nation. The expected impact of the tolerance contained in religious moderation is the realization of concordance and harmony, so that horizontal conflicts could be prevented. These ideal conditions are very important in maintaining the unity and integrity of the nation. (Fauziah (2021) explained that teachers play an important role in embedding the value of religious moderation to students so it creates concordance and harmony between students. This is expected to be an important provision for students when entering society and state living. In addition, teacher awareness of the importance of the integrity of the nation and state shows teacher acceptance of the Unitary State of the Republic of Indonesia concept which is a feature of religious moderation (Hadiyanto et al., 2022).

Third is to prevent students' extreme behavior in religion. The teachers consider that extreme behavior is the entrance to religious violence (radicalism), so it needs to be prevented. Extreme behavior can also trigger deviations in religious behavior such as secularism, liberalism and feminism. Violence and deviation in religion need to be prevented because they would inhibit the development and progress of the muslims and the state (Atqia et al., 2021). An aspect of religious moderation formulated from Islam Wasathiyah is *tawazun* (balance in religion) (Fahri & Zainuri, 2019). Therefore, religious moderation becomes important to prevent extreme behavior and their derivative bad behavior.

Fourth, religious moderation is relevant to the needs of the times. The rapid development of technology and information has an impact on the religious world (Mundakir, 2021). One of the threats that can arise is that it is easy for various extreme and deviant notions to interact and influence students' religious behavior. The increasingly intense diversity in Indonesia also adds to the great challenges in maintaining the integrity of the nation and state. These changes need to be anticipated for their negative impact by embedding students with religious moderation. The attitudes such as *tawazun* (balanced in religion), *i'tidal* (straight and firm in dealing with deviant thoughts), and *tasamuh* (tolerance in dealing with diversity) are values of religious moderation that are important for students to have in this era (Fahri & Zainuri, 2019).

Fifth, religious moderation is the command of Allah SWT (Al Baqarah). Madrasah teachers consider that students need to be embedded with religious moderation because it is part of Islamic concept to become *ummatan wasathan* (QS. Al Baqarah verse 143). This finding is in line with the study of Atqia et al. (2021) that one of the teacher's motivations to embed religious moderation is to carry out the commands of Allah SWT. This shows that the motive for strengthening religious moderation is not only due to nationalism, but is actually from the values of the Qur'an.

Sixth, religious moderation will allow students not to dichotomize religious knowledge and another knowledge. One of the expected impacts of strengthening religious moderation on students is the spirit of studying. The growth of *tathawwur* and *ibtikar* attitudes (dynamic and innovative) (Fahri & Zainuri, 2019) is expected to be able to provide awareness that religious knowledge and science are equally important in achieving good life in this world and the hereafter. Therefore, madrasah graduates not only have qualified religious competence, but are also able to compete in general competencies.

Based on the six reasons, shaping tolerance, maintaining the integrity of the nation, and preventing extreme behavior in religion are the most dominant reasons that appear in explaining the importance of religious moderation for students. This is relevant to the indicators of religious moderation formulated by the Indonesian Ministry of Religion, namely national commitment, tolerance and anti-violence (Junaedi, 2019). This shows that the formulated concept of religious moderation has been well socialized to madrasah teachers in East Kalimantan.

Although the majority of madrasah teacher respondents agree on the importance of religious moderation for students, there are 8% who are doubtful. They are madrasah teachers who have never attended any socialization of religious moderation. They consider the concept of religious moderation to be unclear, ambiguous and contrary to personal principles. It was also found by Asrori (2020) that there are still differences in perceptions around the enforcement of Islamic law, Islamic governance, relations with minorities, and non-Muslim leadership. The differences are assumed as the impact of having never attended in socialization of religious moderation, so that there is no opportunity to confirm or test the concept of religious moderation in a comprehensive and fair way. Therefore, teachers still need to be given reinforcement and enrichment regarding religious moderation (Asrori, 2020). This has implications to madrasah and the local Ministry of Religious Affairs to strengthen the role of communication and socialization about religious moderation within the madrasah and community.

In addition, there are 1% of respondents from madrasah teachers (MTs, Junior High School) who think that religious moderation is not important for students. The respondent considered that discussions about religious moderation were not appropriate for middle school age. In fact, (Murtadlo, 2019) argues that young people need to recognize differences and diversity as early as possible in order to be ready to live together. Study of Lessy et al. (2022) also concluded that religious moderation in elementary school is the most important thing as students receive in-depth education. This shows that there are still differences in perceptions about the implementation of religious moderation in the madrasah environment.

The findings in this study still have shortcomings. The results only relied on written answers from respondents that may affect the findings that are unable to explain the efforts of strengthening religious moderation for teachers and their impact on teacher perceptions in depth. Furthermore, the responses were saturated, the results have not been cross-checked yet on the implementers of strengthening religious moderation, so that it has an impact on the research validity. Therefore, it is necessary to conduct similar research with more precise data collection and analysis techniques and ensure the research validity.

E. Conclusion

The results of the study indicate that the program to strengthen religious moderation in East Kalimantan has been running and its impact is effective to madrasah teachers. This is indicated by the majority of madrasah teacher respondents (91%) agreeing that religious moderation is important for students. The importance of religious moderation for students is based on the following reasons: 1) Fostering students tolerance; 2) Maintaining the integrity of the nation; 3) Preventing extreme religious behavior; 4) Relevant with the needs of the times; 5) Commands from Allah SWT; 6) In order not to dichotomize between religious knowledge and science. However, there are still teachers who have doubts and do not agree with strengthening religious moderation for students. This is due to differences in understanding of the concept of religious moderation. Therefore, strengthening religious moderation for madrasah teachers needs to be carried out continuously in order to shape a common perception and enthusiasm in teaching of religious moderation to students.

References

- Alim, M. S., & Munib, A. (2021). Aktualisasi Pendidikan Moderasi Beragama di Madrasah. *Jurnal PROGRESS: Wahana Kreativitas Dan Intelektualitas*, 9(2), 263. <https://doi.org/10.31942/pgrs.v9i2.5719>
- Asrori, S. (2020). Lanskap Moderasi Keagamaan Santri, Refleksi Pola Pendidikan Pesantren. *Jurnal Ilmu Sosial Indonesia*, 1(1), 16–26. <https://doi.org/10.15408/jisi.v1i1.17110>
- Atqia, W., Syaiful, M., & Abdullah, R. (2021). Peran Guru Pendidikan Agama Islam dalam Penanaman Nilai Moderasi Agama di Tengah Polemik Islamophobia. *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 5(1), 65–77. <https://doi.org/10.52266/TADJID.V5I1.631>

- Bradley, D. R., & Cutcomb, S. (1977). Monte Carlo simulations and the chi-square test of independence. *Behavior Research Methods & Instrumentation* 1977 9:2, 9(2), 193–201. <https://doi.org/10.3758/BF03214499>
- Darmawati, D., & Thalib, A. (2017). Respon Siswa Madrasah (MAN) terhadap Radikalisme Agama di Makassar. *Sulesana: Jurnal Wawasan Keislaman*, 10(1), 19–48. <https://doi.org/10.24252/V10I1.1798>
- Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, 25(2), 95–100. <https://doi.org/10.19109/INTIZAR.V25I2.5640>
- Fauziah, Z. (2021). Internalization of Religious Moderation Value through School Culture-Based Activities. *At-Tuhfah: Jurnal Studi Keislaman*, 10(2), 15–40. <https://doi.org/10.36840/JURNALSTUDIKEISLAMAN.V10I2.548>
- Hadiat, H., & Syamsurijal, S. (2021). Mengarusutamakan Moderasi Beragama di Kalangan Remaja: Kajian Konseptual. *Jurnal Ilmiah Wahana Pendidikan*, 7(5), 158–167. <https://doi.org/10.5281/ZENODO.5508208>
- Hadiyanto, A., Hanafi, Y., Barnannsyah, R. M., Samitri, C., & Ulfah, S. M. (2022). Moderation Patterns of Pesantren in Indonesia: A Study on the Perceptions and Responses of Kyai, Teachers and Santri. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 6(1), 81–100. <https://doi.org/10.21009/hayula.006.01.05>
- Hamida, N. A., & Nuqul, F. L. (2020). Peran Kecenderungan Berpikir Tertutup dan Kecenderungan Kebersetujuan pada Potensi Perilaku Radikal Mahasiswa. *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi*, 25(2), 305–324. <https://journal.uui.ac.id/Psikologika/article/view/14515>
- Jannah, M., Zarkasih Putro, K., & Tabiin, A. (2022). Potret Sikap Toleransi Mahasiswa Program Studi PIAUD Dalam Penerapan Moderasi Beragama di IAIN Pekalongan. *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, 12(1), 107–118. <https://doi.org/10.47200/ULUMUDDIN.V12I1.992>
- Junaedi, E. (2019). Inilah Moderasi Beragama Perspektif Kemenag. *Harmoni*, 18(2), 182–186. <https://doi.org/10.32488/harmoni.v18i2.414>
- Kementerian Agama RI. (2020). *Rencana Strategis Kementerian Agama 2020-2024*. Kementerian Agama RI.
- Khojir, K. (2020). Moderasi Pendidikan Pesantren di Kalimantan Timur. *Ta'dib*, 23(1), 95. <https://doi.org/10.31958/jt.v23i1.1945>
- Lessy, Z., Widiawati, A., Alif, D., Himawan, U., Alfiyaturrahmah, F., & Salsabila, K. (2022). Implementasi Moderasi Beragama Di Lingkungan Sekolah Dasar. *Paedagogie: Jurnal Pendidikan Dan Studi Islam*, 3(02), 137–148. <https://doi.org/10.52593/PDG.03.2.03>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2018). *Qualitative data analysis: A methods sourcebook*. Sage publications.
- Muaz, M., & Ruswandi, U. (2022). Moderasi Beragama dalam Pendidikan Islam. *JiIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(8), 3194–3203. <https://doi.org/10.54371/jiip.v5i8.820>
- Mundakir, A. (2021). Moderasi Beragama di Tengah Cyber-Religion dan COVID-19: (Studi terhadap Mahasiswa Fakultas Ushuluddin IAIN Kudus). *FIKRAH*, 9(1), 165–178. <https://doi.org/10.21043/FIKRAH.V9I1.9139>

- Murtadlo, M. (2019). *Seminari dan Pengembangan Moderasi Beragama: Kajian terhadap Seminari Al Kitab Asia Tenggara (SAAT) Malang*. Jakarta. Puslitbang Penda.
- Nisa, K. (2021). Perspektif Tokoh Masyarakat tentang Pendidikan Moderasi Beragama di Kota Pare-Pare. *Educandum Jurnal Ilmiah Pendidikan*, 7(1), 19–35.
- Nisa, K., & Muhlis, M. (2022). Pendidikan Moderasi Beragama di Sulawesi Tengah. *EDUCANDUM*, 8(1), 12–28. <https://blamakassar.e-journal.id/educandum/article/view/695>
- Rencana Pembangunan Jangka Menengah Nasional 2020-2024, Pub. L. No. 18, Peraturan Presiden (2020).
- Rabbianty, E. N., Azizah, S., & Virdyna, N. K. (2019). The Perception of Lecturers and Students toward Islamic Moderation Concept: A Study in English Teaching and Learning Program of IAIN Madura. *ICONIS: International Conference on Islamic Studies*, 3, 98–115. <https://doi.org/10.13140/RG.2.2.29013.32484>
- Rahmawati, F. (2021). Konsep Dakwah Moderat: Tinjauan Ummatan Wasathan dalam Al-Qur'an Surat Al-Baqarah:143. *Studia Quranika*, 6(1), 51–68. <https://doi.org/10.21111/STUDIQRAN.V6I1.5570.G9175>
- Ramadhan, M. R. (2019). Integrasi Nilai Islam Moderat dalam Pendidikan Islam untuk Memperkuat Harmoni Sosial Keagamaan pada Masyarakat Plural. *Proceedings of Annual Conference for Muslim Scholars*, 3(1), 701–709. <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/283>
- Rijal, M. K., Nasir, M., & Rahman, F. (2022). Potret Moderasi Beragama di Kalangan Mahasiswa. *PUSAKA*, 10(1), 172–185. <https://doi.org/10.31969/pusaka.v10i1.672>
- Rofik, M. N., & Misbah, M. (2021). Implementasi Program Moderasi Beragama yang Dicanangkan oleh Kementerian Agama Kabupaten Banyumas di Lingkungan Sekolah. *Lectura: Jurnal Pendidikan*, 12(2), 230–245. <https://doi.org/10.31849/lectura.v12i2.7611>
- Rohimah, R. B. (2019). Moderasi Islam dan Wawasan Kebangsaan dalam Persepektif Santri. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 3(2), 139–156. <https://doi.org/10.21009/hayula.003.2.02>
- Sudaryo, Y., Sofiati, N. A., Medidjati, A., & Hadiana, A. (2019). Metode Penelitian Survei Online dengan Google Forms. Yogyakarta: Penerbit Andi.
- Sutrisno, E. (2019). Aktualisasi Moderasi Beragama di Lembaga Pendidikan. *Jurnal Bimas Islam*, 12(2), 323–348. <https://doi.org/10.37302/JBI.V12I2.113>
- Syarif, S. (2021). Understanding the Teaching of Religious Moderation from a Sufistic... *Journal of Social Studies Education Research*, 12(4), 320–343. <https://www.learntechlib.org/p/220446/>
- Triputra, D. R., & Pranoto, B. A. (2020). Persepsi Mahasiswa terhadap Implementasi Pembelajaran PAI Berbasis Moderasi Islam dalam Menangkal Sikap Intoleran dan Faham Radikal. *Annizom*, 5(3). <https://doi.org/10.29300/NZ.V5I3.3868>