

Implementation of religious moderation and the values of *rahmatan lil-'alamin* in Islamic religious education at various levels of education

Arif Rahman Hakim ^{a,1,*}, Isnaini Rojibillah ^{b,2}, Ilyas Rohili ^{c,3}, Bambang Samsul Arifin ^{d,4}, Uus Ruswandi ^{e,5}

^{a,c,d,e} State Islamic University Sunan Gunung Djati Bandung, Indonesia, ^b Bandung Institute of Arts and Culture, Indonesia

^{*1} arifrahmanalhakim1@gmail.com ; ² ramymuara@gmail.com ; ³ ilyasrohili97@gmail.com ;

⁴ bambangsamsularifin@uinsgd.ac.id ; ⁵ uusruswandi@uinsgd.ac.id

*Correspondent Author

Received: 26-09-2025

Revised: 11-12-2025

Accepted: 18-12-2025

KEYWORDS

Religious Moderation;
Rahmatan lil-'Alamin;
Islamic Religious Education;
Learning.

ABSTRACT

Islamic Religious Education (IRE) holds a strategic role in shaping the moral character and identity of students within Indonesia's diverse and multicultural society. In recent years, the challenges of growing intolerance, exclusivism, and radicalism have raised concerns about the younger generation's ability to live harmoniously in a plural nation. These conditions require learning approaches that highlight balance, tolerance, inclusivity, and universal humanitarian values. Within this context, two important concepts religious moderation and the Islamic principle of *rahmatan lil-'alamin* must be integrated into the design and practice of Islamic education. Religious moderation emphasizes adopting a middle path, rejecting extremism, and respecting differences, while *rahmatan lil-'alamin* presents Islam as a mercy for all creation, transcending boundaries of culture, ethnicity, and belief. This study seeks to analyze how these values are implemented in IRE at the levels of elementary, secondary, and higher education. The research applies a literature review with a descriptive qualitative approach, examining previous studies, educational policies, and scholarly discourse. The findings reveal that at the elementary level, values are instilled through habituation of tolerance, empathy, and compassion; at the secondary level, through contextual religious understanding, critical discussion, and dialogue; and at the university level, through curriculum development, academic research, and community service activities that strengthen national awareness and global responsibility. In conclusion, IRE contributes significantly to forming a religious, moderate, and peace-oriented generation. Teachers and lecturers are key agents in nurturing inclusive Islamic values and promoting a culture of civility.

This is an open-access article under the [CC-BY-SA](#) license.



Introduction

Islamic Religious Education (IRE) in Indonesia holds a highly strategic position in shaping students' character so that they not only understand religious teachings cognitively but are also able to internalize Islamic values relevant to the social life of a plural society (Hendri et al., 2023). As a country with diverse religions, ethnicities, and cultures, Indonesia requires a religious education system oriented toward strengthening the values of religious moderation and the principle of *rahmatan lil-'alamin*, as these two concepts are key to creating harmonious coexistence within the framework of multiculturalism (Nashuddin, 2020).

Religious moderation emphasizes the middle path, tolerance, and respect for differences, serving as an antithesis to the extreme and radical attitudes that often appear in public spaces, whether through religious narratives or socio-political dynamics (Nur Adnan

Saputra et al., 2021). Meanwhile, the principle of *rahmatan lil-'alamin* affirms that Islam is a religion that brings mercy, compassion, and universal goodness; thus, its implementation in IRE will produce students who are not only pious individually but also highly socially conscious (Firdaus, 2018).

The current situation shows that various national education policies, including the Ministry of Religious Affairs' program on strengthening religious moderation, have encouraged educational institutions to integrate these values into curricula and learning. However, in practice, there remain significant gaps in terms of content, teaching methods, and the readiness of teachers and lecturers to consistently instill the values of religious moderation and *rahmatan lil-'alamin* (Saepul Rochman, 2023).

Previous studies have mostly emphasized the urgency or normative aspects of religious moderation, while research that comprehensively discusses its implementation across different educational levels remains limited. This has resulted in partial understandings that fail to provide an integrative picture across levels of education. Therefore, this study offers novelty by examining the implementation of religious moderation and *rahmatan lil-'alamin* values in IRE across elementary, secondary, and higher education, using a holistic analytical approach. The findings are expected to enrich the academic literature on contemporary Islamic education and provide practical contributions for formulating IRE learning strategies that are relevant to the needs of Indonesia's multicultural society, while also addressing the challenges of intolerance and radicalism in the era of globalization.

Method

This study employs a qualitative approach with a library research method that is descriptive-analytical in nature (Sugiyono, 2022). The choice of this method is based on the research objective, which seeks to explore, analyze, and describe the implementation of the values of religious moderation and the principle of *rahmatan lil-'alamin* in Islamic Religious Education (IRE) across various levels of education (Creswell, 2003). The research data were obtained from both primary and secondary sources, including academic books, reputable journal articles, research reports, government policy documents, and regulations related to religious education in Indonesia. Data collection focused on issues relevant to religious moderation, *rahmatan lil-'alamin*, and their implementation in IRE at elementary, secondary, and higher education levels (Rian Hadi Hermawan, 2019).

The process of data collection was carried out through documentation techniques by reviewing relevant literature, both printed and digital, which were then categorized according to the main themes of the research. The collected data were analyzed using content analysis with stages including data reduction, data presentation, and conclusion drawing (Shelley & Krippendorff, 1984). Thematic analysis was employed to identify patterns, strategies, and challenges in implementing the values of religious moderation and *rahmatan lil-'alamin* at each educational level. Data validity was ensured through source triangulation, namely by comparing findings from various credible academic references and official government policies.

Through this approach, the research is expected to provide a comprehensive picture of how the values of religious moderation and *rahmatan lil-'alamin* are integrated into IRE at the levels of basic, secondary, and higher education. Moreover, this method was chosen to ensure that the results are not only descriptive but also analytical, thereby enriching theoretical studies and offering practical recommendations for developing more contextual, moderate, and civilization-oriented IRE learning strategies that contribute to the creation of a peaceful and multicultural society.

Result

1. Implementation of Religious Moderation at the Elementary School Level

The findings indicate that at the elementary school level, Islamic Religious Education (IRE) is primarily focused on shaping students' basic character and morality. The implementation of religious moderation values is carried out through simple habituation

activities, such as praying together, respecting differences, and maintaining cleanliness and discipline. IRE teachers serve as the main role models in demonstrating attitudes of *tawassuth* (balance) and *tasamuh* (tolerance), which students can emulate in their daily interactions (Prayitno & Wathoni, 2022).

In addition to habituation, teachers also make use of Islamic stories, exemplary narratives of the prophets, and educational games that contain moral messages. This method is considered effective because it aligns with the imaginative and practical world of children. Students find it easier to understand the values of moderation through narratives closely related to everyday life, such as the story of Prophet Muhammad (peace be upon him) who spread compassion even toward non-Muslims (Dwiyan, 2023).

This implementation is further supported by extracurricular religious activities such as study circles (*pengajian*), religious competitions, and social activities that involve all students. Such activities foster a sense of brotherhood and respect for differences from an early age, thereby shaping a generation with a foundation of friendly and inclusive religious understanding.

2. Implementation of Religious Moderation at the Secondary School Level

At the secondary school level, the implementation of religious moderation values develops further toward a contextual understanding of Islamic teachings. Islamic Religious Education (IRE) teachers seek to relate the learning material to the social realities faced by students, such as issues of intolerance on social media or cases of intergroup conflict. This approach fosters students' awareness that religion is meant to solve problems, not to create division (Albana, 2023).

The methods used include group discussions, case studies, and project-based learning. Through critical discussions, students learn to respect differences of opinion, think analytically, and develop empathetic attitudes. Real case studies help them understand how the values of *rahmatan lil-'alamin* can serve as solutions within a multicultural society (Mardiana, 2021). In addition, moderate attitudes are cultivated through school religious programs such as short-term Islamic boarding activities (*pesantren kilat*), thematic studies, and social projects. In this context, teachers act not only as instructors but also as facilitators who guide students to internalize tolerance and justice in real-life settings.

3. Implementation of Religious Moderation at the Higher Education Level

At the higher education level, the implementation of religious moderation and the values of *rahmatan lil-'alamin* is more complex, as students possess greater intellectual capacity. Moderation values are integrated into curricula, research, and community service (Hanan & Rahmat, 2023). Students are encouraged to examine contemporary issues such as digital radicalism, religious pluralism, and multiculturalism using a critical scientific approach while remaining grounded in Islamic values (Anwar & Muhyati, 2021).

Academic activities such as interfaith seminars, public lectures, and student discussion forums provide spaces for students to engage with diverse perspectives. These experiences strengthen their ability to argue constructively, appreciate diversity, and reject extremist ideologies that contradict the principles of moderate Islam. The values of *rahmatan lil-'alamin* are also evident in community service programs, collaborative research, and social activities involving multicultural communities. Such initiatives instill tolerance and shape students into agents of social change who promote peace, justice, and universal brotherhood.

4. The Role of Teachers and Lecturers as Agents of Moderation

Teachers and lecturers play a central role in implementing the values of religious moderation. At the elementary school level, teachers serve as primary role models by demonstrating compassion, patience, and fairness (Nasir & Rijal, 2021). Their daily behavior often has a stronger impact than the lessons they deliver.

At the secondary level, teachers act as facilitators of critical discussions. They not only convey knowledge but also encourage students to think analytically about socio-religious

issues. Teachers' openness to differing opinions becomes key in teaching students to appreciate pluralism. Meanwhile, in higher education, lecturers serve as both academic advisors and intellectual role models (Mufid, 2023). They are expected to combine scholarship with a moderate religious stance. Through research and community service, lecturers guide students in applying the values of *rahmatan lil-'alamin* to real-life contexts, rather than treating them as abstract theories.

5. Challenges of Implementation

The main challenge in implementing religious moderation is that some teachers and lecturers still lack a comprehensive understanding of the concept (Mukhibat et al., 2023). This leads to the delivery of lessons that are less contextual and overly normative. In addition, there is a shortage of teaching materials relevant to contemporary issues. Textbooks for IRE tend to emphasize cognitive aspects over the formation of moderate character, making it difficult for students to relate classroom lessons to their social realities.

External factors also present challenges, particularly the influence of social media, which often spreads narratives of intolerance and radicalism. Some groups even reject religious moderation, claiming that it weakens religious identity (Asyhar, 2023). These conditions highlight the need for specific strategies to ensure that the implementation of religious moderation is truly effective at all levels of education.

Discussion

1. The Urgency of Religious Moderation in Islamic Religious Education

The research findings confirm that religious moderation is an urgent need within the Islamic education system in Indonesia. Without teaching moderation values, students risk developing an exclusive mindset that is easily exposed to radical ideologies (Diyani, 2019). Therefore, Islamic Religious Education (IRE) holds a strategic responsibility to present Islam in a peaceful, balanced, and inclusive form.

Religious moderation does not mean diluting religious principles but rather affirming the essence of Islam, which rejects all forms of extremism. In the learning context, religious moderation helps students understand Islam holistically, balancing theological, spiritual, and social dimensions. This is essential so that the younger generation not only becomes devout Muslims in rituals but also peaceful citizens.

Furthermore, the urgency of moderation is closely tied to Indonesia's multicultural condition. IRE plays a crucial role in equipping students with the ability to interact peacefully amid differences. Thus, PAI that instills religious moderation contributes directly to the creation of national harmony.

2. The Values of *Rahmatan lil-'Alamin* in the Context of Education

According to (Herawati et al., 2021), the concept of *rahmatan lil-'alamin* is a fundamental Islamic principle emphasizing that Islam must bring mercy, peace, and benefits to all beings, regardless of religion, ethnicity, or culture. In education, this means that IRE should not be exclusive or merely focus on strengthening religious identity but should also train students to contribute positively to a diverse society.

The implementation of *rahmatan lil-'alamin* values in schools is carried out by integrating materials that emphasize compassion, social care, and respect for the environment. For instance, teaching Qur'anic verses about caring for nature, helping the poor, and respecting fellow humans. This builds awareness that true religiosity is reflected in beneficial social actions (Suryadi, 2023).

Moreover, *rahmatan lil-'alamin* emphasizes the balance between *ḥabl min Allāh* (relation with God) and *ḥabl min an-nās* (relation with humans). Thus, IRE is not merely ritualistic but contextual with daily life. Students are guided to ensure that their religiosity becomes a source of peace and solutions, not conflict.

3. Learning Strategies for Religious Moderation

Learning strategies for religious moderation require varied and innovative approaches. IRE teachers can use storytelling, discussions, case studies, and project-based learning to instill tolerance and justice (Nor, 2022). Each strategy should be adapted to the educational level and developmental stage of students so that the message of moderation can be effectively conveyed.

At the elementary level, habituation and storytelling are effective since children learn more easily from concrete examples and inspirational stories. At the secondary level, discussions and case studies are more relevant as students develop critical thinking skills. Meanwhile, in higher education, collaborative learning and problem-based research are effective in cultivating moderation in academic contexts (Muzaqi et al., 2022).

In addition to methods, the implementation strategy emphasizes teacher role models. Religious moderation is not merely theory but a lived value that must be demonstrated in practice. Teachers and lecturers who consistently display moderation have a significant influence on students' internalization of these values.

4. The Role of Curriculum in Implementation

The curriculum serves as a strategic foundation for implementing religious moderation and *rahmatan lil-'alamin*. The IRE curriculum at all educational levels should be designed not only for knowledge transfer but also for shaping moderate and humanistic attitudes (Lubis & Anggraeni, 2019). This can be realized by incorporating moderation themes into the Core Competencies and Basic Competencies.

A curriculum responsive to contemporary issues will help students connect religious teachings with social realities. For example, discussions about radicalism, intolerance, and environmental concerns can be integrated into IRE. This ensures that students not only learn religious theory but also understand its application in daily life (Asy'ari, 2021).

Beyond that, a curriculum that supports *rahmatan lil-'alamin* should allow for cross-disciplinary learning. For instance, linking IRE with social sciences, culture, and environmental studies. With this interdisciplinary approach, students become accustomed to seeing religion as an inspiring source relevant to multiple dimensions of life.

5. The Role of Teachers and Lecturers as Role Models

Teachers and lecturers function not only as instructors but also as moral role models and agents of change. This role modeling is an effective means of instilling moderation values. Children often learn more from teachers' attitudes and behaviors than from lessons alone (NAFA et al., 2022)

At the secondary level, teachers who demonstrate openness to differing opinions provide a concrete example of how to live with diversity. Such attitudes are imitated by students in their social lives. Thus, teachers act not only as knowledge providers but also as models of moderate living.

Lecturers in higher education take on the additional role of academic mentors. They are expected to encourage students to conduct research, write, and engage in community service from a moderation perspective (Awaluddin & Mahmud, 2022) This ensures that students not only understand moderation conceptually but also gain practical skills in applying it in society.

6. Challenges in Implementation

The implementation of religious moderation faces both internal and external challenges. Internally, many teachers and lecturers still lack a comprehensive understanding of moderation. As a result, moderation is sometimes reduced to mere slogans without deeper internalization (Aziz et al., 2023)

Externally, the influence of social media is a serious challenge. Narratives of intolerance and radicalism circulate widely in digital spaces, exposing students to content that contradicts moderation values. This requires teachers and lecturers to provide stronger digital literacy based on peaceful Islamic values

In addition, the lack of relevant teaching materials is a constraint. IRE textbooks often emphasize cognitive aspects while giving little attention to contextual dimensions. Therefore, innovations in developing contextual and updated teaching materials are urgently needed.

7. Recommendations for Strengthening Implementation

Strengthening the implementation of religious moderation requires collaborative efforts among the government, educational institutions, teachers, lecturers, and society. The government should provide curriculum policies that highlight the importance of moderation and offer training for educators to deepen their understanding of the concept (Hakim, 2022).

Educational institutions should also promote extracurricular activities that foster tolerance, social care, and interfaith collaboration. Such activities can serve as social laboratories where students practice moderation in real life. Furthermore, the development of contextual and technology-based teaching materials is necessary. Digital textbooks, learning videos, and interactive modules emphasizing *rahmatan lil-'alamin* will help students engage with moderation more effectively.

The implementation of moderation across different educational levels follows a tiered pattern according to students' developmental stages. In elementary schools, the focus is on simple habituation and teacher modeling; in secondary schools, students are guided toward contextual understanding through critical discussions and case studies; while in universities, students internalize moderation through research, community engagement, and intercultural interactions. This approach demonstrates that integrating religious moderation with *rahmatan lil-'alamin* provides both a philosophical and practical foundation for IRE, bringing balance, tolerance, justice, and universal compassion into the educational process.

Nevertheless, the path toward strengthening moderation in education faces challenges from both internal limitations and external pressures. Gaps in educators' understanding, the lack of contextual teaching materials, and the strong currents of intolerant narratives on social media remain obstacles. Emphasizing *rahmatan lil-'alamin* as a transformative paradigm in IRE can help address these challenges by fostering inclusive, contextual, and collaborative learning models. Therefore, synergy among government, educational institutions, teachers, lecturers, and communities is essential in building an education system responsive to contemporary challenges. With adaptive curricula, technology-based resources, and inclusive extracurricular programs, the values of moderation and *rahmatan lil-'alamin* can be comprehensively implemented to nurture a generation that is moderate, humanistic, and a genuine agent of peace in a multicultural society.

Conclusion

The implementation of religious moderation and the values of *rahmatan lil-'alamin* in Islamic Religious Education demonstrates significant urgency in shaping a generation that is faithful, knowledgeable, and virtuous. Religious moderation serves as an effort to instill a balanced attitude in practicing religion, ensuring that students are not trapped in extremism and intolerance. Meanwhile, the values of *rahmatan lil-'alamin* function as an ethical and spiritual foundation that emphasizes compassion, justice, and respect for fellow human beings as well as the environment. Together, these principles complement one another, positioning Islamic Religious Education not merely as the transmission of dogma, but as character education that harmonizes spirituality, intellectuality, and social responsibility.

At the elementary school level, implementation focuses more on habituation and role modeling, so that students grow accustomed to tolerance, empathy, and mutual respect. At the secondary school level, learning is directed toward strengthening critical and contextual understanding, enabling students to interpret Islamic values in response to contemporary challenges. At the higher education level, the integration of religious moderation and *rahmatan lil-'alamin* emphasizes the development of scientific reasoning, interfaith dialogue, and students' active contribution to fostering social harmony within society. Thus, an implementation tailored to each educational stage can produce a Muslim generation that is moderate, inclusive, and oriented toward universal well being.

The findings also reaffirm that the role of teachers, lecturers, and educators is highly strategic in internalizing the values of religious moderation and *rahmatan lil-'alamin*. Through adaptive curriculum planning, dialogical teaching methods, and consistent role modeling, students are able to experience the presence of Islamic values as a tangible source of mercy. This demands continuous professional development for educators, including mastery of moderate Islamic literacy, cross-cultural understanding, and pedagogical skills that are responsive to the needs of the times.

In conclusion, the integration of religious moderation and *rahmatan lil-'alamin* within Islamic Religious Education is not only relevant but also urgent to be continuously reinforced across all levels of education. Consistent implementation will be capable of addressing global challenges such as radicalism, intolerance, and social disintegration, while fostering a generation that is not only faithful and pious but also broad-minded, tolerant, and capable of contributing positively to the realization of peace and global civilization.

References

- Albana, H. (2023). Implementasi Pendidikan Moderasi Beragama di Sekolah Menengah Atas. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 9(1). <https://doi.org/10.18784/smart.v9i1.1849>
- Anwar, R. N., & Muhayati, S. (2021). Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 12(1).
- Asy'ari, M. (2021). Menyelami Makna Moderasi Beragama Di Indonesia: Kritik Dan Refleksi Atas Praktik Keberagamaan Kontemporer. *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf*, 7(2).
- Asyhar, T. (2023). Implementasi Moderasi Beragama Melalui Pendekatan Kognitif Berbasis Karakter. *Jurnal Bimas Islam*, 16(1). <https://doi.org/10.37302/jbi.v16i1.1007>
- Awaluddin, A. F., & Mahmud, B. (2022). The Role Of Higher Education Culture In The Professional Development Of Lecturers Through Religious Moderation Education (A Case Study Of Student Organizations At Bone State Islamic Institute, Indonesia). *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan*, 25(2). <https://doi.org/10.24252/lp.2022v25n2i7>
- Aziz, A. R. A., Rabi'ah, R., & Ihromi, I. (2023). Peluang dan Tantangan Moderasi Beragama di Era Digital. *INTEGRASI: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 1(02). <https://doi.org/10.61590/int.v1i02.90>
- Creswell, J. W. (2003). Research design Qualitative quantitative and mixed methods approaches. *Research Design Qualitative Quantitative and Mixed Methods Approaches*. <https://doi.org/10.3109/08941939.2012.723954>
- Diyani, T. (2019). Implementasi Paradigma Islam Wasathiyah; Strategi Menjaga Masa Depan Keindonesiaan. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 6(3). <https://doi.org/10.15408/sjsbs.v6i3.13193>
- Dwiyani, A. (2023). Pendidikan Islam Multikultural di Sekolah. *Darajat: Jurnal Pendidikan Agama Islam*, 6(1). <https://doi.org/10.58518/darajat.v6i1.1586>
- Firdaus, M. A. (2018). MAQASHID AL-SYARI'AH: Kajian Mashlahah Pendidikan dalam Konteks UN Sustainable Development Goals. *Journal of Research and Thought on Islamic Education (JRTIE)*, 1(1). <https://doi.org/10.24260/jrtie.v1i1.1068>
- Hakim, T. R. (2022). Implementasi Nilai-Nilai Pendidikan Agama Islam dalam Membina Moderasi Kehidupan Beragama. *Edukasiana: Jurnal Inovasi Pendidikan*, 1(4). <https://doi.org/10.56916/ejip.v1i4.188>
- Hanan, A., & Rahmat, A. (2023). Internalisasi Moderasi Beragama dalam Pendidikan Agama Islam. *Jurnal Pendidikan Agama Islam*, 1(2). <https://doi.org/10.52434/jpai.v1i2.2691>
- Hendri, J., Susanti, T., Hamdina, W., Idris, D. A., & Hendrizal. (23 C.E.). Implementasi Pendidikan Islam Dan pendidikan Multikultural Padapeserta Didik. *Jurnal Review Pendidikan Dan Pengajaran*, 7(1).

- Herawati, E., Ningtias, R. K., & Habibie, M. R. (2021). Relevansi Pendidikan Multikulturalisme Nabi Muhammad dalam Konteks Keindonesiaan: Spirit Profetik dalam Mengelola Keragaman di Basis Masyarakat Multikultural. *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan*, 8(2). <https://doi.org/10.51311/nuris.v8i2.306>
- Lubis, Z., & Anggraeni, D. (2019). Paradigma Pendidikan Agama Islam di Era Globalisasi Menuju Pendidik Profesional. *Jurnal Online Studi Al-Qur'an*, 15(1). <https://doi.org/10.21009/jsq.015.1.07>
- Mufid, M. (2023). Penguatan moderasi beragama dalam proyek profil pelajar rahmatan lil 'alamin kurikulum merdeka madrasah. *QuranicEdu: Journal of Islamic Education*, 2(2).
- Mukhibat, M., Nurhidayati Istiqomah, A., & Hidayah, N. (2023). Pendidikan Moderasi Beragama di Indonesia (Wacana dan Kebijakan). *Southeast Asian Journal of Islamic Education Management*, 4(1). <https://doi.org/10.21154/sajiem.v4i1.133>
- Muzaqi, S., A'la, B. A., Makhshun, T., & Ikwandi, M. R. (2022). Model Pembelajaran PAI Berbasis ISRA dalam Meningkatkan Moderasi Beragama Mahasiswa di Perguruan Tinggi. *TA'DIBUNA: Jurnal Pendidikan Agama Islam*, 5(2). <https://doi.org/10.30659/jpai.5.2.110-128>
- NAFA, Y., Sutomo, M., & Mashudi, M. (2022). Wawasan Moderasi Beragama Dalam Pengembangan Desain Pembelajaran Pendidikan Agama Islam. *Edupedia: Jurnal Studi Pendidikan Dan Pedagogi Islam*, 7(1). <https://doi.org/10.35316/edupedia.v7i1.1942>
- Nashuddin, N. (2020). Aktualisasi Nilai-Nilai Pendidikan Islam dalam Merevitalisasi Pemahaman Moderasi pada Lembaga Pendidikan di Indonesia. *Schemata: Jurnal Pascasarjana UIN Mataram*, 9(1). <https://doi.org/10.20414/schemata.v9i1.2159>
- Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 11(2). <https://doi.org/10.18326/ijims.v11i2.213-241>
- Nor, N. (2022). Moderasi Beragama dalam Konteks Pendidikan Kewarganegaraan. *JEID: Journal of Educational Integration and Development*, 2(3). <https://doi.org/10.55868/jeid.v2i3.141>
- Nur Adnan Saputra, M., Nurul Mubin, M., Minhajul Abrori, A., & Handayani, R. (2021). Deradikalisasi Paham Radikal di Indonesia: Penguatan Kurikulum Pendidikan Islam Berbasis Moderasi. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(2). [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).6109](https://doi.org/10.25299/al-thariqah.2021.vol6(2).6109)
- Prayitno, M. A., & Wathoni, K. (2022). Internalisasi Nilai Moderasi Beragama Dalam Proses Pendidikan Di Lingkungan Sekolah Dasar. *Pendas Mahakam: Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar*, 7(2). <https://doi.org/10.24903/pm.v7i2.1125>
- Rian Hadi Hermawan. (2019). Metodologi Penelitian Pendidikan (Kuantitatif, Kualitatif & Mixed Methode) Kuningan. Hidayatul Quran Kuningan. *Hidayatul Quran Kuningan*.
- Saepul Rochman, A. (2023). Problematika dan Solusi Dalam Moderasi Beragama. *Rayah Al-Islam*, 7(3). <https://doi.org/10.37274/rais.v7i3.845>
- Sugiyono. (2022). Metode penelitian kuantitatif kualitatif dan R&D. In *Penerbit Alfabeta*. <https://doi.org/WWW.cvalfabeta.com>
- Suryadi, M. (2023). Moderasi Beragama Sebagai Kerangka Paradigma Pendidikan Islam Rahmatan Lil Alamin. *EDUCANDUM*, 9(1). <https://doi.org/10.31969/educandum.v9i1.1053>