

Internalization of Religious Moderation Values in Islamic Studies Lectures

¹Muhammad Ullin Nuha, ²Nurul Atikoh

Universitas Islam Tribakti Lirboyo Kediri

email. ¹muhammadullin@gmail.com, ²nurulatikoh82@gmail.com

ABSTRACT

This descriptive qualitative research with a phenomenological approach aims to further explore the internalization of moderation values with the ideology of *ahlusunnah wal jama'ah an-nahdliyah* to prevent the rapid development of radicalism and extremism among student culture. Data collection techniques used semi-structured interviews. The results of the research show that the form of internalizing the values of religious moderation to prevent the development of radicalism among students is realized by incorporating the values of religious moderation into courses in the religious category, one of which is the Islamic studies course. Internalizing the values of religious moderation through the lecture process, integrating the values of religious moderation through various activities of student units which are directly supported by the campus such as PMII, LP2M and UKM Pagar Nusa, internalizing the values of religious moderation through engaging in activities in the community such as KKN with the theme of religious moderation .

Keywords : Internalization of values, Religious Moderation, Islamic Studies

Introduction

In the midst of the complexity of an increasingly connected and diverse world, religious moderation is one of the important concepts in an effort to create social harmony and peaceful diversity. In the context of higher education, especially in Islamic Studies lectures, internalizing the values of religious moderation is not only a necessity, but also a challenge that must be faced carefully and wisely. Islamic Studies lectures in higher education have a central role in shaping the intellectual and spiritual character of students. Therefore, it is important to instill the values of religious moderation in the learning process to avoid extremism and fanaticism that can damage diversity and unity in society. Religious moderation is essentially an understanding and practice of religious teachings in a moderate and not extreme manner in religion, whether extreme left or too loose or liberal or extreme right or tendency to be rigid and conservative).¹

Extremes in religion are usually accompanied by several attitudes. First, fanaticism towards an understanding and difficulty accepting the opinions of others who are different. Second, negative

¹Fahri, M., & Zainuri, A. (2019). Religious Moderation in Indonesia. *Intizar*, 25(2), 95–100.

thinking towards others. Third, feeling the most right. Fourth, consider people who do not agree with each other to be heretical.² Extreme attitudes are indirectly inconsistent and in line with the essence of religious teachings that teach peace, tolerance and respect between individuals or groups, both fellow Muslims and non-Muslims. Extremism in the name of religious teachings can trigger conflicts, cause hatred, intolerance and radicalism that destroy a harmonious life order between others. Extreme phenomena in religion such as radicalism and intolerance have recently emerged not only in the general public, but have entered formal and non-formal educational institutions, including higher education institutions with Islamic backgrounds. The indication is that there are several cases of Indonesian citizens who have been caught following the radical group ISIS³, the existence of several people or groups of people infected with extreme and radical ideologies developed by Jamaah Islamiah (JI) affiliated with al Qaida, Jamaah Ansharud Daulah (JAD), and the East Indonesia Mujahideen (MIT) group.⁴ It was even found that there were campuses that were identified as infected with radicalism.⁵

This phenomenon has become a hot discourse and even raises deep concerns among academics, community leaders, religious figures and governments, both central and regional, to make various efforts to prevent the development of intolerance and radicalism in society, including in universities.⁶ Universities as a gathering place for academics and intellectuals have begun to be used as targets for the regeneration of radical ideologies, especially among students. Students are considered a valuable asset to be cadres to become leaders and successors of future leadership.⁷ Therefore, it is necessary to take concrete steps to protect students from being infected with radical ideologies by seeding moderate ideologies in religion through various patterns.⁸ The internalization of the values of religious moderation in Islamic universities is a necessity. This internalization can be done through several patterns, such as insertion into courses, learning approaches and through various routine and continuous studies. The ultimate goal of internalizing the values of religious moderation is not only focused on the cognitive aspects of academics, but must also be oriented to

²Rezi, M. (2020). Islamic Moderation in the Millennial Era (Ummatan Wasathan in Islamic Moderation by Muchlis Hanafi). *Origin: Religious, Social and Cultural Research*, 2(2), 16– 30.

³Hakim, A., & Nur, I. (2020). Pros and Cons of Repatriation of Indonesian Citizens Ex-ISIS. *Ad-Daulah*, 9(1), 81–98.

⁴Khamdan, M. (2016). The development of religious nationalism as a strategy for handling the potential for transnational Islamic radicalism. *Addin*, 10(1), 207–232.

⁵Agustino, H. (2018). Campus Exposed to Radicalism. *Archive of Scientific Publications of the Bureau of Academic Administration*

⁶Hanani, S., & Nelmaya, N. (2020). Strengthening Religious Moderation to Overcome Intolerance among Campus Intellectuals. *Contextuality*, 35(02), 91–102.

⁷Asriani, S. H., & MH, A. (2019). Radicalism of Religious Understanding in Muslim Students at Islamic Religious Colleges in Lampung Province. *LP2M UIN Raden Intan Lampung*.

⁸Dadang, S. (2018). Regarding Radicalism, the Campus Has a System and Values to Be Able to Solve It Smartly and Conductively. *Our Direction*, 1(1), 1–4.

ground religious knowledge and insights into attitudes and behaviors in daily life that are fiber with moderate and tolerant values.⁹

Religious moderation in the context of Islamic education refers to an approach that prioritizes tolerance, balance, and diversity in religious practice. This requires students to understand the teachings of Islam comprehensively, not only from a textual perspective, but also in a broader social and cultural context. This concept emphasizes the importance of respecting differences, avoiding violence in the name of religion, and upholding the values of inclusivity in interacting with others. In the era of globalization and rapid technological development, students are exposed to a variety of information and understandings that can affect their view of religion and life. Therefore, the role of universities is very important in fostering a moderate attitude, an open mind, and being able to respect religious and cultural differences. As part of the higher education system, Islamic Studies courses have a great opportunity to internalize the values of religious moderation through appropriate pedagogical approaches, as well as the development of a curriculum that not only teaches religious knowledge textually, but also emphasizes contextual understanding that prioritizes peace and tolerance.

Thus, this article aims to examine how the values of religious moderation can be internalized in Islamic Studies lectures, as well as the strategies and challenges faced in efforts to realize inclusive and moderate Islamic education in higher education. It is hoped that by strengthening religious moderation in education, we can produce a generation that is not only superior in science, but also able to contribute positively to maintaining peace, tolerance, and social justice in a pluralistic society.

⁹Purbajati, H. I. (2020). The Role of Teachers in Building Religious Moderation in Schools. *FALASIFA: Journal of Islamic Studies*, 11(2), 182–194.

Research Methods

The type of research used is field research using a qualitative approach. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behaviors. This approach is directed at the background of the individual or organization into variables or hypotheses, but still needs to be seen as part of the need. This research is carried out by researchers who are directly related to the object, especially in obtaining data and various information. In other words, the researcher is directly in the environment he wants to research.¹⁰

The source of the research data is "the subject from which the data is obtained". The ¹¹ data sources taken by the author in this study are the main data sources in the form of words and actions or observations, as well as additional data sources in the form of documents. The data collection techniques that the researcher will use are observation, interviews and documentation. Testing the credibility of data in qualitative research (calibration) using the Triangulation credibility test. Triangulation is a credibility test which is interpreted as checking data from various sources in various ways, and at various times.¹² The first step of data analysis is to collect existing data, compile it systematically, and then present the results of the research to others.¹³ There are three stages in analyzing qualitative research data, namely: Data reduction, Data Presentation and Drawing conclusions.

Discussion

Internalization of Religious Moderation Values in Islamic Studies

Internalization of moderate values is defined as a process of applying ideas, concepts, and ideas in a course activity, so that students can master a certain set of competencies, as a result of interaction with the environment. The internalization of moderate values will lead to the implementation of lectures, namely how the content or messages or values and principles of moderation can be digested by students in a good, precise and optimal manner.¹⁴ The purpose of

¹⁰Sari, I. N., Lestari, L. P., Kusuma, D. W., Mafulah, S., Brata, D. P. N., Iffah, J. D. N., Widiatsih, A., Utomo, E. S., Maghfur, I., & Sofiyana, M. S. (2022). Qualitative research methods. UNISMA PRESS.

¹¹Agustianti, R., Nussifera, L., Angelianawati, L., Meliana, I., Sidik, E. A., Nurlaila, Q., Simarmata, N., Himawan, I. S., Pawan, E., & Ikham, F. (2022). Quantitative and qualitative research methods. TOHAR MEDIA.

¹²Prof. Dr. A. Muri Yusuf, M. P. (2016). Quantitative, qualitative & combined research methods. Prenada Media. <https://books.google.co.id/books?id=RnA-DwAAQBAJ>

¹³Albi Anggito, J. S. (2018). Qualitative research methodology. CV Jejak (Publisher Footprint). <https://books.google.co.id/books?id=59V8DwAAQBAJ>

¹⁴Alawi, H., & Maarif, M. A. (2021). Implementation of Moderate Islamic Values through Multicultural-Based Education. *Journal of Research and Thought on Islamic Education*, 4(2), 214–230.

the Islamic Studies lecture aims to introduce and instill moderate values and the understanding of Aswaja as a whole to students, so that later they will become Muslims who continue to develop in terms of faith, piety to Allah Swt. and noble character in individual and collective life, in accordance with the guidance of the Islamic teachings of Ahlul-sunnah Waljama'ah which is exemplified by the congregation, starting from friends, Tabi'in, Tabi'it and scholars from generation to generation.¹⁵

The results of the study show that there are several values of religious moderation that need to be internalized in students in Islamic studies lectures:

a. Committed to religion and believing in differences with each other.

Commitment to religion really needs to be internalized in students. With this commitment, it is hoped that students can deepen the meaning of beliefs and always grow them in themselves and practice their religious teachings in any situation and until any time by sticking to the Qur'an and Sunnah which cannot be separated from *the madhhab Ahlusunnah Wal Jama'ah An-Nahdliyah*. Religious commitment must be instilled in every Muslim from an early age so that they become accustomed to it. In terms of religion, Islam teaches to always instill a sense of tasamuh and there is no coercion in terms of beliefs and religion. Allah SWT clearly explains this in His Word:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

That is: "there is no compulsion to enter Islam; Indeed, the right way is clear from the wrong way, therefore whoever disobeys Thaghut and believes in Allah, then he has indeed held on to a very strong rope that will not be broken. And Allah is the Hearer and the Knowing." Q.S Al-Baqarah (2) verse 256

There are at least three commitments that need to be developed among students. *First*, commitment to the religion that is believed. *Second*, commitment to learning the religion that is believed. *Third*, commitment to practicing religious teachings in daily life in accordance with the guidance of the Qur'an and the Sunnah of *madzhab Ahlusunnah Wal Jama'ah An-Nahdliyah*.¹⁶

b. Attitude of Tolerance / Tasamuh

Being tolerant must be possessed by every individual or group, because the background of Indonesian society is indeed diverse and various kinds of religions, cultures, tribes, customs

¹⁵Wahyudin, D. (2017). Aswaja education as an effort to ward off radicalism. *Research Dynamics: Communication Media for Socio-Religious Research*, 17(2), 291–314.

¹⁶Febriana, L., & Qurniati, A. (2021). Islamic Religious Education Based on Religiosity. *EL â€™TAâ€™TM DIB (Journal of Islamic Education)*, 1(1).

and languages.¹⁷ Tasamuh or tolerance is interpreted as a form of respecting differences and respecting people who have different life principles. However, it does not mean acknowledging or justifying these different beliefs in confirming what is believed. Allah SWT said:

فَقُولَا لَهُ قَوْلًا لِّئِنَّا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

So the two of you (Prophet Moses (AS) and Prophet Aaron (AS) spoke to him (Pharaoh) with gentle words and hopefully he remembered and feared. (QS. Thaha: 44)

With this tolerant attitude, it is hoped that every individual or group can coexist in each other's differences, respect each other and respect each other.¹⁸ Likewise, in universities and in various academic communities, it is necessary to develop an attitude of tolerance among the campus community, both lecturers and students. It is important for lecturers as the center in lectures to convey important points related to tolerance for students. The implementation is not just a transformation of knowledge, but there is great hope for lecturers to students to apply the values of tolerance in the future when they have directly entered real life / society. Students will become figures who are admired and imitated because of the knowledge they have acquired and are able to guide, direct and even become soothing community leaders, become examples and role models both in the life of the community, in the community and in the state while still upholding Islamic values as *rahmatan lil 'alamin*.

c. Tawasuth's Attitude

The attitude of tawasuth or the attitude of the middle, moderate, not extreme left or extreme right. This is extracted from the words of Allah SWT:

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

And thus We have made you (Muslims) middle-aged (just and chosen) so that you may be witnesses (a measure of judgment) for (attitudes and deeds) of human beings in general and so that Allah SWT may be a witness (a measure of judgment) for (attitudes and deeds) of all of you. (QS al-Baqarah: 143).

The attitude of tawasuth (moderation) in higher education includes a balanced and rational approach to interacting, thinking, and acting, which aims to create harmony, avoid extremism, and respect differences in the academic environment. The form of tawasuth attitude

¹⁷Anwar, K. (2021). Pancasila Village, Multicultural Education and Moderation of Diversity in Indonesia. *Nazhruna: Journal of Islamic Education*, 4(2), 221–234.

¹⁸Sahal, M., Musadad, A. A., & Akhyar, M. (2018). Tolerance in multicultural education: A theoretical concept. *International Journal of Multicultural and Multireligious Understanding*, 5(4), 115–122.

in higher education is to teach the importance of maintaining a balance between academic freedom and respect for the views of others. In universities, students and lecturers are expected to be able to express their opinions openly, but still in an ethical way and respect differences. The campus community needs to avoid extreme attitudes, both in terms of personal opinions and in terms of interpretation of knowledge. In discussion, moderation means not being easily provoked by fanatical or singular views, but rather trying to find a balanced and inclusive solution.

d. Anti-Violence Attitude

In this last period, violence and radicalism occurred in the name of religious teachings.¹⁹ To prevent these negative things, it is necessary to give understanding and familiarity to the community, including students and students in particular, that Islam is a religion of love of peace and non-violence. The provision of this kind of understanding is expected to be able to change the perspective on religious doctrine, that religion basically indoctrinates peace and non-violence.²⁰

Inspiring non-violent values are sources in Islam itself that do not tolerate acts of violence. For example, in the Qur'an, Surah Ali-Imran verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ

It means, "So, by the mercy of Allah you (Prophet Muhammad) are gentle with them. If you were harsh and rough-hearted, they would naturally stay away from you. Therefore, forgive them, ask for forgiveness for them, and consult with them in all matters." (QS 'Ali 'Imran: 159)

Globally, the above verse is the basis for the admonition to act gently and kindly, as well as the command to forgive. These attitudes are a reflection of the Prophet's morals, where he is described as a figure who is not violent, does not commit violence and forgives a lot.

e. National Attitude

Loving the homeland is a form of nationalism / nationality. Nationalism comes from the word *nation* which means nation. The term nationalism that has been absorbed into the Indonesian language has the meaning: understanding (teaching) to love one's own nation and state and the awareness of membership in a nation that potentially or actually together achieves, maintains, and devotes the identity, integrity, prosperity and strength of the nation. Nationalism

¹⁹Willy, W., Karwur, B. S., & Karouw, Y. W. (2021). Phenomenes of violence on the name of religion towards terrorism acts. *International Journal of Social, Policy And Law*, 2(3), 92–101.

²⁰Dahlkvist, M. (2019). *The politics of Islam, non-violence, and peace: The thought of Maulana Wahiduddin Khan in context* [PhD thesis]. Umeå universitet.

in a narrow sense can be interpreted as love for the homeland. This is based on the words of the Prophet PBUH:

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَنَظَرَ إِلَى جُذُرَاتِ الْمَدِينَةِ أَوْضَعَ نَاقَتَهُ وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَكَهَا مِنْ حُبِّهَا وَفِي الْحَدِيثِ دَلَالَةٌ عَلَى فَضْلِ الْمَدِينَةِ وَعَلَى مَشْرُوعِيَّةِ حُبِّ الْوَطَنِ وَالْحَنِينِ إِلَيْهِ

Meaning: "Narrated from Anas's companion; that the Prophet PBUH when he returned from traveling, and saw the walls of his medina speeding up the speed of his camel. If he rides a camel, he moves it (to speed up) because of his love for Medina. (HR. Bukhari, Ibn Hibban, and Tirmidhi).

Al-Hafizh Ibn Hajar al-Asqalany (d. 852 AH) in his book Fathul Bari Syarh Sahih Bukhari (Beirut, Dar Al-Ma'rifah, 1379 H, Juz 3, p. 621), asserts that in the hadith there are evidences (instructions): first, the postulates on the virtue of the city of Medina; Second, the evidence of the sharia of love for the homeland and longing for it.

The national attitude instilled in universities is very important to form the character of students who not only excel in academic aspects, but also have a sense of love for the homeland, a spirit of unity, and responsibility as part of a great nation. Higher education as a higher education institution has a strategic role in instilling national values in students, which will later have a positive impact on national development and strengthen the nation's identity.

f. Attitude of Cooperation and Mutual Cooperation

Man is a social creature, he cannot live alone without the help of others. As social beings, cooperation and mutual help between others are very necessary.²¹ Allah the Almighty has even explained this in His words:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: Help you in virtue and piety, and do not help in committing sin and enmity. Fear Allah, indeed, Allah is very heavy with His torment. (QS 'Al Maidah: 2)

An attitude of cooperation and mutual help needs to be developed among students. The development of an attitude of cooperation and mutual help is one way to provide students with an understanding that every human being needs others, either in doing tasks, in working or in solving problems. The attitude of cooperation and mutual help is also one of the characteristics of the attitude of tolerance or tasamuh as the author has explained earlier.²²

²¹Sutarto, Internalization Pattern of Religious Moderation Values to Counteract Radical Ideas Among Students, Islamic Education: Journal of Islamic Education, VOL: 11/NO: 01 February 2022 P-ISSN: 2614-4018 DOI: 10.30868/ei.v11i01.2982

²²Sari, D. P., & Sutarto, S. (2021). Implementation of Multicultural Islamic Education Values in the Tradition of

The Concept of Internalizing Moderation Values in Islamic Studies Courses

The concept realized by universities and the academic community to internalize the values of religious moderation, is grouped into several forms. **First**, include moderation values in the course. Religious moderation is not a separate course, but the values of religious moderation are included in religious courses, such as Islamic studies. The form of internalizing the values of religious moderation into courses has the goal and hope of providing students with broader knowledge related to the values of religious moderation in order to form moderate attitudes and behaviors of students. The values of religious moderation are expected not only to be a concept, but can be actualized in real life, both attitudes and behaviors in daily life.²³

Second, integrating the values of religious moderation through the lecture process by applying the discussion / cooperative learning method by utilizing learning media such as Power Point. The results of the study revealed that the lecture method with discussion used by lecturers in internalizing the values of religious moderation is quite relevant. The application of the cooperative learning learning model can train and develop individual abilities in identifying, interpreting, analyzing, evaluating, and inferring religious moderation values that are a priority to be completed. The cooperative learning learning model can also train and develop an attitude of cooperation, mutual respect for differences and formulate conclusions in solving a problem. Not only that, cooperative learning develops an attitude of deliberation, equality and equality between others, no one feels higher and smarter, develops an attitude to participate in solving problems, respect each other, respect and no one imposes a will in completing a project.²⁴ The internalization of religious moderation values through the cooperative learning model is carried out to develop an attitude of cooperation, mutual assistance and empathy, both in learning and in community life.²⁵

Third, integrating the values of religious moderation through various student activity units. Student activities are not only to develop their potential, talents and interests, but also to train students to be able to work together and help each other.²⁶ The attitude of cooperation and helping each other is one of the important points in the value of religious moderation. The student activity unit has been introduced to students since the beginning of entering the academic community

Marriage Feasts in Barumanis Village. *Education*, 19(1), 85–100.

²³Khotimah, H. (2020). Internalization of Religious Moderation in the Islamic Boarding School Curriculum. *Rabbani: Journal of Islamic Religious Education*, 1(1), 62–68.

²⁴Mahasneh, A. M., & Alwan, A. F. (2018). The Effect of Project-Based Learning on Student Teacher Self-Efficacy and Achievement. *International Journal of Instruction*, 11(3), 511–524.

²⁵Johnson, D. W., & Johnson, R. T. (2018). Cooperative learning: The foundation for active learning. *Active Learning—Beyond the Future*.

²⁶Rizqi mubarak, Interview on Campus, October 06, 2024

through the Introduction to Academic and Student Culture (PBAK) activities, student organization activities from various faculties ranging from the faculty of tarbiyah, sharia and da'wah lecture activities and so on.²⁷ The attitude of cooperation and mutual help developed among students is not only limited to insight and knowledge, but also realized in the form of social action.²⁸ Not only that, the cultivation of moderation values is realized in the form of academic and non-academic activities. The academic community holds mandatory activities such as KKN with various themes raised that are not far from the values of ahlusunnah wal jama'ah and religious moderation. Other activities that support the existence of moderation values such as organizations that oversee various kinds of extras include pencak silat, pagar nusa and LP2M Corong. All existing activities are nothing but to actualize the values of moderation based on ahlusunnah wal jama'ah an-nahdliyah which have been eroded by the times.

Conclusion

Universities have a very fundamental role and have a strategy in preventing the development of radical ideologies among students. One of the efforts made is to internalize the values of religious moderation through various tri dharma activities of higher education. The values of religious moderation that must be internalized in Islamic universities. Committed to religion and believing in differences with each other, attitude of tolerance / tasamuh, attitude of tawasuth, attitude of non-violence, attitude of nationality and attitude of cooperation / mutual cooperation. Patterns that can be applied to internalize the values of religious moderation in higher education. First, include moderation values in the course. Second, integrating the values of religious moderation through the lecture process by applying the discussion / cooperative learning method by utilizing learning media such as Power Point. Third, integrating the values of religious moderation through various student activity units.

BIBLIOGRAPHY

- Agustianti, R., Nussifera, L., Angelianawati, L., Meliana, I., Sidik, E. A., Nurlaila, Q., Simarmata, N., Himawan, I. S., Pawan, E., & Ikhrum, F. (2022). Quantitative and qualitative research methods. TOHAR MEDIA.
- Agustino, H. (2018). Campus Exposed to Radicalism. Archive of Scientific Publications of the Bureau of Academic Administration
- Alawi, H., & Maarif, M. A. (2021). Implementation of Moderate Islamic Values through Multicultural-Based Education. *Journal of Research and Thought on Islamic Education*, 4(2), 214–230.
- Albi Anggito, J. S. (2018). Qualitative research methodology. CV Jejak (Publisher Footprint).

²⁷ Rizqi mubarak, Interview on campus, October 07, 2024

²⁸Winata, K. A., Solihin, I., Ruswandi, U., & Erihadiana, M. (2020). Islamic Moderation in PAI Learning through a Contextual Learning Model. *Ciencias: Journal of Educational Research and Development*, 3 (2), 82–92.

<https://books.google.co.id/books?id=59V8DwAAQBAJ>

- Anwar, K. (2021). Pancasila Village, Multicultural Education and Moderation of Diversity in Indonesia. *Nazhbruna: Journal of Islamic Education*, 4(2), 221–234.
- Asriani, S. H., & MH, A. (2019). Radicalism of Religious Understanding in Muslim Students at Islamic Religious Colleges in Lampung Province. *LP2M UIN Raden Intan Lampung*.
- Dadang, S. (2018). Regarding Radicalism, the Campus Has a System and Values to Be Able to Solve It Smartly and Conductively. *Our Direction*, 1(1), 1–4.
- Dahlkvist, M. (2019). *The politics of Islam, non-violence, and peace: The thought of Maulana Wahiduddin Khan in context* [PhD thesis]. Umeå universitet.
- Fahri, M., & Zainuri, A. (2019). Religious Moderation in Indonesia. *Intizar*, 25(2), 95–100.
- Febriana, L., & Qurniati, A. (2021). Islamic Religious Education Based on Religiosity. *EL â€™TAâ€™TM DIB (Journal of Islamic Education)*, 1(1).
- Hakim, A., & Nur, I. (2020). Pros and Cons of Repatriation of Indonesian Citizens Ex-ISIS. *Ad-Daulah*, 9(1), 81–98.
- Hanani, S., & Nelmaya, N. (2020). Strengthening Religious Moderation to Overcome Intolerance among Campus Intellectuals. *Contextuality*, 35(02), 91–102.
- Johnson, D. W., & Johnson, R. T. (2018). Cooperative learning: The foundation for active learning. *Active Learning—Beyond the Future*.
- Khamdan, M. (2016). The development of religious nationalism as a strategy for handling the potential for transnational Islamic radicalism. *Addin*, 10(1), 207–232.
- Khotimah, H. (2020). Internalization of Religious Moderation in the Islamic Boarding School Curriculum. *Rabbani: Journal of Islamic Religious Education*, 1(1), 62–68.
- Mahasneh, A. M., & Alwan, A. F. (2018). The Effect of Project-Based Learning on Student Teacher Self-Efficacy and Achievement. *International Journal of Instruction*, 11(3), 511–524.
- Prof. Dr. A. Muri Yusuf, M. P. (2016). Quantitative, qualitative & combined research methods. *Prenada Media*. <https://books.google.co.id/books?id=RnA-DwAAQBAJ>
- Purbajati, H. I. (2020). The Role of Teachers in Building Religious Moderation in Schools. *FALASIFA: Journal of Islamic Studies*, 11(2), 182–194.
- Rezi, M. (2020). Islamic Moderation in the Millennial Era (Ummatan Wasathan in Islamic Moderation by Muchlis Hanafi). *Origin: Religious, Social and Cultural Research*, 2(2), 16– 30.
- Rizqi mubarak, Interview on Campus, October 06, 2024
- Rizqi mubarak, Interview on campus, October 07, 2024
- Sahal, M., Musadad, A. A., & Akhyar, M. (2018). Tolerance in multicultural education: A theoretical concept. *International Journal of Multicultural and Multireligious Understanding*, 5(4), 115–122.
- Sari, D. P., & Sutarto, S. (2021). Implementation of Multicultural Islamic Education Values in the Tradition of Marriage Feasts in Barumanis Village. *Education*, 19(1), 85–100.
- Sari, I. N., Lestari, L. P., Kusuma, D. W., Mafulah, S., Brata, D. P. N., Iffah, J. D. N., Widiatsih, A., Utomo, E. S., Maghfur, I., & Sofiyana, M. S. (2022). *Qualitative research methods*. UNISMA PRESS.
- Sutarto, Internalization Pattern of Religious Moderation Values to Counteract Radical Ideas Among Students, *Islamic Education: Journal of Islamic Education*, VOL: 11/NO: 01 February 2022 P-ISSN: 2614-4018 DOI: 10.30868/ei.v11i01.2982
- Wahyudin, D. (2017). Aswaja education as an effort to ward off radicalism. *Research Dynamics: Communication Media for Socio-Religious Research*, 17(2), 291–314.
- Willy, W., Karwur, B. S., & Karouw, Y. W. (2021). Phenomences of violence on the name of religion towards terrorism acts. *International Journal of Social, Policy And Law*, 2(3), 92–101.
- Winata, K. A., Solihin, I., Ruswandi, U., & Erihadiana, M. (2020). Islamic Moderation in PAI Learning through a Contextual Learning Model. *Ciencias: Journal of Educational Research and Development*, 3 (2), 82–92.