

The Role and Conception of Madrasah Institutions in Responding to Religious Moderation

Akhmad Kawasi¹, Muhamad Nurholis², Khaeruni Aisyah³

Islamic Global Institute¹, Sekolah Tinggi Agama Islam Nurul Hidayah Lebak Banten^{2,3}
E-mail: akhmad_kawasi@islamicglobal.ac.id¹, muhamad_nurholis@stai-nurulhidayah.ac.id²,
kharuni_aisyah@stai-nurulhidayah.ac.id³

Abstract

Religious moderation is an important principle in the life of religiously diverse societies. This principle emphasizes the importance of maintaining balance, tolerance, and inter-religious harmony in a society. Religious moderation is essential to maintaining Social Harmony. Religious moderation helps prevent conflict and tension between religious communities. This creates a harmonious environment where people with different beliefs can coexist peacefully, for that the process of internalization of Religious Moderation is important to be applied and encouraged in madrasah programs, so that the role of Islamic educational institutions becomes harmonious in line with the programs of the Ministry of Religious Affairs

Keywords: Religious Moderation; Madrasah

Abstrak

Moderasi beragama adalah prinsip penting dalam kehidupan masyarakat yang beragam secara keagamaan. Prinsip ini menekankan pentingnya menjaga keseimbangan, toleransi, dan kerukunan antarumat beragama dalam sebuah masyarakat. Moderasi beragama sangat penting untuk mempertahankan Kerukunan Sosial. Moderasi beragama membantu mencegah konflik dan ketegangan antarumat beragama. Ini menciptakan lingkungan yang harmonis di mana orang-orang dengan keyakinan yang berbeda dapat hidup berdampingan dengan damai, untuk itu proses internalisasi Moderasi Agama penting bisa diaplikasikan dan di dorong dalam program-program madrasah, sehingga peran lembaga pendidikan Islam menjadi harmonis selaras dengan program dari Kementerian Agama

Kata Kunci: Moderasi Beragama; Madrasah

A. INTRODUCTION

The Muslim population in Indonesia is one of the countries that has a large Muslim population and even the majority compared to other countries. thus making Indonesia a country that is viewed with a society that obeys worship, including regarding Islamic moderation. Moderation is at the core of Islam's teachings. A more moderate Islam is part of religious teachings that encourage diversity in all aspects, diversity of religions, customs, tribes and nations.¹

Factual and information on the diversity of religions recognized as valid by the Indonesian state provide clues about religious diversity, this enriches the treasures of religious life in the Indonesian state, but also presents a potential threat to the integrity of the

¹ Muhammad Rofik Nur and M Misbah, "Implementasi Program Moderasi Beragama Yang Dicanangkan Oleh Kementerian Agama Kabupaten Banyumas Di Lingkungan Sekolah," *Lectura : Jurnal Pendidikan* 12, no. 2 (August 30, 2021): hlm. 231, <https://doi.org/10.31849/LECTURA.V12I2.7611>.

Republic of Indonesia. This requires the participation of all levels of society in building peace and togetherness between religious communities.²

From this understanding, moderation in religious matters must be interpreted in a humorous and sacred manner and in the context of pluralism perceived by society, not by the text. Not about Indonesian moderation, but how to understand religious diversity that requires moderation and moderate/tolerant values. Because Indonesia is a country that has many cultures consisting of various tribes, cultures and customs that must be protected.

One of the problems that arises is religious radicalism which has indications of the emergence of problems should not exist in Indonesia considering that Indonesia has a motto: "Loneliness is Diversity", namely unity in diversity, different but still one. The birth of Religious Radicalism is also one of the reasons for the emergence of differences in beliefs and efforts to win the debate about the meaning of religious truth.³

Solving problems and getting solutions to problems that arise, can be overcome with the concept of Islamic Moderation so that the country becomes strong and has an advanced civilization. The uniqueness of religious moderation can overcome these problems in a polite, harmonious, and peaceful way in fending off radical understandings⁴

The Indonesian nation has heterogeneity, although there are differences, God still provides a framework for the unity of the people. That is why moderate people are needed in real life as Muslims, people who are in the midst of plurality are still maintained wholeness and togetherness.⁵ This scientific paper is a very interesting research for the discussion of religious moderation in the madrasah environment. Due to the large amount of data and information of the movement, the concept of religious radicalism has entered the minds of students, which they can obtain through the media and the like.

B. LITERATURE REVIEW

Religious moderation is a religious perspective, attitude, and practice in common life by manifesting the essence of religious teachings that protect human dignity and build public benefit based on the principles of fairness, balance, and obeying the constitution as a national agreement. While religious modernization means efforts to modernize religion because it considers religion does not keep up with the times or is outdated. The point to be conveyed is to remind the public not to be influenced by false narratives about government programs

² Darlis, "MENGUSUNG MODERASI ISLAM DI TENGAH MASYARAKAT MULTIKULTURAL," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 13, no. 2 (February 5, 2018): hlm. 226, <https://doi.org/10.24239/RSY.V13I2.266>.

³ Rofik Nur and Misbah, "Implementasi Program Moderasi Beragama Yang Dicanangkan Oleh Kementerian Agama Kabupaten Banyumas Di Lingkungan Sekolah," hlm. 231.

⁴ Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (December 27, 2019): hlm. 236, <https://doi.org/10.37302/JBI.V12I2.113>.

⁵ Mhd Abror, "MODERASI BERAGAMA DALAM BINGKAI TOLERANSI," *RUSYDIAH: Jurnal Pemikiran Islam* 1, no. 2 (December 18, 2020): hlm. 151, <https://doi.org/10.35961/RSD.V1I2.174>.

related to religious moderation. According to him, religious moderation is the answer to various religious phenomena faced in the modern era today.⁶

The challenge of religious moderation is that there are three kinds of religious life in today's digital age. These are (1) the development of excessive religious views, attitudes, and practices that override human dignity, (2) the development of subjective truth claims and the imposition of will on religious interpretation and the influence of economic and political interests that can trigger conflicts, and (3) the development of religious spirit that is not in harmony with national love within the framework of the Republic of Indonesia.⁷

Religious moderation is an important principle in the life of religiously diverse societies. This principle emphasizes the importance of maintaining balance, tolerance, and inter-religious harmony in a society. Religious moderation is essential to maintaining Social Harmony. Religious moderation helps prevent conflict and tension between religious communities. It creates a harmonious environment where people with different beliefs can coexist peacefully.

Religious moderation is also important to prevent extremism and radicalization and can contribute to the sustainable development of moderate societies that tend to be more socially and politically stable. This creates a more conducive environment for economic growth and sustainable development. Religious moderation is an important principle in ensuring religiously diverse societies can live together peacefully and harmoniously. It is the foundation for tolerance, harmony and sustainable development. Therefore, it is important to promote and apply this principle in everyday life and in public policy, especially in the world of education or Islamic educational institutions such as the existence of formal schools under the auspices of the Ministry of Religious Affairs, namely Madrasah.⁸

The Directorate of Curriculum for Institutional and Student Facilities of the Directorate General of Islamic Education of the Ministry of Religious Affairs (Ditjen Pendis Kemenag) held an important agenda aimed at implementing religious moderation in Islamic educational institutions, especially in Madrasahs. This activity focused on discussing the implementation pattern of religious moderation programs and strengthening Islamic insight rahmatan lil 'alamin and multicultural in the madrasah environment. The importance of religious moderation was emphasized by the Director General of Islamic Education, Muhammad Ali Ramdhani, who considered it one of the priority programs of the Ministry of Religious Affairs. According to him, religious moderation is an important foundation in facing global changes and building a harmonious society. Ali Ramdhani argued that

⁶ Firmanda Taufiq and Ayu Maulida Alkholid, "Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital," *Jurnal Ilmu Dakwah* 41, no. 2 (2021): 134–47, <https://doi.org/10.21580/jid.v41.2.9364>.

⁷ Untung Suhardi et al., "Tantangan Moderasi Beragama Dalam Disrupsi Teknologi," *Widya Aksara: Jurnal Agama Hindu* 27, no. 2 (September 26, 2022): 257–68, <https://doi.org/10.54714/WIDYAAKSARA.V27I2.198>.

⁸ Fatmawati Fatmawati Hilal, "Transformasi Gerakan Radikalisme Menuju Moderasi Beragama," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 16, no. 1 (October 18, 2023): 77–90, <https://doi.org/10.35905/KUR.V16I1.6670>.

madrassas should prioritize integrity, solidarity, and tolerance in strengthening religious moderation. It is an integral part of the development of Islamic religious education which is rahmatan lil 'alamin.⁹

Ali Ramdhani also highlighted the misconception that religious moderation is superficial religion. On the contrary, religious moderation reinforces religious values and helps individuals become virtuous human beings. Virtuous people are those who have a kind and loving face, those who invite without condescension, those who nurture without ridicule, and those who love without reproach. Because religion actually inhabits the human heart without violence.

Madrasah as an Islamic educational institution in Indonesia, has an important role in achieving this vision. The presence of Madrasah over the years has proven its superiority as an Islamic-based educational institution. In the context of education to support the merging of local wisdom insights with Islamic moderation. Madrasah students have an important role in nurturing and developing this religious moderation. Religion should spread goodness and respect for fellow human beings, an invitation to build a future religion based on religious moderation, which encourages the essence of religion and social harmony. This Religious Moderation Implementation activity at Madrasah Institutions provides an opportunity to understand the importance of religious moderation education in creating a young generation who love the motherland, harmony, and tolerance.¹⁰

C. METHOD

Researchers use qualitative methods¹¹ with a descriptive-analysis approach by reviewing various literature and data obtained from several journal articles, books, and statements of the Minister of Religious Affairs, as well as the Ministry of Religious Affairs website which contains religious moderation, both at the level of ideas and praxis. Furthermore, the data obtained are sorted according to the topic of discussion and finally analyzed according to the discussion studied and researched in this study.

D. RESULT AND DISCUSSION

Understanding the value of Islam has become important for the younger generation as the basic capital for life to become human in accordance with the purpose of creation by the creator of the almighty, including students. Life today seems that the religious spirit of the

⁹ Sauqi Futaqi, "Konstruksi Moderasi Islam (Wasathiyah) Dalam Kurikulum Pendidikan Islam," in *Annual Conferece for Muslim*, 2018, 521–30, <https://kemenag.go.id/berita/read/504842/kemenag-siapkan-12-program->.

¹⁰ Faradhillah Amir and Ahmad Suja'i Tarbawi, "Analisis Problematika Dan Tantangan Madrasah Menjadi Lembaga Pendidikan Islam Unggul Di Masa Neo Modern," *Tarbawi: Jurnal Pemikiran Dan Pendidikan Islam* 6, no. 2 (August 17, 2023): 180–92, <https://doi.org/10.51476/TARBAWI.V6I2.527>.

¹¹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2017).

modern generation / millennials is not in accordance with the meaning and purpose of the science of religious understanding.

Yusuf Suharto more precisely called the millennial generation fighting for symbols but ignoring the essence of religion itself. The same point is also in line with Karjianto, according to him, namely a deeper understanding of religious moderation is needed from an early age to the millennial generation in order to have polite attitudes such as harmony, mutual respect, respect and willingness to accept differences and an attitude that is ready to accept multiple differences.¹²

The purpose of Indonesian national education is the development of the potential of students to become human beings who believe and fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens. In order to achieve this process, the right teaching model is needed in the curriculum to support learning. Learning is a set of activities designed to support student learning to be more directed and in accordance with what has been expected by national education, especially in madrasah.

The main role and concept of Religious Moderation to counteract radicalism, because moderate Islam is most suitable to be applied to a pluralistic Indonesian state. Understanding Religious Moderation for students in madrasahs because the next generation is tasked with advancing the nation in the future. Moderate Islamic values must be encouraged so as not to be exposed to radicalism. A more tangible way of instilling the values of religious moderation in the younger generation is religious education. Various studies have been conducted in various educational institutions on intolerance, opposition to diversity and radicalism that permeate the madrasah environment which is the forerunner of undermining the integrity of the Republic of Indonesia must be taken seriously and cut off to the roots.¹³

Some ways that radicalism can enter the madrasah environment are as follows: the figure of the teacher who directs students to apply the knowledge gained to learning, class materials that allegedly contain intolerance, strong doctrines of alumni studying inside and outside the madrasah, and activities inside and outside the school such as anticipating the arrival of radicalism in the madrasah environment. However, education must have an influence or influence students by internalizing the value of religious moderation from various sources of literacy, personal experience, madrasah environment, family environment, teachers are obliged to provide an understanding of understanding in education and teaching about the diversity that exists in Indonesia.

¹² Habib Al-Anshori Anwar, Babun Suharto, and Mukhamad Ilyasin, "Internalisasi Nilai-Nilai Moderasi Beragama Pada Madrasah Aliyah Negeri Di Kalimantan Timur," *SCHOLASTICA: Jurnal Pendidikan Dan Kebudayaan* 4, no. 2 (November 4, 2022): hlm. 26, <http://www.jurnal.stitnualhikmah.ac.id/index.php/scholastica/article/view/1400>.

¹³ Miftah Dany M. Nur, Mochamad, and Risha Fitriani, "MEMBUMIKAN NILAI-NILAI MODERASI AGAMA DI MASA PANDEMI (DALAM PERSPEKTIF IPS)," *Harmony: Jurnal Pembelajaran IPS Dan PKN* 5, no. 2 (December 31, 2020): hlm. 117, <https://doi.org/10.15294/HARMONY.V5I2.42418>.

Madrasah as explained earlier, at all levels from Madrasah Diniyah Takmiliah, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, to Madrasah Aliyah clearly refers to an estuary, which is a place to forge religious education of students with more detailed and comprehensive Islamic religious education subjects. Unlike public schools where there is usually only one subject of Islamic religious education, in Madrasah, Islamic religious education is detailed into separate subjects. Each of these subjects is: Qur'an Hadith, Fiqh, Aqidah Akhlak, and Islamic Cultural History, as well as Arabic as a lesson to strengthen Arabic literacy for students.¹⁴

Based on this presentation, it is clear that the role of madrasah from all levels is none other than to forge religious understanding as well as the religious perspective of students. Given that the family of Islamic religious subjects taught to these students are all taught in order to shape the character of students to be religious properly and correctly according to the guidance of the Shari'a.

According to the author, it is in this part of the Islamic religious subject family that the concepts of religious moderation need to be included as the main material. The main materials on religious moderation, such as the Qur'anic Hadith, can discuss postulates on unity, religious harmony, love of religion and homeland, affection among mankind, and materials related to the pattern of view of religious moderation.

Religious moderation is a concept that must be explained and taught. Students will not be able to understand and then be able to apply the values of the concept of religious moderation without the active role of madrasah as a forum for their learning and teachers as their teachers and guides in understanding what is meant by religious moderation. Therefore, madrasah and teachers have a very important role than the implementation of Madrasah as a forum or basis for religious moderation.¹⁵

First, madrasah as an educational institution that is a forum for building the character of religious moderation for its students must make this concept of religious moderation as the main program, if necessary to become the vision or goal of the madrasah. This is very necessary, considering that without making or putting the concept of religious moderation into the vision or goal of madrasah, the campaign of religious moderation values is only limited to the cluster of Islamic religious education subjects and is not comprehensively implemented in the madrasah environment.

Second, teachers as teaching staff and educators are not only limited to delivering the learning material they have, but also educating the mentality and character of students related to good religious understanding in terms of applying religious moderation. The task of the teacher is not only to transfer knowledge or lessons in books, but also to transfer understanding and a moderate mindset to students. Therefore, before this understanding of religious moderation reaches students, the concept and understanding of religious moderation

¹⁴ Amir and Suja'i Tarbawi, "Analisis Problematika Dan Tantangan Madrasah Menjadi Lembaga Pendidikan Islam Unggul Di Masa Neo Modern."

¹⁵ Futaqi, "Konstruksi Moderasi Islam (Wasathiyah) Dalam Kurikulum Pendidikan Islam."

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can first be understood and manifested by teachers. The continuity of the role of the Ministry of Religious Affairs, Madrasah, and teachers in this matter then needs to be considered and maximized. For example, by carrying out a program or training on understanding the concept of religious moderation for teachers or educators and education staff.

If all the main elements supporting the concept of religious moderation in the madrasa are mature, it is not a necessity and will even become a reality that religious moderation becomes a pattern of behavior of students who are the next generation of the nation.¹⁶ If the pattern of religious moderation behavior has been embedded from an early age in the next generation of the nation, the author is optimistic that all forms and forms of any problems that are the root of conflicts and divisions between religious and believing people in Indonesia will disappear by themselves. The Unitary State of the Republic of Indonesia will be stronger with its Pancasila and Bhineka Tunggal Ika, because religious moderation is the main pattern of behavior of its citizens in the life of the nation and state

Likewise with other Islamic religious subjects, material on religious moderation must be included and of course this religious moderation material can always be adjusted to conditions and circumstances. This certainly cannot be realized and cannot be separated from the active and real role of the government, especially through the Ministry of Religious Affairs in compiling a learning curriculum in Islamic religious education in realizing the concept of religious moderation. Understanding the concept of Religious Moderation needs to be instilled in an effort to realize a conducive, safe and comfortable educational and social environment. This attitude is a powerful formula in responding amid the rampant intolerance and excessive fanaticism that tears religious harmony. Religious moderation is not an attempt to moderate understanding and experience in religion.

The role of teachers in religious-based madrasahs in introducing religious moderation in the life of the nation and state that has many cultures in Indonesia. According to Fahrudin, Ahmadi explained in his book about religious moderation, which has a balanced meaning, is in the middle, does not exaggerate, does not reveal the truth, does not use extreme theological legitimacy, claims to be the most just, neutral, and does not belong to the daroi group of a particular political party.¹⁷

Religious moderation must be truly instilled in students so that it arises in terms of harmonious relationships between teachers, students, communities and the environment to create a peaceful and safe environment from various threats. Teachers play a very important role in eradicating radical and intolerant views in educational institutions, although these

¹⁶ Nasikhin and Raharjo, "Moderasi Beragama Nahdlatul Ulama Dan Muhammadiyah Dalam Konsep Islam Nusantara Dan Islam Berkemajuan," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 11, no. 1 (April 29, 2022): 19–34, <https://doi.org/10.35878/ISLAMICREVIEW.V11I1.371>.

¹⁷ M. Nur, Mochamad, and Fitriani, "MEMBUMIKAN NILAI-NILAI MODERASI AGAMA DI MASA PANDEMI (DALAM PERSPEKTIF IPS)," hlm. 118.

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educational institutions have curriculum, textbooks and madrasah management, but the role of teachers in learning is very crucial, especially in learning Islamic education.¹⁸

A teacher who teaches Islamic religious lessons in carrying out teaching obligations must have an Islamic moderate attitude, namely *tawazu* (balanced). When teaching materials that have views other than jurisprudence, Islamic religious teachers must convey them in a balanced manner, ie. not only able to convey the views of certain madrasahs, but also convey opinions that are different from other madrasahs in the pattern of thinking and directing to the middle position so as not to be classified as a left or right Islamic group. Therefore, teachers urgently need to be able to analyze differences in race, language, and skin color when introducing religious moderation in madrasahs. So that the student can take examples of actions carried out by the teacher himself when implemented in real life.

Commitment / *istiqomah* in supporting the conception of religious moderation is not limited to mastering knowledge and understanding but the level of institutionalization and implementation or implementation must be achieved. Institutionalizing religious facilitation means transforming religious facilitation into an institution, institution, structure or entity, especially thinking of strategies to implement this concept in such a way that its programs and actions are measurable and sustainable in order to improve the social level of education in Indonesia.

Platforms for the enforcement of religious moderation can occur through several institutions:¹⁹

First from the family. The family is the first and foremost place to practice and apply the concept of religious moderation. At home, women can be key in sowing the seeds of religious moderation. The family is the first bulwark to prevent the spread of violent ideology because it incorporates religious concepts and teaches to love and cherish one another. Efforts to disseminate religious moderation to dispel extremism are actually more appropriate to start from strong family ties, because the family being the smallest unit of social society, the family is better able to convey positive moral messages internally consistently and much more manageable.

Secondly, educational institutions. Educational institutions have an important role in the world of education, especially to internalize students / students in order to break incidents of violence in the name of religion due to conflicts between religions, understanding religion with Pancasila values, and religion with the state. A pedagogical approach that works for all students can be implemented through curriculum-integrated education, appropriate problem

¹⁸ Unik Hanifah Salsabila et al., "PENANAMAN MODERASI AGAMA DALAM PENDIDIKAN AGAMA ISLAM," *REVIEW OF MULTIDISCIPLINARY EDUCATION, CULTURE AND PEDAGOGY (ROMEO)* 1, no. 1 (January 18, 2021): hlm. 48, <https://doi.org/10.55047/ROMEO.V1I1.50>.

¹⁹ Kristoforus Kopong, "MENALAR HUBUNGAN AGAMA, PANCASILA DAN NEGARA DALAM MEMBANGUN MODERASI BERAGAMA DI ERA DISRUPSI DIGITAL," *Atma Reksa: Jurnal Pastoral Dan Kateketik* 6, no. 1 (December 12, 2021): hlm. 8-9, <https://doi.org/10.53949/AR.V6I1.123>.

resolution exercises, peer mediation, and negotiation in case of anything that is not in accordance with religious concepts.

Third, religious institutions. An important role also lies in religious institutions in encouraging religious moderation, namely religious leaders. Religious leaders are in the spotlight for the surrounding community in a reflection of the character's environment. The main tasks and functions of figures are very important to create harmony in national and state life.

Fourth, state/government institutions. Religious moderation is actually the key to creating a concept of tolerance and harmony at the local, national and world levels. Therefore, the government at all levels as stakeholders must encourage moderate religious policies to create social harmony and balance in the life of society, nation, and state.

E. CONCLUSION

The main point of discussion in this scientific paper lies in the simplicity of providing basic understandings of the theory that will be studied to students about students who understand and understand the content of Pancasila, not only memorize point 5 points of Pancasila but are able to apply the aims and objectives of Pancasila. So that the thoughts of students who understand everything that has been taught by Pancasila can be a thought that must be prioritized in doing something for a better life. The application of the Pancasila student profile means that as far as understanding the values of Pancasila will have an impact on the behavior of students who understand Indonesia's diversity and diversity, tolerance, and mutual assistance are the basic capital to be able to socialize with various elements of society who are different ethnicities, races, and religions, most importantly also a clear and positive mind for the sake of community diversity in Indonesia. The mental determination of the Pancasila Student Profile will run according to what has been prepared in the independent curriculum, but it needs a role model that can be used as a good example of figures and officials, there will be textual synchronization of theory when balanced with bureaucratic and academic figures who also reflect the applicative values of the Pancasila profile.

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