



IMPLEMENTATION OF THE RELIGIOUS MODERATION PROGRAM TO REALIZING THE PROJECT STUDENT PROFILE PANCASILA AND RAHMATAN LIL ALAMIN (P5 AND PPRA) IN MADRASAH

Hamam Burhanuddin

Universitas Nahdlatul Ulama Sunan Giri Bojonegoro, Indonesia

Email: hamam@unugiri.ac.id

M. Imron

Universitas Nahdlatul Ulama Sunan Giri Bojonegoro, Indonesia

Email: mohimronm599@gmail.com

CMS (Full Note):

Hamam Burhanuddin and M. Imron, "Implementation of the Religious Moderation Program to Realizing the Project Student Profile Pancasila and Rahmatan Lil Alamin (P5 and PPRA) in Madrasah," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 11, no. 2 (December 2, 2023): 95–106, <https://doi.org/10.21093/sy.v11i2.9264>.

Received: 12-07-2023

Revised: 10-09-2023

Accepted: 12-12-2023

Abstract

This research will focus on Strengthening the principles of religious moderation in the Islamic education, multicultural values in education and strategies for developing religious moderation to realizing P5 PPRA. The method a qualitative descriptive approach, collecting data with observation, interviews and documentation, the validity of data credibility, transferability, dependability, and certainty. Result The internalization of religious moderation values in realizing the Project to Strengthen the Pancasila Student Profile (P5) and the Rahmatan lil'alamin Student Profile (PPRA) at carried out through co-curricular activities, integration into learning activities, and extracurricular activities focused on three values: nationalism, diversity, and tolerance through transformation, trans internalization, and the transaction of values, The values of religious moderation instilled in students are the values of Tasamuh (tolerance) and 'Adalah (justice), which are principles taught to the students.

Keywords: *Religious Moderation, (P5), Rahmatan Lil A'lamin Student Profile (PPRA)*

1. Introduction

Indonesia is a country with an abundance of people in all aspects of ethnicity, customs, culture, and religion. The issue of religious pluralism cannot be separated from the arrival of major religions in Indonesia: Buddhism, Hinduism, Islam, Confucianism, and Islam. Therefore, the life of society cannot be detached from the development of

these religions.¹ Based on data obtained from the Ministry of Religious Affairs information portal, the majority of the population adheres to Islam, with a percentage of 87.2% or approximately 207 million, followed by Protestants at 6.9%, Catholics at 2.9%, Hindus at 1.7%, Buddhists at 2.7%, and Confucians at 0.05%.²

In addition to its religious diversity, Indonesia is also recorded to have thousands of ethnic groups, regional languages, and local scripts, which certainly pose a challenge for the nation in building harmony within the framework of the Unitary State of the Republic of Indonesia.³ Nevertheless, the noble values of the nation that have become ingrained in the Indonesian people are a reality that challenges are no longer obstacles but rather a wealth and treasure of the Indonesian nation. Indonesia's perspective is that the recent opening of democratic channels has given rise to various differences that are no longer wild, but can be managed and channelled in such a way that they create a harmony that reflects the richness of the Indonesian nation.⁴ Thus, the differences in religion have become a part that enriches the nation's and the state's heritage, which has been guaranteed through the constitution they possess, allowing every community or citizen the freedom to choose and practice their respective religions and beliefs.⁵

In addition, the world is spotlighting Indonesia as the country with the largest Muslim population. Therefore, the concept of religious moderation will become an important part of the world.⁶ Similarly, religious moderation is essentially the essence of Islamic teachings, where the teachings of Islam encourage its followers to adopt an open or moderate attitude in accepting various differences. Furthermore, in practicing religion, coercion is not permitted; rather, it should be done with an open heart and a high level of awareness.⁷

However, in recent times, a rather alarming finding is the presence of intolerance and the emergence of seeds of radicalism that have infiltrated and developed in schools and madrasas. The latest research results from PPIM UIN Jakarta (2017) conducted on students and teachers from 34 provinces in Indonesia. Among the results, 34.3% of respondents expressed intolerance towards religious groups other than Islam.⁸

Furthermore, there is concerning data indicating that 48.95% of student respondents feel that religious education influences their thinking to avoid associating with followers of other religions. Even more shocking is that 58.55% of student respondents hold religious views that are radical and fanatical. It means that he only validates what he understands and does not agree with other interpretations. Not stopping in 2017, PPIM UIN Jakarta conducted another survey of school and madrasa

¹ Hertina, "Toleransi Upaya Untuk Mewujudkan Kerukunan Umat Beragama," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*, 2009.

² Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kemenag," *Harmoni*, 2019, <https://doi.org/10.32488/harmoni.v18i2.414>.

³ Khalil Nurul Islam, "Moderasi Beragama Di Tengah Pluralitas Bangsa: Tinjauan Revolusi Mental Perspektif Al-Qur'an," *Kuriositas*, 2020.

⁴ Achmad Subkhan, "Semangat Moderasi Dalam 'Watsiiqoh Al-Ikhwah Al-Insaniyah Min Ajli As-Salaam Al-'Alamy Wa Al-'Aisy Al-Mustarok,'" *Jurnal Edutrained: Jurnal Pendidikan Dan Pelatihan*, 2019, <https://doi.org/10.37730/edutrainee.v3i2.7>.

⁵ Junaedi, "Inilah Moderasi Beragama Perspektif Kemenag."

⁶ Masykuri Abdillah, "Moderasi Beragama Untuk Indonesia Yang Damai :Perspektif Islam?," in *Seminar Nasional Institut Agama Hindu Negeri*, 2019.

⁷ Kemenag/CN39/SM Network, "Kemenag Kuatkan Moderasi Beragama Melalui Media Sosial - Suaramerdeka.Com Cyber News," www.suaramerdeka.com, 2019.

⁸ "PPIM UIN Jakarta, Redam Radikalisme Butuh Pendidikan Keagamaan Inklusif, Uinjkt.Ac.Id, Rabu, 8 November 2017 (Diakses 20 Desember 2022)," n.d.

teachers in Indonesia in 2018, supported by UIN Imam Bonjol Padang. This survey involved a sample of 2,237 teachers, consisting of 1,811 school teachers and 426 madrasa teachers. The results are quite shocking because it turns out that 50.87% of teachers have a radical attitude, and 58% of students have a radical attitude. (UIN Imam Bonjol Padang, 2018).

Considering the recent conditions, education is certainly expected to be the most dominant element in addressing the issues of religious moderation. In other words, one of the main tasks of education is to prevent the spread of radicalism and the impacts of such misconceptions on the peace and security of the Indonesian nation. A person's religious understanding is influenced by formal and non-formal education. In other words, a person's religious beliefs are shaped by the books they read, the religious teachers who instruct them, the pesantren if they migrate, preachers, sermon givers, Quran teachers/ustadz, and the internet. The problem is that not all of these things convey messages of peace, tranquility, love, and unity. On the contrary, it could even ignite division, bloodshed, and hatred among diverse communities and fellow Indonesian citizens.

MTsN 2 Tuban is an institution under the auspices of the Ministry of Religious Affairs of Tuban Regency. Therefore, the logical consequence that must be taken is to support the main program of the Indonesian Ministry, which is about religious moderation, while also implementing the program of the Ministry of National Education related to the Pancasila Student Profile that is currently being developed in education in Indonesia.

The existence of MTs is geographically located in a village that has a diversity of culture, religion, economy, and customs. Based on the population data with a total population of 3,871 people, Islam is the majority religion with 3,867 adherents, while the remaining 4 individuals practice Christianity. Similarly, the customs and traditions inherited from ancestors are still thriving and practiced by the residents. Also in the economic background, the students at MTs come from a variety of occupations of their parents. There are those who are civil servants, military personnel, police officers, entrepreneurs, as well as farmers and traders who make up the majority in MTs. Despite the various social, religious, cultural, and economic backgrounds, students can still interact well without any fundamental conflicts. Students live in harmony and can understand the differences that exist as a normality and not exaggerate them. Such matters are certainly inseparable from the vision, mission, and educational goals that have been formulated by MTs Negeri 2 Tuban.

2. Research Method

This research employs a type of field research as the researcher directly goes to the field to observe the situation and conditions at the research location. Furthermore, this study will be presented in a descriptive form, aiming to illustrate what is happening in the field, which will be detailed in the research. Meanwhile, this research approach uses a phenomenological approach. Data collection using observation, interviews, and documentation techniques. The validity of data requires examination techniques. The implementation of inspection techniques is based on a number of specific criteria. There are 4 criteria used credibility, transferability, dependability, and certainty.⁹

⁹ Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D, Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D*, 2014, <https://doi.org/10.1007/s13398-014-0173-7.2>.

3. Finding and Discussion

The concept of The Religious Moderation Program in Realizing the Strengthening Project of the Pancasila Student Profile and the Rahmatan Lil Alamin Student Profile. (P5 dan PPRA)

Moderation in Arabic means *wasathiyah* (وسطية), derived from the word *wasatha* (وسط), which has several meanings.¹⁰ Moderation is a commendable condition that protects a person from the tendency towards two extreme attitudes: excessive behavior (*ifrath*) and the trait of being overly lenient, which diminishes what has been prescribed by God.¹¹ The moderate nature of the Muslim community is a special gift bestowed by Allah. When they consistently follow the teachings of God, that is when they become the best and chosen people. This trait has made Muslims a moderate community in all matters, whether in religious or social affairs in the world.¹²

The term *wasathiyah* means the chosen Islamic attitude that is the best, just, humble, moderate, steadfast, adheres to Islamic teachings, and is not extreme at either end regarding worldly matters or the afterlife, whether spiritual or physical, but must maintain a balance between the two.¹³ Therefore, a moderate attitude (*wasathiyah*) is an approach recognized by Islam. A comprehensive and integrated approach that can solve the problems of the community, especially in terms of conflict management to maintain peace.¹⁴ A moderate stance with a middle ground can make the presence of Islam in Indonesia a religion of mercy for the universe and a religion that brings safety.¹⁵

Moderate Islam emerged as a counterbalance to the rise of groups that often label other groups as heretical and infidel (*takfiri*). In addition, *wasathiyah* education also represents a moderate understanding of Islam with the idea of opposing violence, defending the oppressed, rejecting fanaticism, extremism, intimidation, and terrorism. Moderation is one of the main characteristics of Islam because this value continuously connects Muslims with their foundations. Their current living conditions are not disconnected from their past history and are strongly linked to the lives of the righteous generations that came before them. In the Islamic perspective, life is always undergoing changes and cycles.

Therefore, according to Zaenul Fitri, the moderate attitude of Islam rejects separating itself from the present and ignoring the events that occur within it. Islamic moderation also rejects the notion of wrapping *ijtihad* influenced by a particular

¹⁰ *Kamus Al-Munawwir Arab Indonesia* (Surabaya: Pustaka Progresif, 1997).

¹¹ Hermina Sutami, "Tim Redaksi Kamus Besar Bahasa Indonesia Pusat Bahasa, Kamus Besar Bahasa Indonesia Pusat Bahasa; Edisi Keempat. Jakarta: Gramedia Pustaka Utama, 2008, 1701 Pp. [First Edition: Kamus Besar Bahasa Indonesia, Jakarta: Balai Pustaka, 1988.] ISBN 978-979-22-3," *Wacana, Journal of the Humanities of Indonesia* 11, no. 2 (October 2009): 335, <https://doi.org/10.17510/wjhi.v11i2.165>.

¹² Rosyada Roihatul Jannah, Moh. Slamet, and Suhari, "Pesan Moderasi Beragama M. Quraish Shihab Dalam Channel Youtube Najwa Shihab Edisi Islam Wasathiyah, Islam Yang Di Tengah," *Menara Tebuireng: Jurnal Ilmu-Ilmu Keislaman* 19, no. 1 (November 2023): 70–86, <https://doi.org/10.33752/menaratebuireng.v19i1.5137>.

¹³ Kasinyo Harto and Tastin Tastin, "Pengembangan Pembelajaran Pai Berwawasan Islam Wasathiyah : Upaya Membangun Sikap Moderasi Beragama Peserta Didik," *At-Ta'lim: Media Informasi Pendidikan Islam*, 2019, <https://doi.org/10.29300/attalim.v18i1.1280>.

¹⁴ Ridwan Yulianto, "Implementasi Budaya Madrasah Dalam Membangun Sikap Moderasi Beragama," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 2020.

¹⁵ Maimun Aqsha Lubis et al., "Pelaksanaan Pengajaran Program Pelajaran Tulisan Arab Melayu Di Dalam Bilik Darjah Di Madrasah Ibtidaiyyah, (MI) Kota Batam, Indonesia," *Jurnal Pendidikan Malaysia* 38, no. 1 (2013): 15–24, <http://journalarticle.ukm.my/7992/>.

condition or environment in the cloak of eternity and preservation from error and change, without considering other *ijtihad*s that are also influenced by different environments and conditions than the previous *ijtihad* context.¹⁶ The term religious moderation, according to Nahdlatul Ulama (NU), is more commonly known as Islam Nusantara. The term Islam Nusantara resurfaced during the 33rd NU Congress in Jombang, East Java, in 2015, which carried the theme: "Strengthening Islam Nusantara for the Civilization of Indonesia and the World." Islam Nusantara points towards the diversity of Indonesian Muslims living side by side in a pluralistic nation and state.¹⁷ Meanwhile, according to Muhammadiyah, progress is something that is often expressed by KH. Ahmad Dahlan in the journey of Muhammadiyah in establishing and carrying out the mission of the organization. It highly upholds the spirit of working to create change and enlightenment for Islam, which at that time was still considered outdated and left behind.¹⁸

According to the Ministry of Religious Affairs of the Republic of Indonesia, religious moderation is a perspective, attitude, and behavior that always takes a middle ground, acts fairly, and is not extreme in religious practices¹⁹. Religious moderation, according to Lukman Hakim Saifuddin, is the process of understanding and practicing religious teachings fairly and balanced, in order to avoid extreme behaviors or excesses when implementing them. A moderate perspective and attitude in religion are very important for a plural and multicultural society like Indonesia, because it is only through this approach that diversity can be addressed wisely, and tolerance and justice can be realized. Religious moderation does not mean moderating religion, because religion in itself already contains the principles of moderation, namely justice and balance.²⁰

The existence of the values of Islamic moderation education explained above requires one to understand and habituate oneself to applying these values in society and interacting with others. Religious moderation aims for individuals to have a broad perspective and outlook in their daily lives without discriminating against specific groups or religions. Not following the extreme left (radicalism) and extreme right (liberalism) by positioning oneself in the middle as a form of self-adjustment and being objective in all matters.

Based on that definition of tolerance, the author draws important points that constitute the principles of tolerance itself, including: 1) Willing and ready to accept the reality of differing beliefs or opinions of truth adherents with an open attitude, 2) Able to appreciate the beliefs of others and grant freedom regarding what they adhere to by respecting their rights in the context of worship, and even being able to cooperate with one another in social life or, in religious terms, in interactions.²¹ One of the strategies for religious moderation in the mainstream of education is to

¹⁶ Awik Septyani and Agus Zaenul Fitri, "Strategi Blended Learning Dalam Meningkatkan Hasil Belajar Pendidikan Agama Islam Di Era New Normal," *JURNAL RISET RUMPUN ILMU PENDIDIKAN* 1, no. 2 (September 2022): 179–193, <https://doi.org/10.55606/jurripen.v1i2.360>.

¹⁷ Ulfatul Husna and Muhammad Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools," *Nadwa*, 2020, <https://doi.org/10.21580/nw.2020.14.1.5766>.

¹⁸ Yulianto, "Implementasi Budaya Madrasah Dalam Membangun Sikap Moderasi Beragama."

¹⁹ Ali Litolily, "Implementasi Kebijakan Penguatan Moderasi Beragama Di Lingkungan Kementerian Agama Kota Ambon," *JURNAL 12 WAIHERU*, 2020.

²⁰ "Direktorat KSKK Madrasah. Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2022, Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan Lill'Alamin, Jakarta: Kemenag RI," n.d.

²¹ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar*, 2019.

incorporate the formulation of religious moderation into the National Medium-Term Development Plan (RPJMN) 2020-2024. Then, in more detail, the implementation plan for strengthening religious moderation is established as a national priority program outlined in five Priority Activities (KP). Strengthening religious moderation falls under the first Priority Activity, which is the enhancement of perspectives, attitudes, and moderate religious practices, one of which includes strengthening the education system with a moderation perspective, such as curriculum development.²²

The Ministry of Religious Affairs, as the designated agency responsible for implementing and leading the sector of religious moderation development in Indonesia, translates the priority programs in the Medium-Term Development Plan into policy directions and operational strategies, with the main goal of enhancing the quality of religious moderation and interfaith harmony. Among the strategies implemented related to strengthening religious moderation in the field of education are: 1) Strengthening the content of religious moderation in religious and moral education subjects at all levels and types of education, 2) Increasing extracurricular religious activities that involve educators and students across religions/regions/countries, 3) Enhancing the quality of tolerance and ethics among students, educators, and educational staff, 4) Improving the capacity of religious teachers/preachers in teaching and demonstrating practices of religious moderation, and 5) Strengthening the role of madrasahs in developing religious moderation.²³

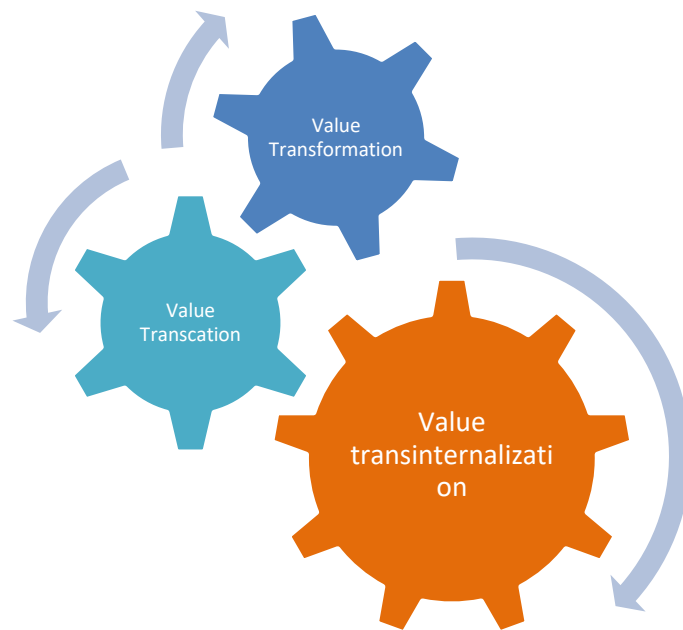
Meanwhile, at the Tsanawiyah Islamic School, specifically at MTsN 2 Tuban, the strengthening of religious moderation is carried out through educational programs at MTs (Tsanawiyah Islamic School), implemented in several aspects, including: 1) Strengthening the principles of religious moderation in the Islamic education curriculum. 2) Strengthening multicultural values in the curriculum. 3) Strengthening strategies for developing religious moderation in the curriculum.

Implementation of Religious Moderation at MTs Negeri 2 Tuban

The values of religious moderation at MTsN 2 Tuban, are focused on the values of nationalism and tolerance. The values of nationalism in realizing the Project to Strengthen the Pancasila Student Profile (P5) and the Rahmatan Lil 'Alamin Student Profile (PPRA) at MTsN 2 Tuban are carried out through the internalization of values, which involves the integration and unification of attitudes, standardization of behavior, opinions, and so on that exist within one's personality, as well as the unification of self-values within an individual. In psychological terms, this is an adjustment of beliefs and values or standard rules within a person. In the implementation of the internalization of nationalism values among students, there are three stages: the stage of value transformation, the stage of value transaction, and the stage of value transinternalization.

²² "Direktorat KSKK Madrasah. Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2022, Panduan Pengembangan Projek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan Lill'Alamin, Jakarta: Kemenag RI."

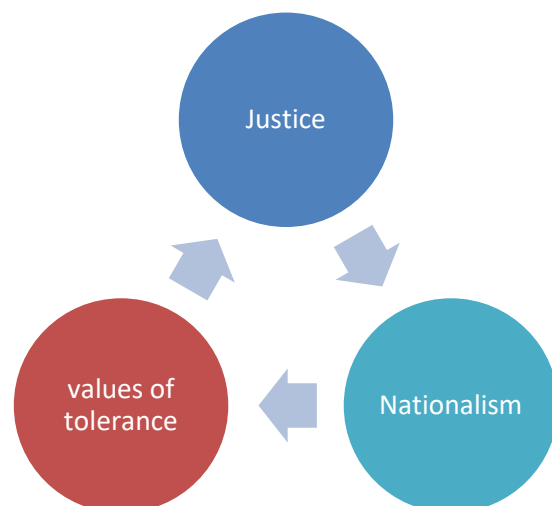
²³ Kemenag/CN39/SM Network, "Kemenag Kuatkan Moderasi Beragama Melalui Media Sosial - Suaramerdeka.Com Cyber News."



Applying the values of nationalism to students, one way is by using storytelling and lectures, both during learning activities and during flag ceremonies, which can be included in the remarks of the ceremony leader. Meanwhile, in the transaction of nationalism values at this stage, educators have a significant influence on their students through examples of nationalism values that have been explained. In achieving all of this, educators provide a medium through the implementation of flag ceremonies so that students can internalize the values of nationalism through the execution of these ceremonies.

The internalization of the values of nationalism is not only carried out through verbal communication but also through mental attitudes and personality. The internalization of nationalism values among students at MTsN 2 Tuban is evident in the steps taken during flag ceremonies, both on Mondays and during national events such as Santri Day or Youth Pledge Day.

The implementation of religious moderation developed in efforts to realize the project of strengthening the Pancasila student profile and the rahmatan lil 'alamin student profile at MTs N 2 Tuban is focused on the values of tolerance, nationalism, and justice. Tolerance, Nationality, and Justice.



The value of tolerance at MTsN 2 Tuban is implemented through careful planning, starting from the curriculum and adhering to the technical guidelines issued by the Ministry of Religious Affairs of the Republic of Indonesia. According to (Al Khasmiri, 2005), *Tasammuh* in Indonesian means tolerance. Explicitly, the term "tolerance" is not found in the Quran, but it is present in one of the Prophet's hadiths: "The most beloved religion to Allah is the straight and tolerant one." According to (Mu'thi, 2019), the term "authentic tolerance" is not a formal-transitional-ceremonial tolerance that encompasses five tolerant attitudes, namely:

- 1) First, awareness of the existence of religious and belief differences with an open attitude towards one's own identity and beliefs,
- 2) Understanding differences with the courage to comprehend other religions from primary sources, and
- 3) An attitude of respecting the beliefs of others while maintaining the purity of our own faith and beliefs. Fourth, providing opportunities and facilities for other religions to worship by facilitating the establishment of their places of worship rather than making it difficult.

Fifth, building cooperation in areas that align with the shared values of religious teachings. Meanwhile, the value of justice at MTsN 2 Tuban is one of the main objectives of Islamic law. The primary objectives of Islamic law are fourfold:

- 1) The purification and sanctification of the soul,
- 2) The establishment of justice in all aspects of human life,
- 3) The upholding of human rights,
- 4) The achievement of the welfare of humanity.

In addition, the value of justice is also practiced through flag ceremonies, maintaining the cleanliness of the school environment, showing empathy towards those in need, as well as through discussions in the election of the vice principal and class leaders. The school also consistently strives to implement national values through various activities, such as flag ceremonies, maintaining the cleanliness of the school environment, showing empathy towards those in need, and discussions in the election of the vice principal and class leaders. In the learning activities, teachers also instill the value of deliberation through discussion activities in the learning process. Thus, the researcher can state that the values of nationalism are no longer just a formality in this madrasah, but have become integrated into the entire academic community, thereby possessing a high fighting spirit in achieving the progress of the madrasah.

4. Conclusion

The values of religious moderation at MTs N 2 Tuban have been internalized in co-curricular activities, integrated learning, and extracurricular activities, with an emphasis on nationalism, diversity, and tolerance. Meanwhile, the values of religious moderation, with an emphasis on the values of tolerance and justice, are reflected in the curriculum and hidden curriculum. through instilling the values of religious moderation and strategies for implementing moderate religious practices through program development. The internalization of religious moderation values in realizing the Project to Strengthen the Pancasila Student Profile (P5) and the Rahmatan lil'alamın Student Profile (PPRA) at carried out through co-curricular activities, integration into learning activities, and extracurricular activities focused on three values: nationalism, diversity, and tolerance through transformation, trans internalization, and the transaction of values. In contrast, the internalization of religious moderation values is conducted through instilling the values of religious moderation and strategies for implementing moderate religious practices through program development. The values of religious moderation instilled in students are the values of *Tasamuh* (tolerance) and *'Adalah* (justice), which are principles taught to the students.

Bibliography

- Abdillah, Masykuri. "Moderasi Beragama Untuk Indonesia Yang Damai :Perspektif Islam?" In *Seminar Nasional Institut Agama Hindu Negeri*, 2019.
- "Direktorat KSKK Madrasah. Dirertorat Jenderal Pendidikan Islam Kementerian Agama RI, 2022, Panduan Pengembangan Projek Penguatann Profill Pelajar Pancasila Dan Profill Pelajar Rahmatann Lill'alamın, Jakarta: Kemenag RI," n.d.
- Fahri, Mohamad, and Ahmad Zainuri. "Moderasi Beragama Di Indonesia." *Intizar*, 2019.
- Harto, Kasinyo, and Tastin Tastin. "Pengembangan Pembelajaran Pai Berwawasan Islam Wasatiyah : Upaya Membangun Sikap Moderasi Beragama Peserta Didik." *At-Ta'lim : Media Informasi Pendidikan Islam*, 2019. <https://doi.org/10.29300/attalim.v18i1.1280>.
- Hertina. "Toleransi Upaya Untuk Mewujudkan Kerukunan Umat Beragama." *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*, 2009.
- Husna, Ulfatul, and Muhammad Thohir. "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools." *Nadwa*, 2020. <https://doi.org/10.21580/nw.2020.14.1.5766>.
- Islam, Khalil Nurul. "Moderasi Beragama Di Tengah Pluralitas Bangsa: Tinjauan Revolusi Mental Perspektif Al-Qur'an." *Kuriositas*, 2020.
- Jannah, Rosyada Roihatul, Moh. Slamet, and Suhari. "Pesan Moderasi Beragama M. Quraish Shihab Dalam Channel Youtube Najwa Shihab Edisi Islam Wasathiyah, Islam Yang Di Tengah." *Menara Tebuireng: Jurnal Ilmu-Ilmu Keislaman* 19, no. 1 (November 2023): 70–86. <https://doi.org/10.33752/menaratebuireng.v19i1.5137>.
- Junaedi, Edi. "Inilah Moderasi Beragama Perspektif Kemenag." *Harmoni*, 2019. <https://doi.org/10.32488/harmoni.v18i2.414>.
- Kamus Al-Munawwir Arab Indonesia*. Surabaya: Pustaka Progresif, 1997.

- Kemenag/CN39/SM Network. "Kemenag Kuatkan Moderasi Beragama Melalui Media Sosial - Suaramerdeka.Com Cyber News." www.suaramerdeka.com, 2019.
- Litiloly, Ali. "Implementasi Kebijakan Penguatan Moderasi Beragama Di Lingkungan Kementerian Agama Kota Ambon." *JURNAL 12 WAIHERU*, 2020.
- Lubis, Maimun Aqsha, Ikwana Se, Hamdan Arman, Md Yusoff Daud, and Sabariah Sulaiman. "Pelaksanaan Pengajaran Program Pelajaran Tulisan Arab Melayu Di Dalam Bilik Darjah Di Madrasah Ibtidaiyyah, (MI) Kota Batam, Indonesia." *Jurnal Pendidikan Malaysia* 38, no. 1 (2013): 15–24. <http://journalarticle.ukm.my/7992/>.
- "PPIM UIN Jakarta, Redam Radikalisme Butuh Pendidikan Keagamaan Inklusif, Uinjt.Ac.Id, Rabu, 8 November 2017 (Diakses 20 Desember 2022)," n.d.
- Septyani, Awik, and Agus Zaenul Fitri. "Strategi Blended Learning Dalam Meningkatkan Hasil Belajar Pendidikan Agama Islam Di Era New Normal." *JURNAL RISET RUMPUN ILMU PENDIDIKAN* 1, no. 2 (September 2022): 179–193. <https://doi.org/10.55606/jurripen.v1i2.360>.
- Subkhan, Achmad. "Semangat Moderasi Dalam 'Watsiiqoh Al-Ikhwah Al-Insaniyah Min Ajli As-Salaam Al-'Alamy Wa Al-'Aisy Al-Mustarok.'" *Jurnal Edutrained: Jurnal Pendidikan Dan Pelatihan*, 2019. <https://doi.org/10.37730/edutrainee.v3i2.7>.
- Sugiyono. *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D. Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D*, 2014. <https://doi.org/10.1007/s13398-014-0173-7.2>.
- Sutami, Hermina. "Tim Redaksi Kamus Besar Bahasa Indonesia Pusat Bahasa, Kamus Besar Bahasa Indonesia Pusat Bahasa; Edisi Keempat. Jakarta: Gramedia Pustaka Utama, 2008, 1701 Pp. [First Edition: Kamus Besar Bahasa Indonesia, Jakarta: Balai Pustaka, 1988.] ISBN 978-979-22-3." *Wacana, Journal of the Humanities of Indonesia* 11, no. 2 (October 2009): 335. <https://doi.org/10.17510/wjhi.v11i2.165>.
- Yulianto, Ridwan. "Implementasi Budaya Madrasah Dalam Membangun Sikap Moderasi Beragama." *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 2020.