

Increasing Intra-Religious Tolerance Through Strengthening Religious Moderation

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Abstract Several studies confirm that the ideology of radicalism and intolerance has infiltrated educational institutions, reflecting the lack of strengthening religious moderation (tolerance) among students. While the interfaith pattern through two patterns of contributive collaborative activities. The strategy of strengthening religious moderation in increasing tolerance in MAN 1 Malang This research uses a qualitative approach with the type of field research. Patterns of religious moderation through intra- and inter-religious moderation. Intra-religious moderation patterns through social interaction and social care. City is also carried out through intra-religious and inter-religious. Intra-religion is carried out through internalizing the values of tolerance in learning, conducting socialization, debriefing, and coaching, and creating a special space for religious moderation. In the interfaith domain, the strategy applied is through forming a religious moderation team and designing religious moderation programs. Supporting factors in strengthening religious moderation in MAN 1 Malang are human resources and adequate facilities and infrastructure, good relations with stakeholders outside the madrasah. While the inhibiting factor is the existence of several cases of strong doctrine from a rather radical family environment.

Keywords: Interreligious; Intra-Religious; Strengthening Religious Moderation; Tolerance

A. INTRODUCTION

Islamic Religious Education is actually in line with the state's goal, which is in addition to forming individuals who understand and obey religion, it also aims to shape students to become good citizens. Religious education must be able to strengthen civic *values* such as: tolerance, freedom, justice, and equality (Saputra, 2018, p. 6). However, the phenomenon of strengthening intolerance and radicalism in the school and university environment is very worrying and a serious threat today (Bachrong & Karim, 2022, p. 79). Several studies confirm that the ideology of radicalism and intolerance has made its way massively and structurally into schools and universities (Saputra, 2018, p. 7).

The results of a survey conducted by PPIM UIN Jakarta show that at the level of attitudes or opinions, students and students have religious views that tend to be radical (58.5%) and intolerant (51.1% internal intolerance, and 34.3% external intolerance). Meanwhile, at the behavior/action level, most of them behaved moderately (74.2%). Students and students are dominant or very intolerant internally (51.1%) than externally (34.3%) so it can be concluded from the above data that students in Indonesia are more tolerant of different religions than different groups (Saputra, 2018, p. 11). Interestingly, the level of intolerance between religions is much higher than between religious people. The data reflects the lack of strengthening religious moderation among Indonesia students and students.

Moderation values such as appreciation and appreciation of religious teachings that it adheres to in the form of patience, tolerance, forgiveness, justice and manners, empathy, sympathy and care for helping the weak tend to be ignored. It is all part of the failure of religious education in schools (Muhaimin, 2005, p. 17). The consequences caused by problems like this have a great impact

on various parties. Therefore, in order to minimize the occurrence of such cases, concrete and conscious efforts from various *stakeholders* are needed to analyze, evaluate and study, and reconstruct every effort that has been made in the past related to the understanding of Islam, both in madrassas and in the community, considering that so far Islam has become an important element in society because of the majority religion (Harto & Tastin, 2019, p. 89).

Looking at the above phenomenon, it is clear that religious moderation is the focus of a discussion. Therefore, it is important to open up space for dialogue and teachers must understand that religion carries a message of love, not hatred, and that the system in schools is free to accept differences. In this case, the government must be present to lead a moderate religious strengthening movement as the mainstream by promoting the importance of a good religious life as a spiritual and moral guide (Jamaludin 2022).

One of the concrete efforts that can be made by Islamic educational institutions today is to strengthen religious moderation (Dharmawan et al., 2023). Because in the religious moderation initiative initiated by the Ministry of Religion, one of the indicators¹ is tolerance so that it is expected to be able to increase the tolerance attitude of all components in the madrasah. Moreover, this effort is an urgency for the government, which is included in the 2024 National Medium-Term Development Plan, so that strengthening religious moderation is considered effective in increasing tolerance both internally and externally (Tim Penyusun Kementerian Agama RI, 2019, p. 189).

Actually, there have been many studies conducted by several previous researchers related to the strengthening of religious moderation and tolerance such as the implementation of religious moderation in improving socio-religious attitudes and tolerance (Hayati, 2022), the strengthening of religious moderation and tolerance through "quotes" (Rsidiyanto & Arum, 2022), and the strengthening of religious moderation through the extracurricular ROHIS (Jamaluddin, 2022). Strengthening the value of *tawazun* in the concept of religious moderation (Hamdani et al., 2023). However, so far researchers have not found any research that specifically relates the strengthening of religious moderation to the increase in religious and interreligious tolerance.

Through the presentation above, it shows that strengthening religious moderation is the main agenda carried out in the practice of Islamic religious education in madrasas, especially in MAN 1 Malang City. This is because in this institution, religious moderation is the current urgency which is manifested in several aspects such as the vision and mission of the madrasah to produce moderate graduates (Admin, 2023), the procurement of a special team for religious moderation, and the existence of a religious moderation room (Admin, 2023).

B. METHODS

This research uses a qualitative approach. The type of research used in this study is field research by collecting data directly through observation and interviews to obtain data according to events in the field (Sugiyono, 2020, p. 75). Data collection in this study is carried out by referring to observations of real conditions in the field, as well as using primary and secondary data reference sources. The data collection technique in this study is through the stages of observation, in-depth interviews, and documentation (Cresswell, 2020, p. 45). In this study, the resource persons were selected through a random sampling technique consisting of the Head of the Madrasah, the Deputy Head of the Madrasah for Curriculum, the Deputy Head of the Madrasah for Student Affairs, the Fiqh Teacher, the Aqidah Akhlak Teacher, and several students who were affiliated as ambassadors of religious moderation. The instrument is developed through theoretical mapping which has implications for the emergence of question items according to the formulation of the problem. The data analysis used refers to the theory in Miles and Hubberman with three stages, namely data reduction by sorting and *Coding* data, conducting analysis with previous theories and studies, and drawing conclusions from a comprehensive discussion (Matthew B. Miles 1994).

C. RESULT & DISCUSSION

¹The indicators of religious moderation in the religious moderation pocket book and the roadmap consist of 4 things, namely national commitment, tolerance, non-violence, and acceptance of tradition.

Pattern of Strengthening Religious Moderation in Increasing Intra-Interfaith Tolerance in MAN 1 Malang City

Strengthening religious moderation is one of the directions of state policy that has been matured together to create a harmonious, harmonious, peaceful, and tolerant religious and state life system. In the plurality and diversity of ethnicities, religions, races, ethnicities, cultures, and beliefs owned, the strengthening of religious moderation is a necessity, because diversity related to religion gives rise to different interpretations. If not managed properly, the diversity of religious interpretations to the extreme will cause chaos until conflicts occur, both internally and externally, as well as religion and the government (Tim Kelompok Kerja Moderasi Beragama Kementerian Agama RI, 2020, p. 25)

Umi Sumbulah's view, rewritten by Khalid and Adita who stated that in producing an attitude of tolerance, it can be passed through various patterns that can be designed such as social work patterns and health services (Rahman & Noor, 2020, p. 131). The first pattern is the dialogue pattern, where implicitly, people believe their religion as a truth, but they also explicitly respect other religions or beliefs along with their adherents. In other words, they stick to the truth of their religion while respecting the existence of other religions (Sumbulah & Nurjanah, 2013, p. 195). Therefore, in the context of the object of this research, the dialogue pattern can be interpreted as religion as a madzhab or school in Islam so that every element of education has a comprehensive view of Islamic teachings.²

In increasing tolerance, MAN 1 Malang City has developed various patterns that emphasize on the Intra-Religious and Inter-Religious scales. In the scope of Intra-Religion, for example, the elements of the pattern consist of social interaction and social concern, while the elements of the Interreligious pattern consist of activeness in collaborative activities and social concern. This is in line with Umi Sumbulah's statement that in realizing an attitude of tolerance can be interpreted through dialogue or interaction between others (Sumbulah & Nurjanah, 2013, p. 195).

In interacting with others, of course at a certain time there are various differences of opinion that are inevitable in daily life. In fact, in the time of the Prophet PBUH, differences of opinion often occurred. However, at that time the Prophet was still alive so that the companions could immediately solve the problem with the guidance of Allah SWT through the intermediary of the Prophet Muhammad SAW. A Muslim is encouraged to first say hello to his brother. The law of prioritizing greetings for Muslims and Muslim women is sunnah or if it is done to get a reward, but it is not sinful if it is abandoned. Prioritizing greetings is a practice that is always practiced and habituated by the Prophet (Aziz et al., 2019, p. 87).

Meanwhile, in interreligious association, it is necessary to apply an attitude of respect and inclusiveness, namely accepting the opinions of people who have different beliefs with an open attitude to the truth that comes from various sources. This is in line with the writing of the religious moderation working group team which states that inclusive nature is intended when a person puts themselves into the perspective of another person or another group in seeing the world. In other words, he tries to use the point of view of another person or group in understanding a particular problem and does not impose his own point of view.

The inclusive attitude of a person who is a Muslim tends to be moderate Islam, because it emphasizes more common points or similarities with other groups, not the other way around, maintaining distance or looking for points of difference with other groups or adherents of other religions. This is because inclusive Muslims are different from exclusive Muslims who are very closed to accepting the truth from the outside (Aziz et al., 2019, p. 89). Thus, strengthening religious moderation in MAN 1 Malang City has patterns that can support the internalization of increasing tolerance attitudes.

²The steps of the dialogue pattern carried out by the people of Batu City in the research of Umi Sumbulah and Nurjannah are the existence of dialogue between religious leaders, cooperation between religious people, involving all elements in activities, and daily interactions. So in the context of madrasas, things that can be done can be such as organizing joint activities regardless of the identity of each student or teacher, conducting interactive religious studies, social interaction between teachers, employees, and students both outside and inside learning.

These patterns include intra and inter-religious moderation patterns. The pattern of intra-religious moderation through; *First*, social interaction and social care. Social interaction is carried out through *class meetings*, sending supporter delegations and basketball and dance teams during the tournament with the aim of forming a sense of unity and solidarity, mentoring and debriefing as well as socialization and habituation of 3S culture, smiles, greetings, and greetings anywhere and in any condition.

Second, the pattern of social concern applied in MAN 1 Malang City, namely through infaq every Friday and community service work to clean the school environment. Meanwhile, in the interfaith pattern, it can go through two patterns of activities, namely collaborative and contributive. The activity was in the form of tree planting activities with various interfaith figures in Malang City and was directly involved in the activities of the Malang City Religious Harmony Forum (FKUB). The second pattern of social concern can be realized through takjil sharing activities in the month of Ramadan in collaboration with the temple, social services and donation collection when there is a disaster.

Table 1 Pattern of Strengthening Religious Moderation in Increasing Intra-Interfaith Tolerance in MAN 1 Malang City

| Goals | Pola | Kegiatan |
|------------------------|---|---|
| Intra-Religious | Social Interaction | <ul style="list-style-type: none"> • Classmeeting • Supporters during match events • Assistance and debriefing • 3S Culture (Smile Greetings) |
| | Social Concern | <ul style="list-style-type: none"> • Infaq Friday • Donation |
| Interfaith | Active contribution of activities outside the madrasah | <ul style="list-style-type: none"> • Holding joint activities with FKUB and various high schools in Malang City • Religious Moderation Ambassador |
| | Social Concern | <ul style="list-style-type: none"> • Sharing Takjil • Planting trees with FKUB Malang City • Social Service • Open Disaster Donation |

Strategy for Strengthening Religious Moderation in Increasing Intra-Interfaith Tolerance in MAN 1 Malang City

In order to maintain and maintain religious harmony in Indonesia, it is necessary to strengthen religious moderation. This strengthening is closely related to the embodiment of social harmony from the plurality (heterogeneous) of Indonesia society. Therefore, in its implementation, it is necessary to design and arrange a system which is then synergized with steps from various parties to be able to strengthen each other (Tim Penyusun Kementerian Agama RI, 2019, p. 68). In relation to religious moderation in schools, the implementation of religious moderation is more oriented to orientation carried out by schools by utilizing the environment, creating or arranging programs, and implementing and delivering learning about moderation.

In the book Implementation of Religious Moderation, it is said that in implementing religious moderation in madrassas, there are four strategies, namely: First, inserting (inserting) or internalizing the content of moderation in every relevant material. Actually, some of the subject matter or courses contain religious moderation content. Meanwhile, the implementation emphasizes more on the aspect of how the subject is in accordance with the spirit of religious moderation so that it is applied by students. This is also a reference that PAI teachers must be able to be professional so that there is no failure in the learning process (Mujizatullah, 2020, p. 51).

Second, maximizing learning approaches that can give birth to the character of respecting differences of opinion, tolerance, democracy, and critical thinking. This type of religious moderation implementation approach is carried out during the transformation process to its students both inside and outside the classroom. For example, the use of discussion methods to foster a critical, sportsmanship, dare to express opinions rationally and respect the opinions of others. Learning related to natural phenomena and contextual understanding, which will then have an impact on the formation of religious moderation attitudes of the millennial generation.

Third, create certain programs, education, training and debriefing with special themes related to religious moderation. In addition, holding special subjects or materials. However, the latter seems to actually increase the burden for students, which is feared to increase the length of study time.

Fourth, in the aspect of evaluation. Teachers observe simultaneously to evaluate the learning outcomes they have done through methods that can foster a moderate attitude, such as responding to their words and actions and actively dialogue. With this step, teachers can assess the extent of students' understanding and application of religious moderation.

In this case, this is in line with the Directorate of KSKK Madrasah of the Director General of Pendis of the Ministry of Religion who compiled guidelines that strengthening religious moderation can be applied by work units such as ministries and institutions, especially educational institutions that cover schools or madrasah (Kemenag RI, 2019, p. 27) Because, madrasah is a small entity of society that has a system of values and behaviors that are based on habituation, culture, and empowerment in their daily lives, the entire process is a *hidden curriculum* and is important because it can support the achievement of an educational goal (Decree of the Minister of Religion Number 183 concerning Guidelines for the Implementation of the Curriculum in Madrasah, 2019, p. 18).

Meanwhile, in increasing tolerance in madrasahs, MAN 1 Malang City is here to develop measures that emphasize on the Intra-Religious and Inter-Religious scales. In the scope of Intra-Religion, for example, the strategy consists of internalization, approaches or methods, socialization of provisions, and religious moderation space programs, while the elements of the interfaith strategy consist of understanding the boundaries of tolerance and maximizing the role of religious moderation ambassadors owned by madrasah.

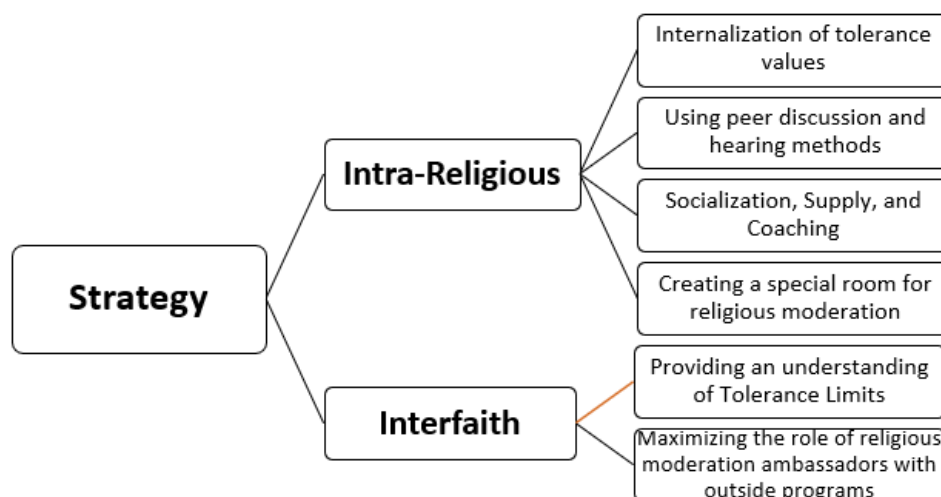


Figure 1. Strategy for Strengthening Religious Moderation in Increasing Intra-Interfaith Tolerance in MAN 1 Malang City

From the strategy above, we can also understand that the function that can be played by institutional units is to strengthen religious moderation by upgrading it at any time so that the sustainability of various programs to strengthen religious moderation is guaranteed. In addition, it is not easy to get caught up in bureaucracy that can hinder the performance of this strengthening (Tim Kelompok Kerja Moderasi Beragama Kementerian Agama RI, 2020, p. 69). This improvement

effort can be carried out at any time by coordinating the formulation of the concept and framework of religious moderation so that in the future it can face the dynamic currents that occur.

Thus, in general, the strategy of strengthening religious moderation in increasing tolerance in MAN 1 Malang City is carried out through intra-religious aspects and inter-religious aspects. In the intra-religious realm, the strategy carried out is through internalizing the values of tolerance in learning, using peer discussion and hearing methods, holding socialization, debriefing, and coaching, and creating a special room for religious moderation. Meanwhile, in the interfaith aspect, the strategies implemented are through forming a religious moderation team, providing an understanding of the limits of tolerance during learning, and designing religious moderation programs. The Ministry of Religion also mentioned the same thing related to the strengthening strategy, strengthening it through four strategies, including; 1) Insertion (interpolation), 2) Optimization (mainstreaming), 3) Implementation (implementation), and 4) Evaluation (monitoring) (Mujizatullah, 2020, p. 16).

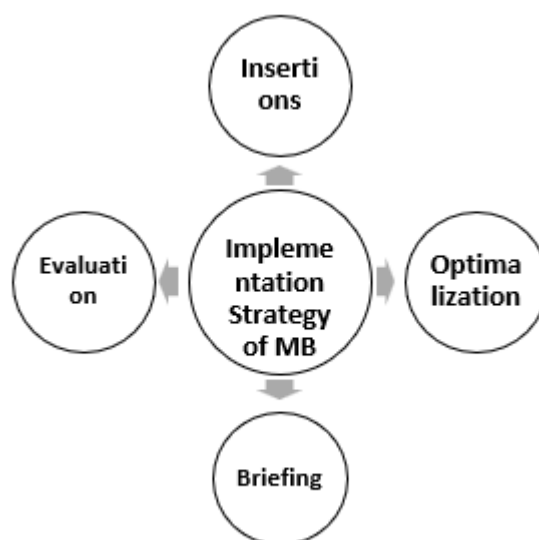


Figure 2. Strategies for the Implementation of Religious Moderation

Supporting and Inhibiting Factors for Strengthening Religious Moderation in Increasing Intra-Interreligious Tolerance in MAN 1 Malang City

In the implementation of the religious moderation strengthening program, of course, there are supporting factors and inhibiting factors that affect the success or failure of the program's goals. In KBBI, supporting factors are tools, people, or conditions that help the realization of something, while inhibiting factors are things that slow down or make it difficult to realize something either by people, the environment, and so on. Basically, everyone must believe in religion and what they live by. However, it does not mean that he later denies other opinions or histories or interpretations, especially on matters of khilafiyah, or matters that are still disputed and not related to religious subjects (Sagap et al., 2020, p. 252). The jurists believe that their opinion is correct, but they humbly say that their opinion may contain errors. With this statement, the scholars do not close the opportunity for truth from outside their own opinions (Tim Penyusun Kementerian Agama RI, 2019, p. 89).

Finally, differences of opinion or khilafiyah are not something that should be fussed, especially to the point of cracking the brotherhood of fellow Muslims. No one group should feel the most right and blame the other. If a Muslim is not able to perform *ijtihad* on his own, then he can do *ittiba'*, which is to follow or choose any opinion according to our own beliefs and understanding, accompanied by knowledge and understanding of the basis or argument of each opinion.

One of the beautiful life orders taught in Islamic law is the necessity of establishing affection for fellow Muslims regardless of age. For the elders, a Muslim should respect and glorify them. As for the younger, let him love and be gentle with him. When a Muslim associates with young people or the

elderly, they have each of the rights that deserve to be given to him so that it produces a sense of brotherhood and unity among Muslims (Akhmadi, 2019, p. 47).

Based on the results of the interview, it was found that MAN 1 Malang City paid attention to several factors, both supporting and inhibiting factors related to the appreciation of religious moderation values in increasing tolerance. Of these various factors, of course, it is separated between the Intra-Religious and Interreligious scales. Therefore, to understand this data, we present the results of interviews with several sources as follows.

Sutirjo said that the supporting factors of the process of strengthening religious moderation in madrassas are not imposing will. Then the attitude of maturity in religion from teachers and students. The infrastructure owned by the madrasah is also quite adequate and relations with various elements of society and interfaith leaders are the main capital in increasing religious tolerance (Sutirjo, Interview. 2023). In line with that, Iwan also said that there is no special benchmark in looking at differences (Setiawan, Interview. 2023). Meanwhile, Rosyad, said it is easy to increase intra-religious tolerance because it only needs to polish each other's tolerance a little by preparing more qualified human resources (Rosyad, Interview. 2023). Farhan also added that the supporting factor here when madrasah residents do not stand out for their bigotry towards a group (Farhan, Interview. 2023).

The data above is in line with Rofik's view which mentions the supporting factors of strengthening religious moderation, including; 1) synergy between the Forum for Religious Harmony (FKUB) and the Ministry of Religion and madrasahs, then 2) periodic coaching from PAI teachers, as well as 3) supervision from PAI teachers on student tolerance, and 4) professional teachers who support the process of strengthening religious moderation (Rofik, 2021, p. 34).

On the other hand, from the existence of supporting factors, of course there are inhibiting factors that can affect the implementation process of strengthening religious moderation, which lies in budget limitations. This is in accordance with Sutirjo's statement that the budget is the main factor that hinders the running of the program (Sutirjo, Interview. 2023). Rosyad mentioned the anchoring factor in terms of curriculum that there is a lack of guidelines or curriculum that can optimally direct students and teachers in madrasahs (Rosyad, Interview. 2023). Indarti said that another factor that hinders religious moderation in madrassas is from students who follow the beliefs of their parents or families (Hagi, Interview. 2023).

Data related to causes that can hinder the process of strengthening religious moderation in MAN 1 Malang City is also in accordance with Rofik's statement, he asked; 1) Limited or minimal budget and 2) There are no official guidelines from the Ministry of Religion regarding religious moderation. Thus, it can be underlined that the supporting factors in strengthening religious moderation in MAN 1 Malang city are quite qualified human resources, adequate facilities and infrastructure, and good relations with stakeholders outside the madrasah. Meanwhile, the inhibiting factors are the existence of several cases of strong doctrines from a rather radical family environment, as well as a budget that is still not optimal.

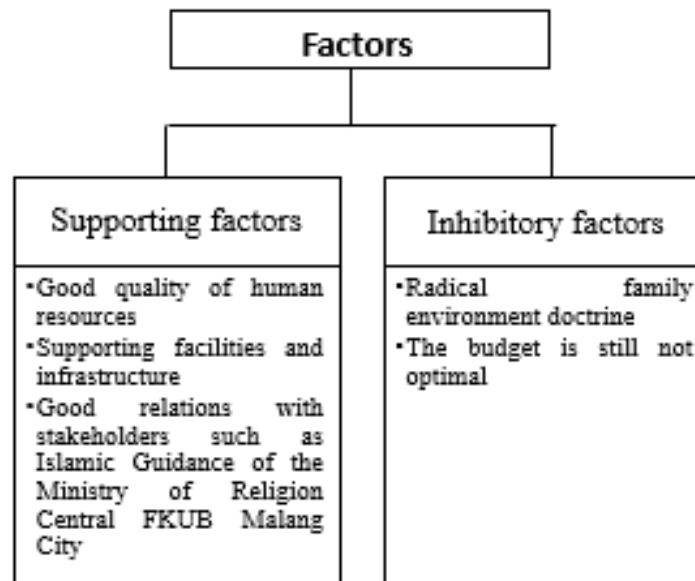


Figure 3 Supporting and Inhibiting Factors for Strengthening Religious Moderation in MAN 1 Malang City

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E. CONCLUSION

Patterns of religious moderation through intra- and inter-religious moderation. Intra-religious moderation patterns through social interaction and social care. City is also carried out through intra-religious and inter-religious. Intra-religion is carried out through internalizing the values of tolerance in learning, conducting socialization, debriefing, and coaching, and creating a special space for religious moderation. In the interfaith domain, the strategy applied is through forming a religious moderation team and designing religious moderation programs. Supporting factors in strengthening religious moderation in MAN 1 Malang are human resources and adequate facilities and infrastructure, good relations with stakeholders outside the madrasah. While the inhibiting factor is the existence of several cases of strong doctrine from a rather radical family environment. The limitation of this study is that there are still shortcomings in the quantitative aspect and analysis that is still not in-depth. Therefore, the researcher's recommendation in the future is to emerge further research with a mix method approach so that it is important to study the strengthening of religious moderation towards increasing tolerance attitudes in intra-religious and interreligious contexts in order to produce comprehensive findings.

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