

PROMOTING RELIGIOUS MODERATION IN THE FACULTY OF TARBİYAH AND TEACHER TRAINING AT STATE ISLAMIC UNIVERSITY KIAI HAJI ACHMAD SIDDIQ JEMBER

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Abstract: This article explores the implementation of the values of moderation (*tawāsuf*), equilibration (*tawāzūn*), balance (*i'tidāl*), and tolerance (*tasāmuh*) at the Faculty of Tarbiyah and Teacher Training (F'TIK) State Islamic University Kiai Haji Achmad Siddiq (UIN KHAS) Jember, including the role of focus group discussions. The method used in this research-based community service was qualitative research with participatory action. The results of the service showed that the effort to reinforce the values of religious moderation in the institution is implemented by organizing workshops that are open to lecturers, education staff, and students. *Tawāzūn* values are strengthened by practicing discipline, time management, and activities as well as developing self-potential through extra and intra-campus activities. *I'tidāl* values are strengthened by enforcing rules and regulations, UKT financing in accordance with the capacity and ability of students, and continuously strengthening the Ahlus Sunnah Wal Jamah learning environment. Meanwhile, *tasāmuh* values are enhanced by respecting

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differences of opinion and organizations. The supporting factors in efforts to strengthen the value of religious moderation at FTIK UIN KHAS Jember are support from the dean, high enthusiasm from students, lecturers, and education staff, teamwork, and the availability of supportive funds. Meanwhile, the inhibiting factor is time constraints due to signal constraints for those who join through online or Zoom meetings.

Keywords: Religious Moderation, Values.

Introduction

Indonesia is renowned for its rich diversity, encompassing a multitude of religions, languages, tribes, traditions, cultural customs and skin colours. When these diverse elements are adaptive, inclusive and tolerant, they become a powerful social force, capable of uniting and strengthening the nation. However, recent instances of violence and extremism have posed a significant challenge to this harmonious coexistence. The emergence of radical ideologies, seeking to erase diversity, has caused disturbances to the delicate equilibrium of Indonesia's diverse social fabric.¹

This is demonstrated, among other things, by the presence of intolerant attitudes and behaviours in religious and social contexts. It is evident that there are still instances of intolerance, as well as the potential for dangerous communal conflicts and the presence of radical elements that require rectification.² It is evident that education, as a fundamental aspect, is not exempt from these problems. This

¹ Rosyida Nurul Anwar and Siti Muhayati, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1 (July 11, 2021): 1–15, <https://doi.org/10.24042/atjpi.v12i1.7717>. Muhammad Adnan and Anita Amaliyah, "Radicalism VS Extremism: The Dilemma of Islam and Politics In Indonesia," *Jurnal Ilmu Sosial* 1, no. 1 (April 7, 2021): 24–48, <https://doi.org/10.14710/jis.1.1.2021.24-48>. Masdar Hilmy, "Radical Islamism as a Mode of Production," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 9, no. 1 (June 2, 2019): 81–108, <https://doi.org/10.15642/teosofi.2019.9.1.81-108>.

² Hadi Pajarianto, Imam Pribadi, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Theologise Studies/Theological Studies* 78, no. 4 (January 27, 2022): 8, <https://doi.org/10.4102/hts.v78i4.7043>; Muhammad Alqadri Burga and Muljono Damopolii, "Reinforcing Religious Moderation through Local Culture-Based Pesantren," *Jurnal Pendidikan Islam* 8, no. 2 (December 31, 2022): 156, <https://doi.org/10.15575/jpi.v8i2.19879>.

situation is further compounded by the concerning decline in the nation's moral standards.³ Additionally, there is a persistent prevalence of altercations, riots and brawls between students, which impede the harmonious coexistence within religious communities. A multitude of studies and surveys have illuminated the persistence of intolerance within the community, exemplified by the behaviour exhibited between students. For instance, the findings of the Indonesian Survey Circle (LSI) indicated that as many as 31% of students exhibited intolerant tendencies.⁴

Meanwhile, research conducted by PPIM UIN Jakarta Research indicates that 30.16 percent of Indonesian students exhibit lower levels of religious tolerance or intolerance. A survey conducted by the Institute of Islamic Studies and Peace (Lakip) revealed that 52 percent of students expressed support for religiously motivated radicalism.⁵

The topic of religious moderation has been the subject of considerable debate in certain intellectual circles.⁶ This article responds to the numerous movements of intolerance that have

³ Hidayati, Siti Norma Nasution, and Masdiana Lubis, "Moral Degradation in Ahmad Tohari's Novel Ronggeng Dukuh Paruk," *KnE Social Sciences*, August 1, 2019, 282–93, <https://doi.org/10.18502/kss.v3i19.4855>. Habibi Habibi, "Hoax: Technological Mechanisms, Moral Degradation, and Critical Loss of Society's Reason," *Diadikasia Journal* 1, no. 1 (May 23, 2020): 93–102, <https://doi.org/10.21428/8c841009.9f295293>.

⁴ Yedi Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum," *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 17, no. 2 (August 31, 2019), <https://doi.org/10.32729/edukasi.v17i2.605>.

⁵ Feri Agus Setyawan, "Menag: Hasil Survei, 52 Persen Pelajar Setuju Radikalisme," nasional, accessed June 29, 2022, <https://www.cnnindonesia.com/nasional/20191106203229-20-446183/menag-hasil-survei-52-persen-pelajar-setuju-radikalisme>. compare with Suci Ramadhanti Febriani and Apri Wardana Ritonga, "The Perception of Millennial Generation on Religious Moderation through Social Media in the Digital Era," *Millah: Journal of Religious Studies*, May 20, 2022, 313–34, <https://doi.org/10.20885/millah.vol21.iss2.art1>.

⁶ Evi Afipah and Zulfi Zumala Dwi Andriani, "Critical Discourse Analysis of Lonely Song Lyrics by Justin Bieber," *Darussalam English Journal (DEJ)* 2, no. 1 (June 15, 2022): 99–127, <https://doi.org/10.30739/dej.v2i1.1536>. Muhammad Hifdil Islam, "Tolerance Limitation in Facing Religious Diversity Based on the Teaching of Islam," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (February 7, 2020): 1–13, <https://doi.org/10.31538/nzh.v3i1.483>. Muhammad Lukman Hakim, Indah Dwi Qurbani, and Abdul Wahid, "Social Religious Changes of East Java People in the Index of Tolerance Analysis," *Jurnal Sosiologi Agama* 15, no. 2 (December 31, 2021): 243–60, <https://doi.org/10.14421/jsa.2021.152-06>.

emerged in the name of religion. These manifestations of intolerance exhibit a variety of forms, ranging from the propagation of controversial ideas to the incitement of physical violence. Some commentators have suggested that the factors that gave rise to these movements were errors in religious interpretation.⁷ These errors were then expanded in various forms and ways, giving rise to divisions within society.⁸

The total number of students in Indonesia is 45.5 million, with 80% of them being Muslim. This equates to 36.4 million students, which represents 13% of the total population. These students will play a pivotal role in shaping the future of the country, ensuring the continued integrity of the Republic of Indonesia.⁹

In 2019, the Ministry of Religious Affairs introduced the concept of religious moderation with the objective of reducing the prevalence of radicalism and extremism.¹⁰ The concept of religious moderation is employed as a unifying principle and guiding principle in all programmes and policies developed by the Ministry of Religious Affairs.¹¹ In the context of higher education, the objective is to cultivate a culture of religious moderation that can not only educate but also serve as a safeguard against the encroachment of radicalism and extremism, which could potentially undermine the integrity of the nation and the religious community.¹² The discourse on moderation,

⁷ M. Atho Mudzhar, *Islam in a Globalized World: The Challenges of Human Rights, Law, and Interfaith Harmony* (Jakarta: Badan Litbang dan Diklat Kemenag RI, 2011).

⁸ Ashif Az Zafi, "Penerapan Nilai-Nilai Moderasi Al-Qur'an dalam Pendidikan Islam," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 21, no. 1 (January 30, 2020): 23–46, <https://doi.org/10.14421/qh.2020.2101-02>.

⁹ Abdul Aziz and A. Khoirul Anam, *Moderasi Beragama Berlandaskan Nilai-nilai Islam*, ed. Anis Masykur (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI, 2021).

¹⁰ Giacomo Buoncompagni, "Radicalisation and Violent Extremism in Europe. Security Communication, Cultural Tools, Limits and Future Prospects," *Security Science Journal* 3, no. 2 (2022): 72–88.

¹¹ Wildani Hefni, "Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (July 21, 2020): 1–22, <https://doi.org/10.37302/jbi.v13i1.182>.

¹² Adon Nasrullah Jamaludin, "Religious Moderation: The Concept and Practice in Higher Education Institutions," *Al-Isblah: Jurnal Pendidikan* 14, no. 1 (April 16, 2022): 539–48, <https://doi.org/10.35445/alishlah.v14i1.1893>. Benny Afwadzi and Miski Miski, "Religious Moderation in Indonesian Higher Educations: Literature Review," *Ulul Albab: Jurnal Studi Islam* 22, no. 2 (December 31, 2021): 203–31, <https://doi.org/10.18860/ua.v22i2.13446>.

particularly in the university setting, is a topic worthy of further exploration. This is because higher education is seen as a vital institution in preparing the next generation of leaders for the wider community.¹³

Qualitative research methods are used to gain an in-depth understanding of the phenomenon experienced by the subject of research. These methods, as outlined by Lexy J. Moleong,¹⁴ employ a holistic approach, utilising description in the form of words and language within a particular natural context. This is achieved through the utilisation of a variety of natural methods.¹⁵

This study employs the methodology of Participatory Action Research (PAR). PAR is an approach that is designed to facilitate learning, problem-solving and the meeting of practical societal needs, while also enabling the production of scientific knowledge and the process of socio-religious change. Consequently, this approach serves as a means of fostering collective critical awareness of the existence of ideological and normative religious constraints that impede the process of socio-religious transformation.¹⁶

Implementation Activities for Strengthening the Values of *Tawasuth, Tawazun, I'tidal, and Tasamuh* at the FTIK UIN KHAS Jember

The Faculty of Tarbiyah and Teacher Training State Islamic University of Kiai Haji Achmad Siddiq Jember is engaged in the process of strengthening the values of religious moderation through the implementation of workshops. The workshop on strengthening the values of religious moderation at the Faculty of Tarbiyah and Teacher Training State Islamic University Kiai Haji Achmad Siddiq Jember was met with considerable enthusiasm by a range of stakeholders. The rationale for this is that the workshop participants are not solely students of the Faculty of Tarbiyah and Teacher

¹³ Zaenal Mustakim, Fachri Ali, and Rahmat Kamal, "Empowering Students as Agents of Religious Moderation in Islamic Higher Education Institutions," *Jurnal Pendidikan Islam* 7, no. 1 (June 30, 2021): 65–76, <https://doi.org/10.15575/jpi.v7i1.12333>.

¹⁴ Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2015).

¹⁵ Sarah J. Tracy, *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact* (New Jersey: Wiley-Blackwell, 2019).

¹⁶ Tewolde Berhan Gebre Egziabher and Sue Edwards, "Africa's Potential for the Ecological Intensification of Agriculture" 53, no. 9 (2011): 6.

Training; rather, they also include attendees from various educational institutions who joined the event via Zoom. This workshop was welcomed by a number of groups due to the fact that the concept of religious moderation is a national medium-term development plan (RPJMN) of the Ministry of Religious Affairs for the period 2020-2024.

The objective of this workshop is to equip lecturers of Education Personnel and, in particular, students with the knowledge and skills required to incorporate religious moderation into their teaching practice. This will be achieved by providing guidance on how to design learning plans that are sensitive to the religious and cultural backgrounds of students on the Faculty of Tarbiyah and Teacher Training. The workshop will cover the following steps, which can be implemented to achieve the aforementioned goals:

1. The Dean of the Faculty of Tarbiyah and Teacher Training, in collaboration with the Vice Deans 2 and 3 of the same faculty, constituted a small team with the objective of conducting a workshop on the reinforcement of religious moderation values at the Faculty of Tarbiyah and Teacher Training of the State Islamic University Kiai Haji Achmad Siddiq Jember.
2. The formation of a meeting for a small team to discuss the job description, activities, and the strengthening of the values of religious moderation in the Faculty of Tarbiyah and Kiai Haji Achmad Siddiq at the Jember State Islamic University.
3. The workshop was conducted with the participation of two external speakers. The workshop on strengthening the values of religious moderation in the Faculty of Tarbiyah and Teacher Training at the State Islamic University Kiai Haji Achmad Siddiq Jember was conducted in two sessions. The inaugural session was led by Dr. H. Hasan Baharun, M.Pd. The speaker presented a discourse on the subject of religious moderation-based learning. The second session was conducted by Mrs. Hj. Najmah Fairuz, S.Psi., M., M.Pd., who delivered a lecture on the topic of strengthening religious moderation through the values of *Ablussunnah wal Jamaah*.
4. The form workshop on strengthening religious moderation values at the Faculty of Tarbiyah and Teacher Training, State Islamic University Kiai Haji Achmad Siddiq Jember was conducted in a blended format. Lecturers and education

personnel were required to participate in online or Zoom meetings, while students were expected to attend the face-to-face workshop activities.

Figure 1: Workshop Activities Are Blended



Strategic targets in this activity are lecturers, education personnel, and students of the Faculty of Tarbiyah and Teacher Training State Islamic University Kiai Haji Achmad Siddiq Jember.

Figure 2: strategic objectives of the Workshop on strengthening the values of religious moderation in the Faculty of Tarbiyah and Teacher Training



Focus Group Discussion to Strengthen the Values of Religious Moderation at the FTIK UIN KHAS Jember

The term “religious moderation” was proposed by the Ministry of Religious Affairs. Religious moderation can be defined as a way of viewing, attitudinal and behavioural disposition that consistently occupies a central position, consistently acts fairly and is not characterised by extremism in religious matters.¹⁷ Lukman Hakim Saifuddin defines religious moderation as the process of understanding and practising religious teachings in a fair and balanced way, with a view to avoiding extreme or excessive behaviour when implementing them. In a plural and multicultural society such as Indonesia, a moderate perspective and attitude towards religion are of great importance. Only through such a perspective can diversity be addressed wisely and tolerance and justice be realised. It is important to note that religious moderation does not entail moderating religion itself, as religion already contains the principle of moderation, namely balance and justice.¹⁸

M. Quraish Shihab posits that moderation (*wasathiyah*) is not a vague or indecisive attitude towards something, nor is it mathematics. Religious moderation is not merely an individual matter; it concerns all groups, societies, and states. Nasaruddin Umar defines religious moderation as an attitude that fosters coexistence in religious and state diversity.¹⁹ Ali Muhammad Ash-Shallabi, on the other hand, views moderation (*wasathiyah*) as an intrinsic relationship between the meanings of *khairiyah* and *baniyah*, encompassing both sensory and meaningful aspects.²⁰

¹⁷ Yusuf Rahman, Kholid Al Walid, and Humaidi Humaidi, “Critical Thinking and Religious Moderation: Instilling Religiously Moderate Values through the Teaching of Islamic Philosophy in Indonesia,” *Journal of Indonesian Islam* 16, no. 1 (June 1, 2022): 49–74, <https://doi.org/10.15642/JIIS.2022.16.1.49-74>; Imam Subchi et al., “Religious Moderation in Indonesian Muslims,” *Religions* 13, no. 5 (May 2022): 451, <https://doi.org/10.3390/rel13050451>.

¹⁸ Lukman Hakim Saifuddin, *Moderasi Beragama*, Cetakan pertama (Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2019).

¹⁹ Nasaruddin Umar, *Islam Nusantara: Jalan Panjang Moderasi Beragama di Indonesia* (Jakarta: Elex Media Komputindo, 2021).

²⁰ Ali Muhammad Ash-Shallabi, *Wasathiyah Dalam Al-Qur'an: Nilai-nilai Moderasi Islam dalam Akidah, Syariah, dan Akhlak* (Jakarta: Pustaka Al-Kautsar, 2020).

Figure 3: FGD strengthening the values of religious moderation in the Faculty of Tarbiyah and Teacher Training State Islamic University Kiai Haji Achmad Siddiq Jember



The Faculty of Tarbiyah and Teacher Training (FTIK) at the State Islamic University of Kiai Haji Achmad Siddiq Jember is dedicated to the advancement of religious moderation. To this end, the faculty has identified four key indicators of religious moderation, namely *tawasuth*, *Tawazun*, *i'tidal*, and *tasamub*. *Tawasuth* represents a neutral stance that is anchored in the tenet of maintaining justice in the context of collective life, eschewing both radical left-wing and radical right-wing ideologies. This attitude is also known as moderation (*al-wasatiyyah*). Efforts to strengthen the value of *tawasuth* in the Faculty of Tarbiyah and Teacher Training (FTIK) at the State Islamic University Kiai Haji Achmad Siddiq Jember are focused on fostering respect for differences of race, ethnicity, and opinion. This was stated by the Vice Dean of the Faculty of Tarbiyah and Teacher Training (FTIK) at the State Islamic University Kiai Haji Achmad Siddiq Jember:

Tawasuth is a neutral attitude that is rooted in the principle of upholding the value of justice amid life together, not extreme left or extreme right. Strengthening the values of *tawasuth* in the Faculty of *Tarbiyah* and Teacher Training (FTIK) includes: not discriminating against groups in interacting and communicating. Be merciful to one another so that there will be no conflict.

Accept the opinions of others who disagree. Receive suggestions, feedback, and constructive criticism from others. Use polite and soothing language when communicating. Be tolerant of all differences.

Tawassuth is a concept that can be applied effectively in social contexts, particularly in the current climate where issues of intolerance and discrimination between religious groups are prevalent. The campus provides an ideal setting for the cultivation of a moderate attitude or *tawassuth*. The Vice-Dean of the Faculty of Tarbiyah and Teacher Training (FTIK) elucidated that:

The webinars, seminars, and religious moderation workshops within the Faculty of Tarbiyah and Teacher Training (FTIK) serve to reinforce the values of religious moderation among students, lecturers, and education personnel, with the value of *tawassuth* being a particular focus.

This is in line with what was said by the vice dean 3 of the Faculty of *Tarbiyah* and teacher training, namely:

The form of strengthening the values of *tawassuth* in the Faculty of *Tarbiyah* and Teacher Training (FTIK) has been carried out in various ways such as webinars, seminars, workshops, strengthening carried out in the classroom, research-based religious moderation, and others.

From the aforementioned arguments, it can be inferred that *Tawassuth* is an attitude of moderation or middle ground, neither excessively lenient nor strict in principle. This *tawassuth* attitude is readily accepted by the community because it occupies a moderate position between opposing views, demonstrating wisdom and politeness in discourse. Furthermore, the Faculty of Tarbiyah and teacher training employs a variety of strategies to reinforce the values of *tawassuth*. In addition to respecting differences in race, tribe, and opinion, these strategies encompass webinar activities, seminars, workshops, and research-based religious moderation.

It is hoped that by implementing these strategies, students, lecturers, and education personnel will not be influenced by behaviours that deviate from Islamic law, leading them astray.

Ultimately, this will contribute to a society where people live in peace and have a definite purpose in life.

The *tawasuth* attitude is founded upon the principle of life that emphasises the importance of fairness and rectitude in human interactions. It advocates for a straightforward and constructive approach, eschewing all forms of extremism. The application of *tawasuth*'s attitude with its various dimensions does not entail a lack of versatility (compromise) on the part of the individual, as would be the case with a syncretistic approach that involves the mixing of all elements. Furthermore, it is not a form of isolationism or rejection of other elements. In Islam, *tawasuth* represents a middle ground between opposing extremes, and it is a virtue that has been instilled by Allah from the outset. This principle and its associated character must be applied consistently across all spheres of life, ensuring that the teachings of Islam and the attitudes and actions of Muslims serve as a constant exemplar of truth and rectitude for all aspects of human conduct.²¹

In considering the application of character *tawasuth*, a number of factors require attention:

1. It is advised that the teachings of *Ahlussunab wal Jama'ab* should not be disseminated in an extreme manner.
2. It is challenging to disbelieve fellow Muslims due to discrepancies in religious interpretation.
3. It is imperative to maintain a position within the social milieu that is consistent with the principles of fraternity and tolerance, as well as coexistence with fellow NU citizens, fellow Muslims, and citizens who embrace other religions.

It is incumbent upon a servant of Allah to be obedient to His will, to pray five times a day, and to perform other sunnah prayers. However, it is not within the purview of a servant to determine the activities in which they engage, including socializing, working, and seeking knowledge. It is essential to maintain a balance between the concerns of this world and those of the hereafter, avoiding excessive involvement in either. The principles of *Ahlussunab wal Jama'ab*, which considers it necessary to practise the principles of faith, *shari'ah*, *tashawwuf*, intercommunication, state life, culture, and da'wah, are

²¹ Ari Kartiko et al., "Aswaja Ke-Nuan-Based Islamic Moderate Education as a Radicalism Strategy," *Al-Afkar, Journal For Islamic Studies*, October 8, 2020, 88–101, https://doi.org/10.31943/afkar_journal.v3i2.98.

observed in order to achieve the ultimate perfection in carrying out God's commands and to achieve a balance between the elements of social life.

Tawasut can be classified into three principal categories: the field of *aqidah*, the field of worship, and the field of morality.

1. *Tawasuth* field of *aqeedah*

The principles and character of *tawasuth* are manifest in all areas of Islamic religious teachings and must be maintained, developed, and preserved to the greatest extent possible (As'ad Thoha, 2013). With regard to *aqeedah*, *Ablussunnah Wal Jama'ah* considers and establishes several key tenets, including:

- a. Balance in the study and use of the arguments or reason ('*aqli*) and the arguments of *syara'* (*naqli*), so as not to defeat one of them.
- b. Purifying the faith by cleaning and straightening from the influence of false beliefs from within and outside Islam.
- c. Keeping one's mind in balance, so that it is not easy to judge others incorrectly, condemn idolaters, *bid'ah* on others, or even deny it.

In accordance with the tenets of *Ablussunnah Wal Jama'ah*, the fundamental sources of Islamic law, or Sharia, can be broadly classified into four categories: the Qur'an, the sunnah of the Prophet Muhammad, *ijma'*, and *qiyas* (PW LP Ma'arif NU East Java, 2006). With respect to Sharia, *Ablussunnah Wal Jama'ah* identifies and adjudicates the following key issues:

- a. Hold on to the Qur'an and Al-Hadith in the right ways according to experts, namely the *salaf* scholars who can be accounted for the truth.
- b. The reason can be used when there is a problem and not found the arguments *nash* (Al-Qur'an and Al-Hadith) are clear and binding (*sharih* and *qath'iyyud dilalah*).
- c. Accept every different opinion in judging a problem, when the arguments of *nash* may still be interpreted by others (*dzanniyyud dilalah*).
- d. Always consider the benefits of practicing *shari'ah* amid layers of society *majmu'* (mix)

2. *Tawasuth* in the field of morality

In the field of Sufism (*Akhlak*), *Ablussunnah Wal Jama'ah* always holds firm and careful in several important matters, namely:

- a. Encourage and teach understanding *Ablussunnah Wal Jama'ah* in the field of *Tashawwuf* (morals) by using ways that are not contrary to Islamic law and legislation (positive law)
- b. Not feeling better than others and more perfect than others
- c. Be polite, and humble (*Tawadlu'*), and keep the heart focus (*Khusyu'*) on whoever and wherever are
- d. Always try to create a sense of security, peace in yourself in particular, and layers of society in general.
- e. It is not easy to be shaken and consumed by misleading and irresponsible issues.
- f. Not too excessive in assessing something, calm and wise in taking a stand, and considering the benefits.

Tawazun is an attitude that enables one to maintain equilibrium when making a decision in accordance with one's needs, without undue bias or partiality. The strengthening of the values of *Tawazun* at the Faculty of Tarbiyah and Teacher Training at Kiai Haji Achmad Siddiq Jember State Islamic University is intended to facilitate the training of students, lecturers, and education staff in discipline. This information was revealed by the Deputy Dean 1 of the Faculty of Tarbiyah and Teacher Training at Kiai Haji Achmad Siddiq Jember State Islamic University:

In Islamic thought, the concept of *Tawazun* signifies the necessity of maintaining equilibrium and balance. The Faculty of Tarbiyah and Keguruan Sciences UIN Jember is committed to the strengthening of the values of *Tawazun*, including: 1. The creation of a schedule. In the absence of a regular schedule, the day will inevitably conclude prematurely, with minimal productive output. The implementation of an effective schedule facilitates the attainment of equilibrium. We are aware of the appropriate times for study, recreation, exercise, and worship. 2. It would be prudent to limit the number of lectures attended on a regular basis. Should one complete their college education at an earlier than anticipated date, it would be beneficial to pursue academic work on campus and extend invitations to friends to engage in study sessions together. It is advisable to seek out other constructive activities. The dormitory can be a source of

comfort, but it is important to avoid becoming too reliant on it. Studying with others can satisfy your desire to socialise without negatively impacting your academic performance. It is beneficial to participate in extracurricular activities, which can be organised through a unit, association, or cabinet. This is an essential aspect of student life. By engaging in these activities, you can expand your network, develop friendships, enhance your soft skills, take on responsibility, and gain maturity. A student's experience is incomplete without a well-rounded student life.

The aforementioned expression is consistent with the statements made by the Vice Dean of the Faculty of Tarbiyah and Teacher Training, who asserted that: A balanced attitude is observed in social relations with regard to time management and activities among students and lecturers. A clear division of labour has been implemented, with each role clearly defined and distinct from one another. This ensures that no overlap occurs and that the results of each task are not overlooked, as each role is assigned to a specific individual. Similarly, a schedule has been established for students to facilitate the balancing of their activities.

This viewpoint is further supported by the assertion of Vice Dean 3 of the Faculty of Tarbiyah and Teacher Training, who posits that "*Tawazun* represents an attitude of balancing all aspects of life, avoiding an excessive focus on any single element." The reinforcement of the values of *Tawazun* in the Faculty of Tarbiyah and Teacher Training is conducive to the inculcation of discipline among all members of the academic community. All members of the academic community are encouraged to adopt a disciplined approach to their work, duties and responsibilities.

Some of the above statements can be taken to indicate that the strengthening of *Tawazun* values in the Faculty of Tarbiyah and teacher training is achieved through the training of discipline, with the objective of creating a balance between different activities, managing time effectively and developing one's potential through participation in extra- and intra-campus activities.

The concept of *Tawazun* is of paramount importance for those of the Muslim faith. The objective is to ensure that we do not engage in excessive actions that result in the neglect or even the forgetting of

other responsibilities, despite the fact that the item in question has a right that must be fulfilled within ourselves.

Tawazun is also a requisite element of rights and responsibilities. It is imperative not to prioritize one over the other. Furthermore, *Tawazun* exists in life between reality and the ideal, as exemplified by a standard of excellence and superior value.²²

In addition to *Tawazun*, *i'tidal* also requires reinforcement. *I'tidal* represents a proper and just attitude, an action resulting from a consideration. The objective is to maintain *i'tidal* values within the Faculty of Tarbiyah and Teacher Training, establishing regulations that must be adhered to by all campus constituents, as outlined by Vice Dean 1 of the Faculty of Tarbiyah and Teacher Training:

I'tidal or upright. Strengthening *I'tidal* values carried out at the Faculty of Tarbiyah. Teacher Training UIN Jember such as someone who always obeyed campus rules, a lecturer who gave fair assignments and grades to all students, UKT fees charged to all students must be fair, always uphold the truth among campus, never shake or lose the spirit in upholding truth and justice on campus.

The statement is consistent with the position previously articulated by the Deputy Dean of the Faculty of Tarbiyah and Teacher Training. The Faculty of Tarbiyah and Teacher Training adheres to the principle of *i'tidal*, which entails treating students equitably. This is exemplified by the faculty's emphasis on adhering to academic tasks and maintaining active engagement in the classroom. Furthermore, students will gain insight into the principles of strengthening *Ahlussunnah Wal Jama'ah*.

In alignment with this perspective, the third vice dean of the Faculty of Tarbiyah and Teacher Training also elucidated that the *I'tidal* attitude is one that is consistently fair and balanced in one's actions. One of the fundamental *tawazun* attitudes is that of a person who maintains equilibrium between the activities of this world and those of the hereafter. "Life in this world is not solely concerned with worldly needs; it must also prepare for the hereafter." Based on the

²² Dedy Prasetyo, "Implementasi Prinsip At-Tawazun Perspektif Ahlus Sunnah Wal Jama'ah An Nahdiyah dalam Pengembangan Nilai Pendidikan Karakter Siswa di Madrasah Aliyah Al Azhar Banjarwati Paciran Lamongan," *Akademika* 10, no. 2 (2016): 187–203.

aforementioned statements, it can be inferred that the strengthening of *i'tidal* values in the Faculty of Tarbiyah and Teacher Training is achieved through the establishment of rules that must be obeyed, the implementation of UKT financing according to the capacity and ability of students, and the continuous strengthening of Ahlus Sunnah Wal Jamaah learning.

The moderation of Islamic teachings in accordance with the mission of *Rahmatan lil 'Alamin* necessitates an attitude of non-violence in one's interactions with the community. It is essential to recognise and accommodate the nuances of difference, to contextualise the interpretation of divine verses, to employ *istinbath* to apply the latest laws, and to utilise scientific and technological approaches to justify and overcome the dynamics of problems in Indonesian society. The divergence in attitude should serve to invigorate social life, thereby becoming an integral part of civil society. The mere existence of moderate Islam is sufficient to act as the guardian of the consistency of Islam as brought by the Prophet Muhammad. In order to restore the true image of Islam, moderation is required so that other adherents can perceive the veracity of the teachings of Islam as *Rahmatan lil 'Alamin*.²³

The characteristics presented by Afrizal Nur and Mukhlis are as follows:

1. take the middle way (*Tawassuth*), which is understanding and practice that is not excessive in religion (if rath), and reduce religious teachings (*tafrith*).
2. balance (*Tawazun*), that is, the understanding and practice of religion in a balanced way that covers all aspects of life, both worldly and *ukhrawi*, is firm in stating principles that can distinguish between deviations (*inbiraḥ*) and differences (*ikehtilaf*).
3. straight and firm (*I'tidal*), that is, to put something in its place, carry out the right, and fulfill the obligation proportionally.
4. tolerance (*Tasamuh*), which recognizes and respects differences in religious aspects and various other aspects of life.
5. egalitarian (*Musawab*), that is, not discriminating against others due to differences in beliefs, traditions, and one's origin.

²³ Wawan Hernawan, Irma Riyani, and Busro Busro, "Religious Moderation in Naskah Wawacan Babad Walangsungsang: A Sundanese Religious Diversity Wisdom," *HTS Theologiese Studies / Theological Studies* 77, no. 4 (November 2, 2021): 13, <https://doi.org/10.4102/hts.v77i4.6773>.

6. Each has its way of dealing with things, and each has its way of dealing with things.
7. reform (*Ishlah*), which prioritizes reformative principles to achieve better conditions that accommodate changes and progress of the times by standing on the public benefit (*maslahah 'ammah*) by sticking to the direction of preserving old traditions that are still relevant and applying new things that are more relevant (*al-muhafazhah 'ala al qadimi al-Salib wa al-akhdzu bi al-jadidi al aslah*).
8. prioritizing priorities (*Anlawiyah*), the ability to identify more critical matters should be prioritized to be applied compared to those of lower importance.
9. dynamic and innovative (*Tathammur wa Ibtikar*), which is always open to making changes for the better.²⁴

Supporting and Inhibiting Factors for Strengthening the Values of *Tawasuth*, *Tawazun*, *P'tidal* and *Tasamuh* at FTIK UIN KHAS Jember

State Islamic Religious Universities (PTKIN) play an instrumental role in managing a diverse nation like Indonesia. This is because universities represent the pinnacle of knowledge, serving as a bulwark against the encroachment of misinformation and radical ideologies at the lower levels of education. It is therefore incumbent upon universities to play a role in curbing the proliferation of extremist ideologies that continue to gain ground among students. This discourse is of paramount importance, as one of the primary sources of radicalisation is within the realm of education.²⁵ Educational institutions have the capacity to directly or indirectly influence the level of intelligence and train of thought of their students.²⁶

As the pinnacle of Islamic education, State Islamic Religious Universities occupy a unique position within the community, serving as a conduit for disseminating Islamic knowledge to students from

²⁴ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama di Indonesia," *Intizar* 25, no. 2 (2019): 95–100, <https://doi.org/10.19109/intizar.v25i2.5640>.

²⁵ Febriyando, "Optimalisasi Seni dan Budaya dalam Mitigasi Teror dan Radikalisme," *Al-Ulum* 21, no. 2 (December 12, 2021): 445–63, <https://doi.org/10.30603/au.v21i2.2393>.

²⁶ Sulaiman W, "Konsep Moderasi Beragama dalam Pandangan Pendidikan Hamka," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 2 (March 15, 2022): 2704–14, <https://doi.org/10.31004/edukatif.v4i2.2593>.

diverse backgrounds. These students, hailing from both rural and urban areas, contribute to the rich tapestry of Islamic learning within these institutions. It is therefore evident that these universities play a pivotal role in nurturing Islamic values and ethics, which are essential for the betterment of society.²⁷

It is anticipated that the strategic position of Islamic Religious Universities will facilitate the dissemination of authentic Islamic values, encompassing not only an understanding of religion as a source of grace, but also the practical implementation of religious theory in daily life. This is expected to foster the development of noble character (*akhlakul karimah*) among Muslims. In light of this, the government, through the Minister of Religion, has called upon educational institutions, particularly Islamic Religious Universities (PTKIN), to assume the role of Religious Moderation Development Centres.²⁸ Minister of Religious Affairs Yaqut Cholil Qoumas posited that efforts to institutionalise religious moderation require concrete contributions from PTKIN, which he identified as a centre for moderation in an Islamic perspective. He further proposed that PTKIN should become the Centre for Religious Moderation Development. To this end, he recommended that PTKIN should integrate religious moderation as a core issue in its teaching and learning activities, research, and community service, with a particular focus on Islamic, Indonesian, and humanitarian studies.²⁹

Islamic Religious Universities have long been acknowledged as institutions that facilitate change, particularly in the context of Islamic transformation in Indonesia. Consequently, the promotion of religious moderation is crucial in the implementation of Islamic higher education. All academic and non-academic activities should be structured in alignment with moderate Islamic values.³⁰ This approach

²⁷ Sahipul Anwar, Sahidup Kudadiri, and Candra Wijaya, "Peran Mahasiswa Perguruan Tinggi Islam Aceh Tenggara sebagai Agents of Social Change," *Anthropos: Jurnal Antropologi Sosial dan Budaya (Journal of Social and Cultural Anthropology)* 4, no. 2 (January 18, 2019): 179–87, <https://doi.org/10.24114/antro.v4i2.11950>.

²⁸ W, "Konsep Moderasi Beragama Dalam Pandangan Pendidikan Hamka."

²⁹ Benny Andrios, "Menag Minta PTKIN Jadi Pusat Pengembangan Moderasi Beragama," <https://www.kemenag.go.id>, accessed June 30, 2022, <https://kemenag.go.id/moderasi-beragama/menag-minta-ptkin-nbspjadi-pusat-pengembangan-moderasi-beragama-3r85pw>.

³⁰ Iskandar Tsani and Sufirmansyah Sufirmansyah, "Construction of PAI Learning Model Based on Knowledge Society at UIN SATU Tulungagung and IAIN Kediri,

is designed to ensure that all students can internalise wasatiyah Islamic values in a manner that is proportionate to the diversity of communities.³¹

The efforts to reinforce the value of religious moderation at FTIK UIN KHAS Jember are bolstered by the endorsement of the dean of the Faculty of Tarbiyah and teacher training, who has expressed support for the implementation of service activities in the form of workshops aimed at strengthening the values of religious moderation at the Faculty of Tarbiyah and teacher training. Furthermore, the workshop on strengthening the values of religious moderation at the Faculty of Tarbiyah and Teacher Training was met with considerable enthusiasm by students, lecturers, and education personnel, which served to reinforce the project.

Furthermore, the effective collaboration between teams in the delivery of workshop activities is also a notable aspect. The successful implementation of the agenda to strengthen the value of religious moderation at FTIK UIN KHAS Jember was facilitated by the positive collaboration between all parties involved. It is also important to note that the implementation of this dedication was made possible by the provision of supporting funds from Litapdimas 2022. The endeavour to reinforce the value of religious moderation necessitates a considerable financial investment. It is therefore evident that the role of the Litapdimas funding is of crucial importance in this activity.

Nevertheless, several factors impede the reinforcement of the value of religious moderation at FTIK UIN KHAS Jember. Initially, the limited timeframe for the implementation of devotional activities restricts the scope for addressing all queries during the question-and-answer session. Secondly, the signal is constrained for those who join through online or Zoom meetings. On several occasions, there was background noise from the audience, due to the inadvertent failure to turn off microphones.

Indonesia,” *Qalamuna: Jurnal Pendidikan, Sosial, dan Agama* 15, no. 1 (May 9, 2023): 305–26, <https://doi.org/10.37680/qalamuna.v15i1.2155>.

³¹ Limas Dodi, M. Huda, and Sufirmansyah Sufirmansyah, “Grounding the Vision of Religious Moderation as a Strategic Step in Preparing the Next Generation of the Nation towards Global Era,” in *Proceedings of the 2nd International Conference on Islamic Studies (ICIS)*, vol. 2 (2nd International Conference on Islamic Studies (ICIS), Ponorogo: EAI, 2021), 1–11, <https://doi.org/10.4108/eai.27-10-2020.2304176>.

Conclusion

The principles of *tawasuth*, *Tawazun*, *i'tidal*, and *tasamuh* are integrated into the FTIK UIN KHAS Jember curriculum through a combination of didactic and experiential learning approaches. In this workshop, two presenters addressed two distinct themes: the formulation of learning plans based on religious moderation and the reinforcement of religious moderation through the values of *Ahlussunnah wal Jamaah*. A focus group discussion on the strengthening of the values of *tawasuth*, *Tawazun*, *i'tidal*, and *tasamuh* at FTIK UIN KHAS Jember was conducted with due consideration of the indicators of strengthening religious moderation values. In particular, the significance of *tawasuth*, *Tawazun*, *i'tidal*, and *tasamuh* was emphasised. Moreover, webinars, seminars, workshops, and research based on religious moderation are conducted to reinforce the value of *tawasuth*, which entails respecting differences in race, ethnicity, and opinions.

The strengthening of *Tawazun* values is achieved through the practice of discipline, which facilitates the creation of balance, time management, and activities. Additionally, the development of self-potential is promoted through the engagement in extra- and intra-campus activities. The strengthening of the values of *i'tidal* is achieved through the implementation of regulations that must be adhered to, the provisions of UKT financing in accordance with students' capacity and ability, and the continuous reinforcement of the learning of *ahlus sunnah wal jama'ah*. Meanwhile, *tasamuh* values are implemented through the practice of mutual respect for differences of opinion and organisational structure. The strengthening of the values of *tawasuth*, *Tawazun*, *i'tidal*, and *tasamuh* at FTIK UIN KHAS Jember is supported by a number of factors, including the backing of the dean, the high level of enthusiasm demonstrated by students, lecturers, education personnel, and the fostering of teamwork. Additionally, the availability of supporting funds plays a role in this process. However, there are also factors that act as potential inhibitors to this strengthening process. One such factor is the time-constrained signal limitations that are experienced by those who join through online or Zoom meetings.

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