

## Strategy to Integrate Religious Moderation in the Qur'an Hadith Curriculum at Madrasah Tsanawiyah Level

Miswar

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia



DOI : <https://doi.org/10.61796/ijmi.v1i4.241>



### Sections Info

#### Article history:

Submitted: November 30, 2024

Final Revised: December 01, 2024

Accepted: December 09, 2024

Published: December 09, 2024

#### Keywords:

Religious moderation

Curriculum

Qur'an and hadith

Madrasah tsanawiyah

### ABSTRACT

**Objective:** The integration of religious moderation into the Qur'an Hadith curriculum at Madrasah Tsanawiyah faces several obstacles, such as teachers' limited understanding and skills in effectively teaching moderation values. Often, teaching still focuses on memorization and a literal understanding of the texts, failing to connect these teachings with the broader context of moderation. This study aims to describe and analyze the concepts, methods, and approaches used in integrating religious moderation into the Qur'an Hadith curriculum at the Madrasah Tsanawiyah level. **Method:** This research utilizes library research as its approach. The data sources for this study include scientific journal articles and research reports relevant to religious moderation and Islamic religious education. By reviewing these materials, the study seeks to identify best practices and frameworks for incorporating moderation into the curriculums. **Results:** The study found that the integration of religious moderation in the Qur'an and Hadith curriculum at Madrasah Tsanawiyah focuses on fostering a balanced and tolerant understanding that respects diversity. The core concept is wasatiyah (balance), which aims to prevent extremism in religious practices. The methods employed include contextual learning, discussions, role-play, and problem-based learning, which link moderation teachings to students' everyday lives and enhance their understanding through experiential learning. **Novelty:** The research applies an integrative and holistic approach to teaching religious moderation, addressing cognitive, affective, and psychomotor aspects of learning. This approach ensures that students not only understand the concept of moderation but also apply it in their attitudes and behaviors.

## INTRODUCTION

The integration of religious moderation in the Qur'an and Hadith curriculum at the Madrasah Tsanawiyah level is a very important strategic step in forming a young generation that is tolerant and understands religious values in a moderate manner. In the context of education, religious moderation not only serves as a barrier against extremism, but also as a driver for creating a harmonious environment and mutual respect between religious communities. Therefore, it is important to formulate effective strategies in integrating religious moderation into the Islamic religious education curriculum, especially in madrasahs.

One approach that can be taken is through updating the curriculum material that includes the values of religious moderation. According to Musyrifin et al., updating the material related to religious moderation must include a comprehensive discussion of the indicators of moderation, including tolerance, anti-violence, and respect for differences [1]. This is in line with the view of the Ikhwan which emphasizes the importance of Islamic religious education in strengthening religious moderation in Indonesia, which must be integrated into the curriculum to build national commitment and tolerance [2].

Thus, the existing curriculum needs to be adjusted to reflect the values of religious moderation that are relevant to the Indonesian social and cultural context.

In addition, the learning methods used in teaching the Qur'an and Hadith must also support the integration of religious moderation. The application of various learning models, such as problem-based learning and project-based learning, can help students understand the concept of religious moderation more deeply and applicatively [1]. This is in line with research showing that the use of multimedia in learning can increase the effectiveness of teaching religious moderation among students [3]. By utilizing technology and innovative learning methods, teaching religious moderation can become more engaging and relevant to students.

The role of teachers is also very crucial in integrating religious moderation into the curriculum. According to Raikhan, strengthening religious moderation requires teachers to have a deep understanding of moderate religious teachings [4]. Teachers must be trained to teach the values of religious moderation in an inclusive and dialogical way, so that students can learn to respect differences and interact positively with others who have different beliefs. In this regard, training and mentoring for teachers is very important to ensure that they have the necessary competencies in teaching religious moderation.

In addition, it is also important to involve parents and the community in the process of religious moderation education. Parental involvement in supporting religious moderation education in madrasahs can strengthen the values taught in schools. Jasiah noted that socializing religious moderation through community activities can provide broad insight to children, so that they can apply these values in their daily lives [5]. By involving the community, religious moderation education can become more holistic and sustainable.

Another strategy that can be applied is the development of a curriculum based on Pancasila values and moderate Islamic teachings. Bahar emphasized that this approach can help shape the character of students who are more tolerant and appreciate differences [6]. By integrating Pancasila values into the Quran Hadith curriculum, students are not only taught about their own religion, but also about the importance of living in harmony in a multicultural society. This is very relevant in the context of Indonesia which is rich in ethnic, religious and cultural diversity.

In addition, it is important to conduct regular evaluations of the implementation of the curriculum that has been integrated with religious moderation. This evaluation aims to measure the effectiveness of teaching and its impact on students' attitudes and behavior. According to Shofyan, good evaluation can help improve and develop better education models in the future [7]. By conducting systematic evaluations, madrasahs can ensure that religious moderation education runs according to the expected goals.

In a broader context, religious moderation should also be promoted through interfaith dialogue and cross-community cooperation. Aini noted that campuses and other educational institutions can serve as a forum for promoting moderate religious understanding and interfaith cooperation [8]. By holding activities involving various

religious communities, students can learn to appreciate differences and build harmonious relationships with others.

It is also important to be aware of the challenges that may be faced in integrating religious moderation into the curriculum. Rochman reminded that this challenge includes resistance from some parties who may not fully understand the importance of religious moderation [9]. Therefore, a sensitive and inclusive approach is needed in educating all parties about the values of religious moderation.

Overall, the integration of religious moderation in the Qur'an Hadith curriculum at the Madrasah Tsanawiyah level requires a comprehensive and collaborative approach. By updating curriculum materials, implementing innovative learning methods, involving teachers, parents, and the community, and conducting regular evaluations, religious moderation education can become a strong foundation for building a young generation that is tolerant and respects differences. Through these efforts, it is hoped that students will not only become good religious adherents, but also become responsible citizens and contribute positively to a multicultural society.

## RESEARCH METHOD

This research uses the *library research type*, which focuses on collecting and analyzing data from various written sources. The purpose of this study is to explore effective concepts, methods, and approaches in integrating the values of religious moderation into the Qur'an Hadith curriculum at Madrasah Tsanawiyah. Through a literature approach, this research can trace ideas, theories, and practices that have been applied or suggested in previous studies.

The data sources for this research come from scientific journal articles and research reports that are relevant to the theme of religious moderation and Islamic religious education. These articles were collected based on the credibility and suitability of the topic with the research focus, so that this data source includes studies that raise the concept of moderation, teaching strategies, and the implementation of the Qur'an Hadith curriculum in Islamic educational environments.

For data collection techniques, researchers conducted a systematic literature search using keywords such as "religious moderation," "Qur'an Hadith," and "Islamic education" in trusted scientific databases, such as Google Scholar, JSTOR, and ProQuest. The data obtained were selected based on the relevance and quality of the sources, so that only articles and reports that contributed significantly to the discussion of religious moderation strategies in the Qur'an Hadith curriculum were analyzed further.

The data analysis technique used in this study is content analysis, where the collected data is identified, categorized, and interpreted according to the themes and subthemes related to religious moderation strategies in learning the Qur'an and Hadith. This analysis was conducted by outlining the main concepts from the literature, exploring suggested teaching methods, and identifying approaches to integrating moderation values in the context of Madrasah Tsanawiyah.

In terms of data validity testing techniques, this study uses source triangulation, namely by comparing and cross-checking data from various journal articles and research reports. Through this triangulation, researchers can ensure that the information used is accurate and consistent between various sources. In addition, researchers also use the expert review method, where the findings obtained from the literature are re-analyzed through consultation with Islamic education experts to ensure that the interpretation and understanding of the concept of religious moderation and its application in the Qur'an and Hadith curriculum are correct.

## RESULTS AND DISCUSSION

### A. Concept of Integrating Religious Moderation in Quran Hadith Curriculum at Madrasah Tsanawiyah Level

This study found that the concept of religious moderation in the Qur'an Hadith curriculum at Madrasah Tsanawiyah can be explained as an effort to teach the values of balance, tolerance, and openness in understanding the teachings of Islam. This concept of moderation emphasizes the importance of understanding Islamic teachings in an inclusive and non-extreme manner, both in terms of faith, worship, and daily behavior. In the context of Qur'an and Hadith education, religious moderation aims to build a balanced understanding of religion, where students are taught to respect differences, empathize with others, and avoid extreme attitudes that can harm themselves and society.

This concept is also based on the *wasatiyah* principle in Islam, which encourages people to be in the middle, not too liberal or radical. In learning the Qur'an Hadith, these moderation values are integrated through the selection of teaching materials, interpretation of verses, and hadiths that emphasize the importance of noble morals, cooperation, and peace. By applying this concept, it is hoped that Madrasah Tsanawiyah students can become religious individuals but remain open and tolerant in social life.

The integration of religious moderation in the Qur'an and Hadith curriculum at the Madrasah Tsanawiyah level is a strategic step to shape the character of students who are tolerant and respect differences. The concept of religious moderation, which is rooted in the principle of *wasathiyyah*, emphasizes a fair, balanced, and tolerant attitude in religion, which is very relevant to be applied in Islamic religious education in madrasas [10], [11], [12]. In this context, teaching the Qur'an and Hadith not only functions as a transfer of knowledge, but also as a means to internalize the values of moderation that can shape students' attitudes and behavior [4], [13].

The importance of integrating religious moderation into the Islamic religious education curriculum in madrasas can be seen from the role of teachers as facilitators in the learning process. Teachers must be able to design learning that not only delivers material but also instills the values of religious moderation through interactive and participatory methods [4], [14], [15]. Research shows that an approach that involves students in discussion and reflection on the values of moderation can improve their

understanding and acceptance of diversity [7], [16], [17].

The implementation of the values of religious moderation in the Qur'an and Hadith curriculum must also take into account the social and cultural context of students. By understanding students' diverse backgrounds, teaching can be tailored to create an inclusive and supportive learning environment [18], [19]. This is important to prevent potential conflicts that may arise due to differences in views and beliefs among students. Instilling the values of religious moderation is expected to reduce extreme and intolerant attitudes among the younger generation [20], [21].

In addition, collaboration between educational institutions, government, and society is also needed to create an ecosystem that supports religious moderation. Teacher training programs and the development of teaching materials that focus on religious moderation can strengthen the implementation of this curriculum [22], [23], [24]. Thus, the integration of religious moderation in the Qur'an Hadith curriculum in Madrasah Tsanawiyah will not only produce students who are knowledgeable, but also have moderate and tolerant characters in religion.

#### **B. Methods in Integrating Religious Moderation into the Quran and Hadith Curriculum at the Madrasah Tsanawiyah Level**

This study also identified effective methods in integrating religious moderation into the Qur'an Hadith subject. One of the methods applied is contextual *teaching and learning*. Through this method, students are invited to understand verses and hadiths in the context of real life so that they can see the relevance of Islamic teachings in everyday life. This allows students to better understand and appreciate the values of moderation in religion as part of their social life.

In addition, discussion and *role-play methods* are also used, where students are involved in group discussions and role simulations. Through discussions, students are invited to share their views on verses or hadiths that discuss attitudes of tolerance, moderation, and respect for differences. In role-play, students can simulate roles that display everyday life situations that require a moderate attitude, such as differences of opinion in religion or dealing with social conflict.

Another method is problem-based learning, where students are given real problems related to religious attitudes in society, such as how to respond to differences in religious understanding or how to deal with contemporary religious issues. With this method, students are taught to think critically and provide solutions in accordance with the values of moderation taught in Islam.

The integration of religious moderation in the Qur'an and Hadith curriculum at the Madrasah Tsanawiyah level is a strategic step to form tolerant and inclusive student characters. Various methods can be applied to achieve this goal, including pedagogical approaches that focus on the values of religious moderation.

One effective method is through strengthening the values of religious moderation in learning activities. Research shows that the kultum (seven-minute lecture) program themed on religious moderation during the month of Ramadan can be one way to

disseminate moderate understanding in educational institutions [25]. In addition, the use of the *Participatory Action Research* (PAR) method in teaching can actively involve students in the learning process, so that they can understand and internalize the values of religious moderation more deeply (Jasiah, 2023). This method also allows collaboration between teachers, students, and the community in designing a curriculum that is relevant to the local context [26].

Inclusive religious education also plays an important role in building religious moderation. In this context, religious education in Madrasah Tsanawiyah must emphasize universal values such as compassion, justice, and tolerance, which are the core of religious moderation [27]. Research shows that an approach that combines Pancasila values with religious teachings can strengthen students' character and create a harmonious environment in schools [6]. Thus, the Qur'an Hadith curriculum should be designed to include discussions on pluralism and interfaith tolerance, as well as teach students to appreciate differences [22].

In addition, strengthening teachers' capacity in teaching religious moderation is also very important. Research shows that training for teachers in applying the values of religious moderation in teaching can increase the effectiveness of learning in Madrasah Tsanawiyah [4]. Trained teachers can be better at delivering material that emphasizes tolerant and inclusive attitudes, and are able to address potential conflicts that may arise between students from different backgrounds [28].

Overall, the integration of religious moderation in the Qur'an Hadith curriculum in Madrasah Tsanawiyah requires a holistic approach, involving various teaching methods, strengthening teacher capacity, and emphasizing universal values that support harmony between religious communities. Thus, it is hoped that students can grow into individuals who not only understand the teachings of their religion, but also appreciate the diversity that exists in society.

### **C. Approaches to Integrating Religious Moderation into the Quran and Hadith Curriculum at the Madrasah Tsanawiyah Level**

This study found that the integrative and holistic approach is the most appropriate approach to teaching religious moderation in the Qur'an Hadith curriculum. An integrative approach is carried out by combining the teachings of religious moderation in each topic of learning the Qur'an and Hadith, where the values of moderation are inserted comprehensively into each basic competency taught. For example, when discussing verses related to morals or social behavior, the teacher can emphasize the importance of *wasatiyah* and moderation in religion.

The holistic approach, on the other hand, focuses on the development of students' character as a whole, where religious moderation is not only taught as a theory, but as a life value that needs to be applied. Through this approach, religious moderation education covers cognitive (knowledge of moderation), affective (values and attitudes of moderation), and psychomotor (application of moderation in real behavior) aspects. In this way, students not only understand the importance of religious moderation but are

also expected to be able to practice it in everyday life.

*Experiential learning* approach is also applied, where students are given the opportunity to observe or participate in activities that demonstrate religious moderation, such as visits to different places of worship, or engaging in interfaith dialogue. This provides students with first-hand experience in appreciating diversity and internalizing the values of moderation.

The integration of religious moderation in the Qur'an and Hadith curriculum at the Madrasah Tsanawiyah level is a strategic step to form a tolerant generation that understands diversity in Indonesia. This approach is important considering the increasing challenges of intolerance among the younger generation, which can lead to extremist and radical behavior [29], [30]. In this context, Islamic religious education (PAI) in madrasahs must be able to internalize the values of religious moderation, which include attitudes of tolerance, justice, and respect for differences [31], [32].

One way to integrate religious moderation into the curriculum is to develop materials that include the teachings of the Qur'an and Hadith that emphasize moderate values. Emphasized that the Islamic religious education curriculum must adapt to existing social and cultural dynamics, so that it does not only focus on mastering religious knowledge, but also on developing moderate character and attitudes [33]. This is in line with the views of Hefni and Ahmadi [34], which state that education must be a bridge to spread the values of moderation to society.

Furthermore, the importance of collaboration between educators, parents, and the community in supporting the integration of religious moderation was also expressed by Kamaludin et al. [35]. They emphasized that this collaboration is very important to improve the quality of education based on the values of moderation. In this case, training for educators and continuous evaluation of curriculum implementation are also crucial aspects [36].

In practice, the integration of religious moderation in the Qur'an Hadith curriculum can be done through various methods, such as interactive discussions, case studies, and community-based projects that involve students in social activities that reflect the values of moderation [37], [38]. Thus, students not only learn about religious teachings, but also how to apply them in everyday life in a multicultural society.

Overall, the integration of religious moderation in the Qur'an Hadith curriculum in Madrasah Tsanawiyah must be carried out with a holistic and sustainable approach, involving all related parties, and adapting to the existing social and cultural context. This aims to create a generation that not only understands religious teachings, but is also able to live side by side with the various differences that exist in society [39], [40].

## CONCLUSION

**Fundamental Finding :** The integration of religious moderation in the Qur'an Hadith curriculum at Madrasah Tsanawiyah is crucial for shaping students' understanding of inclusiveness, balance, and tolerance. The emphasis on religious

moderation helps prevent extremism and promotes respect for diversity. **Implication :** The application of contextual teaching, discussions, role-play, and problem-based learning methods effectively conveys the values of moderation. This approach not only teaches the theory of moderation but also supports character development in cognitive, affective, and psychomotor aspects. **Limitation :** One limitation of this approach may be the inconsistency in its implementation across different schools or regions, which could hinder the uniform development of religious moderation among students. **Future Research :** Future research could explore the long-term impact of religious moderation education on students' attitudes and behaviors in society, as well as the effectiveness of these methods across diverse educational contexts.

## REFERENCES

- [1] I. M. Musyrifin, M. F. A. Fawwaz, I. Maesaroh, and H. Jubba, "Upaya Perwujudan Moderasi Beragama Di Kalangan Siswa Melalui Buku Teks," *Al-Mutharahah J. Penelit. dan Kaji. Sos. Keagamaan*, vol. 19, no. 2, pp. 315–332, 2022, doi: 10.46781/al-mutharahah.v19i2.545.
- [2] M. Ikhwan, Azhar, D. Wahyudi, and A. Alfiyanto, "Peran Pendidikan Agama Islam dalam Memperkuat Moderasi Beragama di Indonesia," *Realita J. Penelit. dan Kebud. Islam*, vol. 21, no. 1, pp. 1–15, 2023, doi: 10.30762/realita.v21i1.148.
- [3] V. S. Chrisantina, "Efektifitas Model Pembelajaran Moderasi Beragama dengan Berbasis Multimedia pada Peserta Didik Madrasah Ibtidaiyah," *J. Edutrained J. Pendidik. dan Pelatih.*, vol. 5, no. 2, pp. 79–92, 2021, doi: 10.37730/edutrainee.v5i2.155.
- [4] Raikhan and Moh. Nasrul Amin, "Penguatan moderasi beragama: Revitalisasi guru dalam pembelajaran pendidikan agama Islam di madrasah," *J. Pembelajaran Pemberdaya. Masy.*, vol. 4, no. 3, pp. 629–643, 2023, doi: 10.33474/jp2m.v4i3.20917.
- [5] J. Jasiah *et al.*, "Implementasi Nilai-Nilai Moderasi Beragama Melalui Kegiatan Huma Tabela di Desa Tumbang Tanjung," *J. Inov. Pengabd. dan Pemberdaya. Masy.*, vol. 3, no. 2, pp. 493–500, 2023, doi: 10.54082/jipppm.162.
- [6] M. Bahar, "Internalisasi Moderasi Beragama Perspektif Islam dalam Dunia Pendidikan: Sebuah Analisis Relevansi Pendidikan dengan Pembangunan Karakter Beragama Peserta Didik," *Ijd-Demos*, vol. 4, no. 2, pp. 824–834, 2022, doi: 10.37950/ijd.v4i2.279.
- [7] A. Shofyan, "Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama Menuju Society Era 5.0," *Ar-Rusyd J. Pendidik. Agama Islam*, vol. 1, no. 2, pp. 126–140, 2022, doi: 10.61094/arrusyd.2830-2281.24.
- [8] H. Aini, M. Munir, and N. Munafiah, "Peran Kampus sebagai Wadah Pencetak Generasi Moderasi Beragama," *Wahana Karya Ilm. Pendidik.*, vol. 7, no. 02, pp. 95–103, 2023, doi: 10.35706/wkip.v7i02.10056.
- [9] A. Saepul Rochman, "Problematisasi dan Solusi Dalam Moderasi Beragama," *Rayah Al-Islam*, vol. 7, no. 3, pp. 1382–1391, 2023, doi: 10.37274/rais.v7i3.845.
- [10] Rahmadi, "Tafsir Ayat Wasathiyah dalam Al-Qur'an dan Implikasinya dalam Konteks Moderasi Beragama di Indonesia," *J. Ilm. Ilmu Ushuluddin*, vol. 22, no. 1, pp. 1–6, 2023, doi: <https://doi.org/10.18592/jiiu.v22i1.8572>.
- [11] S. Febrianto and E. Munfarida, "Implikasi Konsep Moderasi Beragama Terhadap Multikulturalisme Di Indonesia," *J. SUARGA Stud. Keberagamaan dan Keberagaman*, vol. 2, no. 1, pp. 72–96, 2023, doi: 10.24090/suarga.v2i1.8233.



- [12] Chadidjah, Kusnayat, Ruswandi, and Arifin, "Implementasi Nilai-Nilai Moderasi Beragama dalam Pembelajaran PAI," *Al-Hasanah Islam. Relig. Educ. J.*, vol. 6, no. 1, pp. 114–124, 2021.
- [13] Y. N. Ursula, M. Sutomo, and Mashudi, "Wawasan Moderasi Beragama Pembelajaran Pendidikan Agama Dalam Pengembangan Desain Islam," *Edupedia*, vol. 7, no. 1, pp. 69–82, 2022, doi: 10.37542/iq.v2i01.27.
- [14] M. Z. Yusuf and D. Mutiara, "Diseminasi Informasi Moderasi Beragama: Analisis Konten Website Kementerian Agama," *Dialog*, vol. 45, no. 1, pp. 127–137, 2022, doi: 10.47655/dialog.v45i1.535.
- [15] M. Nur Adnan Saputra, M. Nurul Mubin, A. Minhajul Abrori, and R. Handayani, "Deradikalisasi Paham Radikal di Indonesia: Penguatan Kurikulum Pendidikan Islam Berbasis Moderasi," *J. Pendidik. Agama Islam Al-Thariqah*, vol. 6, no. 2, pp. 282–296, 2021, doi: 10.25299/al-thariqah.2021.vol6(2).6109.
- [16] S. Raharja, A. Arif Rifa'i, and F. Wulandari, "Internalisasi Moderasi Beragama di Pondok Pesantren Tahfidzul Wa Ta'limul Qur'an Masjid Agung Surakarta Menangkal Radikalisme," *Al-Mutharahah J. Penelit. dan Kaji. Sos. Keagamaan*, vol. 20, no. 1, pp. 160–172, 2023, doi: 10.46781/al-mutharahah.v20i1.748.
- [17] M. Shaleh and M. N. Fadhilah, "Penerapan Moderasi Beragama pada Lembaga PAUD di Sulawesi Tenggara," *J. Obs. J. Pendidik. Anak Usia Dini*, vol. 6, no. 6, pp. 5933–5945, 2022, doi: 10.31004/obsesi.v6i6.2903.
- [18] M. Ali and D. Firmansyah, "Konsep Implementasi Moderasi Beragama Melalui Tri Pusat Pendidikan," *Al I'tibar J. Pendidik. Islam*, vol. 10, no. 1, pp. 50–54, 2023.
- [19] Mujizatullah, "Pendidikan Moderasi Beragama Peserta Didik Madrasah Aliyah Muhammadiyah Isimu Kabupaten Gorontalo," *Educandum*, vol. 6, no. 1, pp. 48–61, 2020, doi: <https://doi.org/10.31969/educandum.v6i1.325>.
- [20] Mallewai, "Sinkronisasi Nilai Proyek Penguatan Profil Pelajar Pancasila dan Profil Pelajar Rahmatan Lil Alamin (P5P2RA) pada Kurikulum Merdeka dan Nilai Moderasi Beragama," *Educandum*, vol. 9, no. 2, pp. 185–198, 2023, doi: <https://doi.org/10.31969/educandum.v9i2.1225>.
- [21] Y. Rohimah, "Implementation of Religious Moderation Program in Pai Curriculum Development," *al-Iltizam J. Pendidik. Agama Islam*, vol. 8, no. 1, pp. 1–13, 2023, doi: 10.33477/alt.v8i1.3859.
- [22] E. N. Liana and Hudriansyah, "Quraish Shihab dan Kontribusinya Terhadap Pengarusutamaan Moderasi Beragama di Indonesia," *Webinar Antarabangsa Tafsir Hadis Nusantara. 2.0*, no. May, pp. 88–100, 2022, doi: 10.31219/osf.io/eyb39.
- [23] M. Mo'tasim, M. K. Mollah, and M. Rahman, "Moderasi Beragama Sebagai Materi Bimbingan Dan Konseling Dalam Proses Pendidikan Agama Islam," *J. Konseling Pendidik. Islam*, vol. 4, no. 2, pp. 363–368, 2023, doi: 10.32806/jkpi.v4i2.16.
- [24] K. Umbar and M. I. Bulgini, "Pengarusutamaan Beragama Dalam Ruang Lingkup Digital Bagi Mahasiswa Perguruan," *J. Kebijak. Keagamaan*, vol. 1, no. 2, pp. 193–210, 2020, doi: 10.2307/j.ctv10vm131.8.
- [25] B. Afwadzi *et al.*, "Penguatan Nilai-Nilai Moderasi Beragama Melalui Program Kultum dalam Kegiatan Bulan Ramadhan di MAN 1 Lamongan," *Bima Abdi J. Pengabd. Masy.*, vol. 4, no. 2, pp. 9–18, 2024, doi: 10.53299/bajpm.v4i2.401.
- [26] M. M. Djami *et al.*, "Dialog Aksi Berbasis Kearifan Lokal Dalam Rangka Penguatan

- Moderasi Pendahuluan Metode," *LOSARI J. Pengabd. Kpd. Masy.*, vol. 4, no. 1, pp. 17–22, 2022.
- [27] Y. Z. Rumahuru, "Pendidikan agama inklusif sebagai fondasi moderasi beragama: Strategi merawat keberagaman di Indonesia," *Kurios*, vol. 7, no. 2, 2021, doi: 10.30995/kur.v7i2.323.
- [28] H. Harmi, "Analisis kesiapan program moderasi beragama di lingkungan sekolah/madrasah," *JPGI (Jurnal Penelit. Guru Indones.)*, vol. 7, no. 1, p. 89, 2022, doi: 10.29210/021748jpgi0005.
- [29] E. Haryani, "Pendidikan Moderasi Beragama Untuk Generasi Milenia: Studi Kasus Lone Wolf" Pada Anak di Medan," *EDUKASI J. Penelit. Pendidik. Agama dan Keagamaan*, vol. 18, no. 2, pp. 145–158, 2020, doi: 10.32729/edukasi.v18i2.710.
- [30] I. Nabhani, H. Ainissyifa, Y. M. Nasrullah, and N. Fatonah, "Implementation of Religious Moderation Values in East Priangan Higher Education," *Hanifiya J. Stud. Agama-Agama*, vol. 6, no. 1, pp. 51–64, 2023, doi: 10.15575/hanifiya.v6i1.24700.
- [31] K. M. Arif, "Concept and Implementation of Religious Moderation in Indonesia," *Al-Risalah*, vol. 12, no. 1, pp. 90–106, 2021, doi: 10.34005/alrisalah.v12i1.1212.
- [32] N. Khasanah, A. Irwan Hamzani, and H. Aravik, "Religious Moderation in the Islamic Education System in Indonesia," *QALAMUNA J. Pendidikan, Sos. dan Agama*, vol. 15, no. 1, pp. 629–642, 2023, doi: 10.37680/qalamuna.v15i1.4115.
- [33] Suprpto, "Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam," *EDUKASI J. Penelit. Pendidik. Agama dan Keagamaan*, vol. 18, no. 3, pp. 355–368, 2020, [Online]. Available: <http://jurnaledukasikemenag.org>
- [34] W. Hefni and R. Ahmadi, "Facing Religious Contemporary Challenges: Redefining the Partnership of Islamic Higher Education and Islamic Religious Instructors in Mainstreaming Religious Moderation," *J. Penelit.*, vol. 19, pp. 109–118, 2022, doi: 10.28918/jupe.v19i2.6161.
- [35] F. S. Kamaludin, T. S. Purnama, and Zirmansyah, "Religious Moderation Strategy in the Virtual Era and Its Implication To Improving the Quality of Education," *J. Pendidik. Islam*, vol. 7, no. 2, pp. 205–216, 2021, doi: 10.15575/jpi.v7i2.14944.
- [36] Y. H. Imamah, "Integration of Religious Moderation in Developing an Islamic Religious Education Curriculum," *Scaffolding J. Pendidik. Islam dan Multikulturalisme*, vol. 5, no. 3, pp. 573–589, 2023, doi: 10.37680/scaffolding.v5i3.3841.
- [37] A. Barizi, F. Isroani, and J. Jamilah, "Assistance in Religious Moderation Curriculum Design in the Digital Era Islamic Religious Education Courses in Salahuddin Pasuruan," *Amalee Indones. J. Community Res. Engagem.*, vol. 4, no. 2, pp. 479–489, 2023, doi: 10.37680/amalee.v4i2.2954.
- [38] E. Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *J. Bimas Islam*, vol. 12, no. 2, pp. 323–348, 2019, doi: 10.37302/jbi.v12i2.113.
- [39] Y. Purwanto, Q. Qowaid, L. Ma'rifataini, and R. Fauzi, "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum," *EDUKASI J. Penelit. Pendidik. Agama dan Keagamaan*, vol. 17, no. 2, pp. 110–124, 2019, doi: 10.32729/edukasi.v17i2.605.
- [40] Arif, "Pendidikan Agama Islam Inklusif Multikultural," *J. Pendidik. Islam*, vol. 1, no. 1, pp. 1–18, 2011, doi: <https://doi.org/10.14421/jpi.2011.11>.

**\*Miswar (Corresponding Author)**

STAI Tgk Chik Pante Kulu Banda Aceh, Indonesia

Email: [miswar@staipantekulu.ac.id](mailto:miswar@staipantekulu.ac.id)

---