

# moderasi beragama

*by* Wisnarni Wisnarni

---

**Submission date:** 19-Jul-2023 07:01AM (UTC+0800)

**Submission ID:** 2133283403

**File name:** Logos\_115\_159\_169\_Wisnarni-2.pdf (188.8K)

**Word count:** 5539

**Character count:** 29773



**WISNARNI**

Kerinci Valstybinis Islamo institutas, Indonezija  
Institut Agama Islam Negeri Kerinci, Indonesia

## RELIGINIO NUOSAUKUMO UGDYMAS ŠEIMOJE IR ASMENYBĖS LAVINIMAS: VIETOS KULTŪROS IR KITŲ RELIGIJŲ VERTINIMAS

The Religious Moderation in the Family and the Character  
Education: Appreciating Local Cultures and Other Religions

### SUMMARY

This research considers the value of character education in the family environment in realizing religious moderation. It is a case study of the multi-ethnic and religious community of Kayu Aro Kerinci, Indonesia. The research focuses on the values of character education for children and methods of instilling character values within the family in the Kayu Aro community, Kerinci, Indonesia. It is qualitative research with a sociological approach to Islamic education. Data sources are based on observation and interviews. Meanwhile, data informants are parents and schoolteachers. The research has led to the conclusion that the value of religious moderation is the most important foundation that must be instilled in the family environment. These values of religious moderation include awareness of religious and cultural differences, the importance of realizing inter-religious cooperation, and respect for local cultural values as capital to face changing times.

### SANTRAUKA

Šiame straipsnyje nagrinėjama charakterio ugdymo vertė šeimos aplinkoje, laikantis religinio saiko. Tai – daugiatautės religinės Kayu Aro Kerinci (Indonezija) bendruomenės atvejo tyrimas. Atliekant šį tyrimą, daugiausia dėmesio buvo skiriama vaikų charakterio ugdymo vertybėms ir vertybių diegimo šeimoje metodomis Kayu Aro bendruomenėje, Kerinci mieste, Indonezijoje. Atliktas kokybinis tyrimas, vadovaujantis sociologiniu požiūriu į islamo švietimą. Duomenų šaltiniai: stebėjimas ir interviu. Duomenis teikė tėvai ir mokytojai. Daroma išvada, kad religinio nuosaikumo vertybė yra svarbiausias pagrindas, kurį reikia įdiegti šeimos aplinkoje. Šios religinio nuosaikumo vertybės apima religinių ir kultūrinių skirtumų suvokimą, tarp-religinio bendradarbiavimo svarbą ir pagarbą vietinėms kultūrinėms vertybėms, kintant laikams.

**RAKTAŽODŽIAI:** asmenybė, išsilavinimas, šeima, religinis nuosaikumas.

**KEY WORDS:** character, education, family, religious moderation.

## INTRODUCTION

Islamic education emphasizes values originating from the Al-Quran and hadith, which emphasizes that so far, the study of religious moderation has taken a normative perspective. Normative studies on religious moderation are explained in several themes regarding previous research, such as religious moderation in religions and religious organizations in Indonesia (Amri, 2021), religious moderation in religious education (Purwanto et al., 2019), religious moderation in global discourse (Van et al., 2021), and religious moderation in the context of state politics in Indonesia (Arif, 2020). In contrast to previous research, this research emphasizes the importance of religious moderation education, which is explored from the local communities' practices (Lede, 2022). This section explains the importance of exploring the values of religious moderation education that have lived and grown as part of religious practice in the everyday community. In this case, the current research takes a sociological approach to Islamic Education.

The research takes the context of a case study on Islamic education based on religious moderation in a community living in Kayu Aro, Kerinci, Indonesia. It has been found that in the Kayu Aro community, the religious moderation practice has become part of the commu-

nity daily habits. The Kayu Aro people uphold the values of respect for local religions and culture. The interviews have contributed that the Kayu Aro community has been trying to develop religious moderation values from an early age, and in the family environment.

Based on the initial hypothesis, the researcher assumed that the basis of religious moderation was the inculcation of awareness of life in differences starting from the household environment. For this reason, the research answers the question, how family education is important in realizing moderation in the Kayu Aro community, Jambi, Indonesia. The research explains and describes the form of religious moderation education through family education. It elaborates on the practice of religious moderation education, which is explored from the family environment and offers a management concept of Islamic education that originates from religious and cultural values that live in the community. The research aims to fill the lack of research on the religious moderation value coming from family education. It emphasizes the role of parents and the community that educates children in the context of realizing religious moderation education, which plays a role in shaping the social life of a tolerant community within the framework of nationalism.

## METHODOLOGY

### Research Site and Design

This qualitative research uses a sociological-phenomenological approach. It

uses data collection methods derived from observation, participation, and interviews. The research also uses an analytical framework for Islamic education

management based on local characteristics. The research focuses on the Kayu Aro community in West Kayu Aro, Kerinci Regency, Jambi. Field studies were conducted in this area from 2019 to 2021 to track stories from at least three generations who are quite heterogeneous compared to the people of Kerinci. This area is at the foot of Mount Kerinci, the highest mountain in Sumatra, which is surrounded by a large tea garden. The area is 15 km from Kerinci and 535 km from Jambi.

#### Data Collection and Analysis

Data collection methods consisted of interviews, observation, and documentation. Interviews were conducted with educators, students, parents, and community leaders to obtain comprehensive data. The observation method was em-

ployed to understand religious moderation patterns in community practice at Kayu Aro and how these values were internalized by students and manifested in the learning process outside the classroom. The author of the article was involved in several community activities such as art and cultural performances, community interactions at markets, plantation and farming activities, weddings, and other cultural events. Interviews were carried out to collect as much information as possible from informants and were guided by interview guidelines (depth interviews). In-depth interviews were conducted with six informants from three different families. Some of them have been of Javanese descent and have long lived in Kerinci and vice versa.

### FINDINGS AND DISCUSSION

#### From the transmigration area to the heterogeneous Kerinci Community

The population of the village is 1477 people including 398 heads of families. The community members have Kerinci ID cards. They work as farmers, farm laborers, migrant workers, civil servants, and traders. Entrepreneurs and company employees are the dominant professions of this village community. According to village government data, there are 1387 adherents of Islam, 42 Christians, and 48 Catholics. Meanwhile, according to the head of the *KUA* office of West Kayu Aro, data on religion is still not comprehensive, the community adheres to religious beliefs. In contrast to the very ho-

mogeneous Kerinci community, the Kayu Aro community has succeeded in becoming a Harmony Conscious Village. It is based on the various ethnicities and cultures in the Kayu Aro community, which can work well together regardless of religion, ethnicity, and other differences in identity.

On the way to Kayu Aro, the house of an informant who had a child going to junior high school has been visited. Incidentally, at that time, the boy was playing with five friends at his house. The informant was a Muslim and had parents coming from Java. The informant explained that his son was used to being with friends of different religions. For informants, their children are free to make friends with anyone. It also hap-

pened when his son visited a non-Muslim friend's house. When prayer time comes, his Christian friends are used to reminding their children to pray. In everyday life, children are used to participating in various events attended by residents of different religions and traditions. He said, "when there is a cultural festival, like Islam, we celebrate holidays, we invite Christians regardless of their respective cultural origins" (Interview with Mrs. Samini).

This information shows one of the portraits of families in the villages studied, which are part of a community that lives in the background of different traditions. In field observations, at least four dominant ethnicities, such as Javanese, Minang, Batak, and Kerinci were found. Each of these ethnic groups have merged into a community entity that inhabits this residential area at the foot of Mount Kerinci. Various kinds of community identities have different religions. Adherents of Islam are dominant in this area, followed by Christian, Catholic, and religious beliefs.

Long before the arrival of these communities, this area was the customs territory of the Kerinci people. As generally the tradition of the people in Kerinci, the communal land area was originally part of communal ownership. This fertile area under the foot of Mount Kerinci is the dominant plantation area of the Kerinci people. They grow plants to meet their daily needs. Before the arrival of the Dutch, this area was not used as a settlement except as a mere customary territory. It is considered that the community trusts in customary forests and ecosystems and especially in wild animals such

as tigers which are still forest guards under the foot of Mount Kerinci.

The arrival of the Dutch in the first area of Kerinci and choosing to build a tea company in Kayu Aro marked the beginning of a new community formation in this area. The local people said, "luckily, there was a Dutchman who made our way to this field". People often appreciate the arrival of the Dutch in this area because they managed to introduce them to gardening and farming. Referring to historical reports, in the beginning, the colonial government began negotiating land with traditional leaders who were called *Depat* in the customary area "Tigo Luhah Tanah Sekudung-Siulak". (Interview with Traditional Leaders). The Dutch colonial policy at this time began to bring in the first group of migrants to Kerinci. They are groups from Java and Sunda who became settlers from outside the Kerinci area. This policy was initially driven by the existence of a tea company, which is currently known as PTPN 6 Kayu Aro. The community began to build houses and dormitories until they became community settlements. Generally, the people who lived in this area were workers at the Tea Company until the 1970s. Along with developments, community settlements are becoming increasingly widespread.

Besides Javanese and Sundanese, many settlers from *Minang* also got interested in coming to this area. Generally, they are not workers in the company but become drivers and traders. Despitefully, there was also the Chinese community who came with the Dutch and worked as housekeepers, bakers, and electronics traders. Likewise, the Batak community also began to come into this area to be-

come workers in companies. In the company itself, the indigenous people of Kerinci are among the last workers to join the company. The market is a crucial location as a meeting point for community interaction in this area. In 1950, the local community took the initiative to build a Thursday market which was originally a place for selling and trading primary commodities. The Islamic-Javanese Sundanese-Minang-Chinese current was the first immigrant with the Dutch to occupy the village and started agricultural and economic activities, and started naturalistic assimilation between religions, ethnicities, languages, and cultures. It is where the cross-traditional and community interactions in Kerinci are manifested.

#### Awareness of Religious Differences for the Kayu Aro Community

In West Kayu Aro, Kerinci Regency, there is a community of people who live side by side amidst differences in ethnicity, culture, and religion. In a village, the population based on religion tends to vary widely. The dominant of the population adheres to Islam, Christianity, and Catholicism, which merge into a community that maintains traditional and modern cultural values. In this place, there is a market that becomes a meeting place for the community where they interact with each other in economic activities. In this area, there are also several buildings for places of worship for the two major religions, namely the Fajar Islam Mosque and the Bukit Dian Kasih Protestant Church. These two houses of worship are only about 200 meters away.

The people in the village have a spirit of togetherness despite differences.

The life there is intertwined in a harmonious and friendly atmosphere, even though people adhere to different religious identities. It can be seen from the social interactions that exist in the market. In an interview with the local community, they said that the community participates in realizing togetherness in the form of social, religious, and community activities. People visit each other when there are religious holidays, such as Eid al-Fitr for Muslims and Christmas for Christians. In several other public activities, the community seems to be used to realizing social solidarity, such as village cooperation, a commemoration of the Republic of Indonesia's anniversary, Wayang Kulit and Campursari performances, soccer matches, and several other arts and sports activities.

The observation has shown that, at least, there are several forms of religious activities carried out by each adherent of the religion. In Islam, people generally commemorate several forms of celebration, such as Isra' Mi'raj, 1 Muharram, and Ramadhan. These activities were carried out at the village mosque, namely the Islamic Fajar Mosque. The Muslim community also uses the football field for Eid al-Fitr, Eid al-Adha, Istisqa, and Tabligh Akbar prayers. In addition, for Christians, the community seems routine and accustomed to holding weekly mass at the church, Isa al-Masih commemoration, and Christmas celebrations at the Protestant Church in Western Indonesia (GPIB) Jemaat Bukit Dian Kasih Kayu Aro. Religious tolerance is also manifested in the interaction of two religious adherents when there are religious events such as Qurban worship in Islam. The community divides

the Qurban meat among neighbors and non-Muslim communities. Likewise with hospitality activities when celebrating Muslim holidays and Christmas celebrations. The Eid al-Fitr gathering is held at the Muslims' houses, and those who are Protestant Christians visit Muslims' houses. Meanwhile, when the Christmas Mass, Muslim people visit Protestant Christian's houses as a form of religious harmony among fellows of Bedeng VIII Village, West Kayu Aro.

There are values in the local culture that keep people proud of their identity regardless of religion. In the Kayu Aro community, traditions that are always carried out, such as cultural festivals, are a symbol of uniting people from different religions, ethnicities, customs, and cultures. The community is also active in doing several cultural and traditional rituals and activities such as *Sambatan*, *Rewang*, *Mele'an*, *Lele'an*, and so on. (1) The "Sambatan" culture is working together and mingling with fellow villagers regardless of religion and ethnicity, such as putting up tents in preparation for receptions, preparing foundations for houses, etc. The "Sambatan" culture is usually synonymous with gentlemen (men) because the type of work is considered heavy, (2) The "Rewang" culture, is a joint activity and assimilation of fellow citizens without differentiating religion and ethnicity to help neighbors, and friends and relatives when there are celebrations, such as *Manten* or *Sunatan*. The "Rewang" culture is usually synonymous with women because the type of work is considered light, but sometimes men are also often involved in helping, (3) The culture of "Mele-an" is

"Ronda" or "Berjaga" for one of the neighbors of the villagers who died in the afternoon or at night who has not been buried (both Muslim and Christian Protestant), then the neighbors who are men gather, both sitting inside the house and outside the house by making a fireplace to drive away the cold night wind, the "Berjaga" is usually carried out until dawn, and (4) the "Lele-an" culture, is taking part in the "Berjaga" when one of the neighbors of the villagers hold an event or celebration (both Muslim and Protestant), then the male neighbors gather at the occasion.

The community is used to carrying out various cultural activities such as the Jaran Kepang and Rentak Kudo traditions. Jaran Kepang is a traditional art that is usually performed by the Kerinci, Batak, and Javanese people. Likewise, Rentak Kudo unites people of various ethnicities. Kayu Aro community has practiced and reflected the religious tolerance concept, which is reflected in daily relationships where people of different religions can live side by side. In this case, the commitment to brotherhood as citizens of the Indonesian nation regardless of religion, ethnicity, culture, and language within the framework of *Bhinneka Tunggal Ika*, is the establishment of intensive communication. Afterward, the mountainous and farming environment in the countryside allows them to live in harmony and peace (*Guyup Rukun*) and an attitude of tolerance in all forms by sticking to the theology of each religion. Brotherhood goes beyond the boundaries of religion, culture, ethnicity, and language to become a village community.

### Teaching the Values of Togetherness among Religions

The first thing taught in the family environment is the importance of awareness of religious differences. The neighboring communities look to live peacefully. A family has been identified that lived in harmony with neighbors of different religions. Someone who works as a teacher, educating, guiding, and caring for children is the main task for the family. Children are educated according to the rules applied in the family. The nurturing values starts in childhood. Religious education value begins from an introduction to religious background of the neighbors. Children usually hang out with the neighbor's children of different religions. Later, children learn about these different cultures. The values of these differences become the capital for the children in facing the challenges of the differences that exist today (interview with Mawardi).

The same thing was also conveyed by another informant who works as a farmer and spends a lot of time every day in his home environment, which is next door to the PTPN Kayu Aro plantation company. For him, living next door to a different community is something he has lived for a long time, so it is no longer awkward for him to participate in socio-religious and cultural activities. He has been doing this activity since he was little when his parents used to invite him to attend the wedding ceremony of a neighbor who had different customs and traditions in the Christian religious tradition. The informant said

this enthusiasm was passed on to his son (interview with Ulil Amri).

Multi-religious-based education is the main factor that forms citizen awareness. Research shows that religious differences owned by the community are essential capital for tolerance realization between religious communities. In line with this, multi-religious-based education can be carried out by instilling the value of differences starting from the family environment. The community realizes that religious differences are something that has been inherited by the community for a long time. As the Kayu Aro community, they have lived with different religions. As a Minority community, they realize that their role in supporting the development of the Kerinci community lies in the cultural differences that exist in the community. It was also shown by a child who admitted that education about religious differences was often mentioned by his parents. He said, "we were taught to respect each other. If there are non-Muslim friends, I was told not to discriminate." (Interview with Hidayat).

This experience of interacting with different people makes parents knowledgeable when dealing with questions that often arise when their children ask about religious differences. The habit of living in a different environment has proven to be able to make parents not worry about the fear that their children will follow different teachings. It might encourage people not to feel worried or threatened about their religion. This co-existence with different religions makes parents a weapon when facing the questions of children who are starting to be-



come teenagers and questioning the differences in the practices and beliefs of their friends. For non-Muslim parents, knowledge, and association with Muslim is an asset for them to explain to their children the primary religious teachings of Islam, such as having to read the Al Quran, going to the mosque, and wearing the hijab. Likewise, parents who are Muslim will explain to their children the Christian custom of going to church, no obligation to wear the hijab, and so on.

The value instilled in each family is the importance of realizing economic and cultural needs as a commitment to shared prosperity. For village communities, joint habits in economic activities have proven that collaboration is paramount. In the village, there is a tea company where the community melts into one. In addition, there is also a market as a space for interaction. Among them, the garden is the most common place for interaction with the community. Mostly, parents take their children there to interact with children of different religions. Parents emphasized the importance of togetherness in aspects outside of worship and faith activities. Economic cooperation is the primary dimension that shows familiarity based on this difference. Communities are not reluctant to cooperate in markets, companies, and plantations. "Like me, I am a neighbor of Muslim in the garden. I am a Christian. If we talk, we meet face-to-face and tell stories. That is where harmony comes from, where the term comes from, my family and neighbors in the fields, we are so close" (Interview with Mr. Siburian).

Thus, this interaction becomes part of the habits of the community, which becomes daily stories about interreli-

gious and culture. This example of familiarity serves as a role model in people's daily religious behavior. Parents do not need to dictate to their children how to get along with neighbors of different religions but set examples that their children can emulate. Educating children not to discriminate between religions in the economic field shows the educational dimension of religious moderation in the community. The community is used to show the value of togetherness outside of faith and worship. The local community realizes togetherness by channeling beneficial values in the economic field, such as economic transactions in plantations, markets, and companies.

#### Educating Children to Appreciate Local Cultures

The reward for local culture is an essential value instilled in the family environment. Local culture becomes an important symbol in unifying a variety of different identities. Research shows that local culture has a paramount role as a feature of a multicultural community. In another research, a reward for local cultural values succeeded in eliminating community fanaticism for all forms of new identities, which tended to encourage social conflict in the community.

The following situation occurred during an Islamic holiday celebration at one of the Islamic Fajar Mosques. The chairman of the BKMT (Contact Board for the Taklim Council) of West Kayu Aro delivered a religious lecture. In his lecture, he said that family education is crucial to be instilled in a heterogeneous community. Fajar Islam Mosques are in a heterogeneous community. Once a week

on Saturdays, Muslims consisting of women and men with various professions attend a weekly lecture. When interviewed, Irwanto, a regular speaker at this mosque, said that moral values emphasizing social solidarity are the themes and topics he always conveys in each lecture. Irwanto said, "I do not want to talk about the issue of differences in beliefs because the people here are different, not only in religion but also in Islamic traditions. There are people here who are ethnically Kerinci, Javanese, and Batak. They are all Muslim, but the traditions of weddings, funerals, and celebrations, such as the child's *Aqiqah* are different. I want people to keep this value in community as capital" (Interview with Ms. Fonijah).

More community members around the Fajar Islam Mosque have also been interviewed. There was an entrepreneur who shared his experience of getting upbringing from parents who asked him to accept others in a different cultural environment since he was young. Being a Javanese descent with parents born in Medan, he said it would be difficult to identify who he is today because he has grandfathers who were born in Java, parents who were born in Medan, and he was born in Kerinci. His parents did not teach him to discriminate between his traditions. His parents asked him to participate in cultural activities (Interview with Mrs. Marya Yenti).

In these different societies, the factor of inter-ethnic marriage is not a problem. The habit of living in a different environment makes the community not reluctant to marry their children to people of different ethnicities, for example, Kerin-

ci and Javanese, Javanese, and Medan, and so on. For Kerinci people, marriage to someone from outside the ethnic group is still taboo. However, in the Kayu Aro area, this custom has become commonplace. In fact, according to informants, this marriage factor also influences parental upbringing patterns. Parents who come from different ethnicities will teach their children about the culture of their parents' habits and traditions. For parents from different ethnicities, it makes it easier for them to explain the importance of building interaction and brotherhood with different ethnicities.

The habit of interaction in different communities makes people able to use several social languages, such as the local Kerinci language, Javanese and Indonesian. Parents who come from Java still teach their children to use Javanese every day. Likewise, parents from Kerinci will teach their children to use the Kerinci language at home, and so will Medan, Sundanese, and Madurese families as ethnic minorities do. During a communal community that still upholds these cultural values, children of parents from different ethnicities tend to be more receptive to differences. In fact, one of the informants who had children studying in Yogyakarta said that their children feel lucky to have been taught by their parents to speak Javanese because their children can easily get along with their new friends in Yogyakarta.

The importance of respect for local culture has been done in the family environment. This cultural value can be sourced from parents and is passed

down from generation to generation in the community. This emphasis on understanding ancestral values does not always clash with modern values. Community interprets it as an essential capital that must be owned by every child

in facing any changing social challenges. According to interviews, every child is not only equipped with understanding but also certain practices, such as every child is required to have expertise in fields related to culture.

## CONCLUSION

In Kerinci people tend to adhere to one dominant religion. Meanwhile, Kayu Aro is inhabited by people from various religions, ethnicities, and customs. The historical context of the Kayu Aro is specific since the community in this area has been inhabited by groups of transmigrants dominated by people from outside the Kerinci area, such as Java and Medan. It shows that cultural and historical background is a marker of identity that distinguishes the Kayu Aro people and the Kerinci people generally. The realization of a tolerant religious life is a long educational process result. The family life in the West Kayu Aro community, Kerinci, has been explored and the collected data shows the successful implementation of the principle of religious moderation. It is reflected in national values, inter-religious tolerance, and respect for cultural values that have been going on for a long time and continuously.

Education in the household is the initial process of transmitting a culture of tolerance from parents to their children by providing religious understanding. From an early age, children are taught to respect each other and not discriminate against friends of different religions, ethnicities, languages, and cultures. Parents' strategic role through education in the household is to instill cultural values

and understand religious teachings according to religious guidelines and supervise children to use social media (technology) by taking the positive side of social media. Based on this research, it can be concluded that the inculcation of character education values in the Kayu Aro community can be a model for religious moderation education. This family education emphasizes the importance of respect for local religions and cultures. These educational values are in line with the government's religious moderation values as mandated in the 2019–2024 RPJMN.

Management of Islamic Education based on the values of religious moderation is a form of character education based on local values. In management terms, this is intended as a form of moral education, moral education, and value education. From this research, this character education development model comes from family education. Family education is not a temporary practice, family education guides students to values that have been passed down from generation to generation. Management of Islamic education like this needs to be realized and explored again as an effort to bring Islamic education in Indonesia in a relevant and contextual direction to the times.

## References

- Alfie Kohn. 2000. Standardized testing and its victims. *Education Week*. Retrieved March 20, 2021, From: <http://www.edweek.org/ew/ewstory.cfm?slug=04kohn.h20>
- Abdullah, M. (2020). *Manajemen pendidikan kontemporer: Konstruksi pendekatan berbasis budaya dan kearifan local (Contemporary education management: Construction of an approach based on culture and local wisdom)*. CV Cendekia Press.
- Amri, K. (2021). Moderasi beragama perspektif agama-agama di Indonesia (Religious moderation from the perspective of religions in Indonesia). *Living Islam: Journal of Islamic Discourses*, 4(2), 179–196.
- Arif, S. (2020). Moderasi beragama dalam diskursus negara Islam: Pemikiran KH Abdurrahman Wahid (Religious moderation in Islamic state discourse: KH Abdurrahman Wahid's thoughts). *Jurnal Bimas Islam*, 13(1), 73–104.
- Aziz, A., & Najmudin, N. (2020). Moderasi beragama dalam bahan ajar mata kuliah Pendidikan Agama Islam (PAI) di Perguruan Tinggi Umum Swasta (Studi di STIE Putra Perdana Indonesia Tangerang) (Religious moderation in teaching materials for Islamic Religious Education (PAI) courses at Private Public Universities (Studies at STIE Putra Perdana Indonesia Tangerang)). *Jurnal Pendidikan Karakter JAWARA (Jujur, Adil, Wibawa, Amanah, Religius, Akuntabel)*, 6(2).
- Azra, A., Afrianty, D., & Hefner, R. W. (2007). Pesantren and madrasa: Muslim schools and national ideals in Indonesia. *Schooling Islam: The culture and politics of modern Muslim education*, 172–98.
- Barsihannor, B. (2021). Manajemen pendidikan Islam (Islamic education management). *Management of Education: Jurnal Manajemen Pendidikan Islam*, 7(2), 26–52.
- Habibie, M. L. H., Al Kautsar, M. S., Wachidah, N. R., & Sugeng, A. (2021). Moderasi beragama dalam pendidikan Islam di Indonesia (Religious moderation in Islamic education in Indonesia). *Moderatio: Jurnal Moderasi Beragama*, 1(1), 121–141.
- Hidayati, N., Maemunah, S., & Islamy, A. (2021). Nilai moderasi beragama dalam orientasi pendidikan pesantren di Indonesia (The value of religious moderation in the educational orientation of Islamic boarding schools in Indonesia). *Transformasi*, 3(2), 1–17.
- Lede, Y. U. (2022). Membangun sikap moderasi beragama melalui penanaman nilai budaya lokal Tama Umma Kalada (Building an attitude of religious moderation through instilling local cultural values of Tama Umma Kalada). *Ideas: Jurnal Pendidikan, Sosial, dan Budaya*, 8(1), 237–244.
- Purbajati, H. I. (2020). Peran guru dalam membangun moderasi beragama di sekolah (The role of the teacher in building religious moderation in schools). *Falasifa: Jurnal Studi Keislaman*, 11(2), 182–194.
- Purwanto, Y., Qowaid, Q., & Fauzi, R. (2019). Internalisasi nilai moderasi melalui pendidikan agama Islam di perguruan tinggi umum (Internalization of the value of moderation through Islamic religious education in public universities). *Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 17(2), 110–124.
- Sayyi, A. (2017). Modernisasi kurikulum Pendidikan Islam dalam perspektif Azyumardi Azra (Modernization of the Islamic Education curriculum in Azyumardi Azra's perspective). *Tadris: Jurnal Pendidikan Islam*, 12(1), 20–39.
- Suyanto, & Hisyam, D. (2000). *Refleksi dan reformasi pendidikan di Indonesia memasuki Milenium III (Reflection and reform of education in Indonesia entered the third millennium)*. Adicita.
- Van Es, M. A., Laan, N. T., & Meinema, E. (2021). Beyond 'radical' versus 'moderate'? New perspectives on the politics of moderation in Muslim majority and Muslim minority settings. *Religion*, 51(2), 161–168.

# moderasi beragama

GRADEMARK REPORT

FINAL GRADE

/0

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11