

ACTUALIZATION OF RELIGIOUS MODERATION VALUES IN ISLAMIC EDUCATION TO INCREASE TOLERANCE IN LEARNING

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ABSTRACT

Cultural diversity is a natural event because the cultural meeting itself brings cultural behavior and has different lifestyles. The diversity of Indonesian culture is diverse, namely ethnicity, language, culture, religion and social status, so implementing religious moderation is very relevant and a necessity in maintaining unity and oneness amidst the existing diversity. So this article will solve how the actualization of religious moderation values can be applied in educational institutions by teachers in the learning process for students to increase tolerance values. This article uses a type of library research and the approach used is a qualitative approach. The purpose of this study is to describe how the actualization of religious moderation values can be applied in educational institutions by teachers in the learning process for students to increase tolerance values. The results of this study indicate that there are four values of religious moderation that are the focus of providing understanding to students in the learning process, namely the value of tolerance (tasamuh), the value of justice (I'tidal), the value of balance (tawauzzun), and the value of equality.

Keywords: Actualization, Moderate Religious Values, Tolerance

Introduction

Indonesian society in the Unitary State of the Republic of Indonesia has a variety of uniqueness, language, ethnicity, culture, religion and social status. (Pratiwi et al, 2020). Cultural diversity is a natural event because cultural gathering activities themselves bring cultural behavior and have different lifestyles. (Munir et al, 2020) The emergence of a multicultural Indonesian nation makes the concept of religious moderation a necessity to be implemented in maintaining the unity and integrity of the people and nation. In this context, moderation must be able to provide a broad understanding to all Indonesian people to apply it in the nation and state.

Religious moderation is interpreted as a religious attitude that balances the practice of one's own religion and respecting the religious practices of other people with different beliefs. (Kamali, 2015) The principle of balance and justice in the concept of moderation means that religious adherents must not be extreme in their opinions and beliefs and must always look for a meeting place.

Indonesian society is very diverse, consisting of various languages, tribes, cultures, religions and ethnicities. Indonesia's diversity is the cause of friction or conflict over differences between each other, which can cause disharmony between people and nations. So in this case religious moderation is needed to create harmony in a peaceful life. Religious moderation certainly requires space in its application, whether narrowly or broadly. In this case, religious moderation can be actualized in the Islamic education forum itself. Religious tolerance is certainly how a person practices religion, whether in the same religion or in a different religion from other people. And Islamic education in this case is religious moderation by fostering a sense of tolerance in Islamic education forums.

Religious moderation will produce an output of tolerance as a result of moderation. Because religious moderation is a process, and the moderation tolerance adopted is the result or outcome of religious moderation itself. Tolerance in this case can be formulated as an

attitude of acceptance, hearing differences in other people's opinions through their opinions and accepting their opinions within certain limits, but without sacrificing religious beliefs or convictions. (Ruhana, 2019) Tolerance is one of the most important indicators for creating an atmosphere of harmony in religion. The atmosphere of harmony in question is the living conditions of religious communities that are harmonious, tolerant, mutually respectful, peaceful and appreciate differences in religion and have freedom to worship according to their respective beliefs.

Tolerance, according to Quraish Shihab, is a measure of addition or reduction that is permitted in a case. Tolerance is a deviation that is forced to be done because it was not done before, a deviation that can be justified. (Jabbar, 2018) So in this case the Minister of Religion of the Republic of Indonesia, Lukman Hakim Saefudin, officially launched the Islamic Religious Education Teacher Continuing Education Program (PPKB GPAI) at a meeting on Friday 13 July 2018. According to PAI Director Imam Safei, PPKB is a superior program who joined the Directorate General of PAI in 2018. The main aim of launching the PPKB program is to strengthen Islamic moderation and increase teacher competence in the field of PAI. According to Minister of Religion Regulation Number 16 of 2010 concerning the Implementation of Religious Education in Schools, Chapter VI Article 16, PAI teachers must have pedagogical, personality, social, professional and leadership competencies.

In the implementation of learning in Islamic education there is still deviant behavior in learning among students. Tolerance does not only talk about procedures for respecting other people in religion, but also in a person's behavior towards fundamental differences in other people. In this case it is tolerance in student learning in class. Not a few students of different religions receive bad treatment by religion in learning, such as tolerance in playing, making friends, studying, discussions and so on. So this will cause disharmony between students in class when learning.

Formal or non-formal education must provide a good example of religious moderation in schools, both between students and between teachers and students themselves. Because this disharmony will cause the learning process to be unpleasant and free for students because it is limited by individual differences, whether ethnic, ethical, linguistic, cultural or religious. Therefore, it is considered important for Islamic education to make students understand the values of religious moderation which will later produce tolerance for the above differences. It is hoped that after understanding what the values are in religious moderation in Islamic education which consists of various educational elements, school principals, teachers, students and other school communities can actualize them in carrying out the learning process at school, both inside and outside the classroom.

Based on the problems above, this article will discuss how to actualize the values of religious moderation in Islamic education institutions to increase tolerance in learning, both between students and between teachers and students themselves. (Sari, 2019) So as to create a harmonious learning atmosphere among educational elements in order to achieve national education goals. With high levels of religious tolerance in learning, it will be easier to create a pleasant learning atmosphere, mutual respect, cooperation and Islamic student character. So that students will get the learning experience needed to be able to apply it in life as cadres of the people and cadres of the nation who are blessed by Allah subhanhu wa ta'ala through tolerance resulting from religious moderation.

Research Methods

In this work, the researcher uses a type of library research. (Mahmud, 2011) Library research is library research with library data collection methods using library materials, such as books, notes, magazines, manuscripts, documents, films and so on. (Jannah et al, 2023) Library research is also called meta-analysis, system review/scoping review. (Nazir, 2013) The

library method is a data collection technique by analyzing books, literature, notes and reports to be able to solve existing problems.

(Ibrahim, 2015) The approach used is a qualitative approach. A qualitative approach is research that aims to describe and analyze phenomena, events, social activities, attitudes, beliefs, perceptions, introspection and thoughts of groups of people in the form of scientific descriptions. (Nana, 2008) Based on the literature method used in the author's article to describe the aim of finding principles, new ideas and explanations that lead to the conclusion of the problem.

(Zed, 2008) The following are the steps that authors must take in their library research: (1) Collect investigative materials related to the problem. The material collected is in the form of empirical data sourced from books, journals, results of official and scientific research reports, as well as other literature that supports the subject of this research. (2) Reading library materials. Reading research material requires the reader to deepen the material, so that new ideas emerge related to the research title and the problem to be solved. (3) Read the results and write research notes. (4) Preparation of research notes. All material read will be processed or analyzed to reach conclusions and put together in the form of this research.

The research time used in this paper is targeted from April 12 2023 since the author received information on AICOIES UIN SU Medan flyers in 2023. The time allocation for this research is explained in the table below:

Table 1. *Research Time Allocation*

No.	Activity	April 2023						
		12	13	14	15	16	17	18
1.	Planning							
	Determining the Research Title							
2.	Implementation							
	Collecting Reading References							
	Reading Reading References							
	Make notes of research results							
	Managing Research Results							
3.	Reporting							

The place where this research was conducted was Jalan George Obos VI Gg. 12 No. 164 Menteng, Palangka Raya City, Central Kalimantan Province, Indonesia. The researchers conducted research in libraries, documents, archives and online on the internet.

Result and Discussion

This scientific article aims to describe an overview of how to actualize the Value of Religious Moderation in the Islamic Education Forum in order to increase tolerance in learning for teachers or students. This of course focuses on how to make learning enjoyable with moderate values to shape students' Islamic character which upholds tolerance between cultures, ethnicities, tribes, religions and so on. So that national education goals will be more easily achieved optimally if students have noble character.

To describe this, the author used literature in writing this article. Nazir (2013:93) The literature used is in the form of books, journals and reviews of relevant mass media. A more detailed discussion will be discussed further theoretically and practically below.

Actualization

According to the Oxford Learner's Dictionaries Actualization is the fact of using one's skills and abilities to deal with problems, relationships and the need to accept and understand something one believes in. Actualization also means implementing a value in real life as a result of the understanding gained in the learning process or experience. The actualization referred to is how someone is able to apply the values of accountability within the values themselves. In this article, the religious value of moderation is realized in Islamic education as a result of a learning process that produces the value of tolerance.

Someone needs to carry out actualization as proof of the results of the learning process or someone's experience in learning. A value will not be widely useful if the application of that value is not applied in real life. So in this article we will discuss how the values of religious moderation can be actualized or applied directly in various areas of life in society.

Religious Moderation

(Ansari, 2021) Linguistically, moderation (wasathiyyah) comes from a root word which has meaning; in the middle, between two ends, fair, middle or simple or ordinary. Meanwhile (Fajron, 2020) Etymologically, wasathiyyah comes from the word wasath. In Indonesia, we often call it moderation. Religious moderation is defined as a way of religion according to the meaning of moderation itself. (Saifuddin, 2019) Religious moderation means that a person does not act in extreme or excessive ways in practicing religious teachings. People who implement the principle of moderation are called moderates. The word wasath also means to protect oneself with ifrath and tafriith. (Ansari, 2021) In the book Mu'jam al-Wasith the word wasathan means "adulan and "khiyaran", which means simple and chosen. There are several verses in the Qur'an that refer to the word Wasath and its derivatives, including in QS. Al-Baqarah (2) verses 143 and 238, QS. Al-Qalam (68) verse 48 and al-Isra (17) verse 78.

The word wasath in the Al-Qur'an verse in Surah Al-Baqarah (2) verse 143 is explained as follows.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

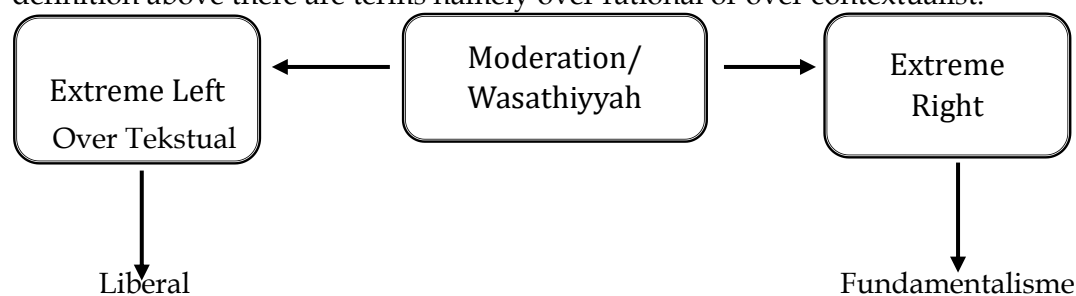
Meaning: "In the same way, we have made us (Muslims) a medieval people so that you will be witnesses of human (deeds) and so that the Messenger (Prophet Muhammad) will be a witness of your (deeds).

"Ansari (2021:16) Pertengan ummah means the best, fairest, most balanced and chosen people, both in beliefs, thoughts, attitudes and actions. Wasatiyyah also has another meaning, namely istiqamah (straight) means straight in the sense of thinking and acting (shirath al-mustaqim), the right path, in the middle of a straight path, far from wrong actions. (Fahri & Zaunuri, 2019) The form of moderation or moderation in Islam can actually be divided into four areas of discussion, namely; (1) Moderate in religious behavior. (2) Moderate in worship behavior. (2) Moderate in behavior and character. (4) Moderate in tasyri' behavior (formation of sharia).

(Sutrisno, 2019) Meanwhile, Moderate cannot be separated from two words; balanced (blance) and fair (justice). Moderation does not mean compromising the main principles (ushuliyah) of religious teachings which should be tolerant towards followers of other religions, but is moderation towards religious communities or the way of practicing religion. Moderate means "...confidence, eight blanche, and justice...". (Syamsuriah & Ardi, 2022) Moderation is our perspective on responding to differences. Examples of a moderate attitude include understanding religious teachings not to be excessive or extreme. Being moderate means that all followers of a religion must not be extreme in their views. The two must be closer and find common ground so as to produce tolerance.

Thus, according to Quraish Shihab, moderate people (*wasathiyah*) have important pillars. (Fahri & Zainuri, 2019). (1) Pillar of Justice. This pillar is very important, because fair in the sense of "equal" is equal rights. (2) Pillar of Balance. In this case, the balance of the problem lies in groups that have different parts for certain purposes. (3) Pillar of Tolerance. This tolerance is the limit for addition and subtraction, one of the sources of disagreement, and is still generally accepted today.

(Syamsuriah & Ardi, 2022) and (Suftratman, 2022) In the Indonesian context, the principle of religious moderation is a way of thinking, behaving and behaving in implementing one's religious teachings in accordance with the guidance of each religion which adapts the wisdom of tradition, culture and habit of mind. Indonesian locals are not excessive and extreme in practical actions of social life. So that someone is not extreme left or extreme right. Every adherent of their religion who holds the teachings of religious moderation is a true understanding and practice that is admirable/noble, and maintains moderation in such a way as to prevent or discourage them from two types of *mudzmumah* character qualities, namely; (1) *Ifrath* (Exaggeration) about religion. (2) *Iqtashir* (reducing) in religious matters. If in the Islamic religion it is to reduce all the provisions of Allah *subhanahu wa ta'ala*. In the definition above there are terms namely over rational or over contextualist.



A moderate approach that makes the guiding text the initial basis for religion and acts to close the space for rationality and *ijtihad*.

Values of Religious Moderation

According to Kartini in (Ansari, 2021) value is something that has the value of an object, a kind of belief or support for a person which is then used as a support for activities. (Ansari, 2021) The values of religious moderation contain principles that are valuable and worthwhile to believe in when practicing moderate behavior. So we can conclude that moderation values are something valuable and can be measured and compared using indicators (tools) that a person or group believes in.

The value of religious moderation according to (Ministry of Religion, 2019) in JMN 2019-2014 emphasizes the value of balance and justice. The basic principle in religious moderation is to always maintain a balance between reason and enlightenment, between physical and spiritual, between rights and obligations, between individual and collective needs. Muhammad Hashim Kamali said that the principles of balance and justice in the concept of moderation mean that in religion a person cannot be extreme left or extreme right, but must find a meeting place for acceptance (Ministry of Religion, 2019).

(Ansari, 2021) The values of religious moderation call for simplicity, unity and brotherhood in addition to prioritizing the principles of justice and balance. (Ministry of Religion, 2019) Simplicity in Religious Moderation means responding to differences between religious communities and making tolerance the foundation. The most important thing about democracy is that democracy works when people can express their opinions and accept the opinions of others. The 1945 Constitution and its underlying regulations reaffirm differences in national beliefs. According to (Ministry of Religion, 2019) (Ansari, 2021), if we look at the indicators that develop these values, they are divided into four indicators (1) National commitment, (2) Tolerance, (3) Non-violence, (4) Accommodation of local culture.

According to (Shahrir, 2013) in the book Ansari (2021:20) states that moderation is very relevant to the Muslim world. (Yahyah, 2018) in the book (Ansari, 2021) explains the value of moderation and emphasizes the main main points, namely; morals (ummahat al-fadail) and the aim of sharia (muqosid al-syari'ah), are to conform to the principles of faith, worship and Islamic ethics in religion. (Mukhlis, 2015) Explains that moderation in Islam is tolerance (tasamuh) which upholds the different values of each individual. This difference is a gift from God as His created creatures, whether differences in embracing religion or ways of living as a people and nation.

We can find tolerance and respect for differences in the world of education. Because in education we can meet various students who have diverse backgrounds. So religious moderation is very relevant for schools to implement in student education. There are four core values that must be developed and updated throughout the educational process, at least in education, for a reasonable understanding of concepts and attitudes. (Hermawan, 2020) The four core values of moderation are the value of tolerance (*tasamuh*), the value of justice (*I'tidal*), the value of balance (*tawauzzun*), and the value of equality. These four basic values implement an internalization policy in Islamic education, namely through an educational curriculum in accordance with school conditions, which is then actualized into classroom learning by teachers for students.

Religious Moderation in Islamic Education

In actualizing the values of religious moderation in the world of education in accordance with the education and goals to be achieved. Suryadi in (Khansa, 2022) moderation is a thought process from religious education that shapes students' character in an effort to foster and increase the value of tolerance between others. This is very relevant to the current Independent Learning curriculum which is being implemented by schools as a result of the 2019 policy of the Indonesian Ministry of Education and Culture. (Sutanto, 2020) The output of the independent learning curriculum which is currently being implemented in education is the formation of superior human resources with good character. enjoyable learning process.

Religious moderation-based education has been widely implemented in formal and informal education environments in an effort to build student character which produces tolerance values in students. In practice, religious moderation undergoes many changes to adapt to the conditions and situations in the implementation process. (Khansa, 2022) Looking back at the situation, the diversity of the Indonesian nation has given rise to many problems that are not easy. Where the extreme attitudes of people and nations are shown by irresponsible people, which occurs in various aspects of life. This is proven by the emergence of groups that have exclusive, explosive and intolerant attitudes in the name of religion. This will have an impact on students' thinking patterns and behavior in education if they continue to be in the wrong company.

Over the past few decades, the tendency for someone to have an intolerant attitude has become stronger in life. This has been felt internally within the religious community itself or externally. Persecution, bombings and terrorizing places of worship, and all forms of non-violence that have occurred have left a bad mark on educational institutions. Because formal and non-formal education has legal permission from the government, implementing religious moderation is our collective responsibility in implementing it in the classroom or outside the classroom for students.

Education must be able to become a forum for da'wah and introduction between Nahdlatul Ulama and Muhammadiyah as the largest organizations in Indonesia. So in this case it is important and very relevant to apply religious moderation to early age students. Because the sooner students understand the values of religious moderation, the more destructive things such as intolerance will be prevented by understanding religious and general knowledge.

According to Abudin Nata in (Ansari, 2021) Islamic education is also known as Islamic education rahmah li al-alamin. This education has 10 core values as its indicators. namely: "(1) Peaceful education, which respects human rights and friendship between nations, races or religious groups; (2) Education that fosters an entrepreneurial spirit and partnerships with the industrial world; (3) Education that pays attention to the prophetic content of Islam; humanizing, liberating and transcending for social transformation; (4) Education that contains the doctrine of tolerance and religious pluralism; (5) Education in understanding Islam which is the mainstream of moderate Islam in Indonesia; (6) Balanced education of intellectual intelligence (head), spiritual intelligence, moral initials (heart) and occasional skills (hand); (7) Education that produces intelligent scholars and intellectuals; (8) Education that solves current educational problems, such as the problem of dualism and learning methodology; (9) Education that emphasizes overall educational quality; and (10) Education that can improve foreign language skills."

(Anshari, 2021) The values of moderation in education also reflect the nature of moderation which makes Islam a role model in religious moderation. Indeed (Puadi, 2014) stated in (Anshari, 2021) that Indonesia is a moderate Muslim country and can be a role model for other Muslim countries to always consistently uphold religious moderation in their countries and countries. (Habibie et al, 2021) In its implementation, Indonesia, which has moderate Muslims, is not only a role model for other countries, but also a role model for other religions in Indonesia. So in Islamic education the actualization of the values of religious moderation can be taught through religious subjects and religious teachers and all elements of education are responsible for its implementation.

Tolerance in Learning

(Abror, 2020) the word tolerance comes from English, tolerance. Tolerance in Arabic is called tasamuh which means tolerant, or tasahul which means tolerant. (Abror, 2020) In Islam, the word tolerance is called tasamuh. Because the word tasamuh means the act of guiding and accepting within certain limits of behavior. People who perform tasamuh are called mutasamihin. This means being generous and tolerant, accepting and serving guests as a host.

(Abror, 2020) Islam explains that tolerance applies not only to fellow humans of different religions, ethics, ethnicity and culture, but also to the natural world, animals and different living environments. (Habibie et al, 2021) Tolerance is interpreted with various existing meanings, tolerance between religious communities in Islam receives important and serious attention because religious tolerance is a fundamental issue related to the value of human faith in Allah subhanahu wa ta'ala.

Allah subhanahu wa ta'ala explains in His word in QS. Yunus (10) verse 99 concerning tolerance between human beings regarding beliefs, namely:

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

Meaning: "If your Lord had willed, all people on earth would have believed. Are you (Prophet Muhammad) going to force people until they become believers?"

From the words of Allah subhanahu wa ta'ala above, we know that if Allah wants all humans to believe in Him, it will definitely be achieved. (Abror, 2020) However, it still creates humans in such a way that with Allah's wisdom people will decide for themselves whether to believe in Allah or not. In this case, there are those who believe and there are those who don't.

The values of tolerance in education are our common focus. Instilling the values of religious moderation by upholding the value of tolerance is something that must be given to students from an early age, especially at school. (Anwar & Muhayati, 2021) One application of this value is the existence of Islamic Religious Education learning. (Early, 2020) The role of teachers in learning will help create a pleasant and harmonious learning atmosphere by not prioritizing differences, mutual respect between teachers and students, respecting differences

of opinion in learning, respecting each other and respecting religious differences, instilling an honest attitude, and mutual help.

It is not uncommon for students to learn in the learning process that is not in line with the teacher's orders, for example in the case of group work, there are several people who are not accompanied in the group due to several factors, such as different ethnicities, cultures, religions, even economics, so there are quite a few students experience this and result in students not progressing in learning, easily giving up and so on. (Sufratman, 2020) So in this case educational institutions need to implement religious moderation by applying the value of tolerance to students, such as through the learning process in educational institutions, including Islamic religious education itself.

(Early, 2020) Teachers have a main role in shaping students' character and behavior, including having high tolerance values in learning. Efforts to shape student character that is oriented towards tolerance require a long process, so to speed it up the role of other educational elements such as parents, school principals, education services and the government is needed in facilitating student learning spaces. So a teacher's job is not only to provide material to students, but also to be responsible for student behavior and knowledge. (Djamaluddin & Wardana, 2019) Because good education is education that provides changes in student behavior after carrying out a series of lessons.

Conclusion

Based on the theoretical explanation above using the library research method, we can draw conclusions that actualizing the values of religious moderation in Islamic education to increase tolerance in learning is by providing understanding and knowledge to students by teachers through a learning process that is integrated with the curriculum. What is relevant in the school is that now the curriculum is free to learn. The values of religious moderation which are oriented towards student learning tolerance are applied in Islamic Religious Education or general education by including four core values of moderation, namely the value of tolerance (tasamuh), the value of justice (I'tidal), the value of balance (tawauzzun), and the value of equality in the process. learning both in the classroom and outside the classroom. The four values above need to be actualized by educational institutions, especially the role of teachers as teachers. So it is considered important for education based on religious moderation, both at the elementary, middle, upper and higher school levels, to be applied to Islamic education by adhering firmly to the Koran and Hadith.

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