



**INTERNALISATION OF MODERATE RELIGIOUS VALUES IN
RELIGIOUS DIVERSITY AMONG STUDENT AT
PUBLIC JUNIOR HIGH SCHOOL IN JAYAPURA**

Patmawati. A

Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia
fatmapati@gmail.com

Talabudin Umkabu

Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia
talabudinumkabu@gmail.com

Zulih

Institut Agama Islam Negeri Fattahul Muluk Papua, Indonesia
zulih@iainfmpapua.ac.id

ABSTRACT

The purpose of this study is to describe the paradigm of disseminating moderate character values to students by Islamic Religious Education teachers at Sentani 1 Public Junior High School. This qualitative study is a case study. Data were obtained through interviews, observations, and documentation. This study is supported by the theory of interfaith collaboration, the theory of value internalisation, and a preventive approach in religious education. The results of the study indicate that there is an integration paradigm in the dissemination of moderate religious values by Islamic Education teachers at the school, namely through interrelated strategies in strengthening moderate values in the curriculum, using a local culture-based approach, and cultivating tolerant attitudes in daily interactions. These strategies create an inclusive and harmonious learning environment and foster tolerant attitudes among students. This study contributes to the importance of holistic strategies in the internalization of moderate religious diversity among students, emphasizing cognitive, affective, and psychomotor aspects.

Keywords : *Islamic Religious Education, Religious Moderation, Sentani*



A. Introduction

In recent years, the phenomenon of religious intolerance and extremism has been on the rise, threatening social harmony and unity. Therefore, inclusive and moderate religious education plays a significant role in shaping the character of the younger generation to be tolerant and respectful of differences (Hasan et al., 2024). Fostering religious moderation among students is important for creating a harmonious and tolerant environment, and this applies to Islamic Religious Education teachers as well. They are not only tasked with teaching religious teachings, but also act as agents of change who can foster values of religious moderation in students. This requires appropriate teaching strategies, whereby teachers can guide students to understand the importance of tolerance, justice, and harmony among religious communities (Misbah & Rofik, 2021).

The situation in Papua, which has long been known as a region that is friendly to diversity in terms of ethnicity, race, religion and culture, has also experienced challenges related to the dynamics of interfaith relations in order to maintain harmony for the future of interfaith relations in Papua. These challenges can be seen in the existence of various cases that are counterproductive to the spirit of a moderate religious civilisation, such as the protests against the construction of the Al-Aqsa Mosque and the call to prayer in Sentani, Jayapura Regency, by the Jayapura Church Association in 2018. (Intan, 2018). Then there were reports of terrorism and radicalism entering Jayapura in 2019 (Oktaviano, 2019)

The above social problems related to diversity are important for stakeholders to pay attention to, especially Islamic Education teachers in Papua, so that they not only deliver teaching materials, but also shape character, foster morals, and create a learning atmosphere that encourages harmony and tolerance among religious communities.

The purpose of this study is to describe the strategies used by Islamic Education teachers in disseminating moderate religious values to students at State Junior High School 1 Sentani in Jayapura Regency, Papua Province. This study is a qualitative case study. Data was obtained through interviews, observation, and documentation. This research is supported by the theory of interfaith collaboration, the theory of value internalisation, and a preventive approach in religious education. Data analysis was carried out through the stages of reduction, presentation, and verification.

Various previous studies relevant to the subject of this study include research by Junaedi, which shows that mainstreaming religious moderation in religious and state life is essential to creating a harmonious society (Junaedi, 2021). Furthermore, research by Haryani and Lufaei shows that teaching religious moderation can be done through a harmonious approach between intellectual and spiritual aspects (Haryani & Rofik, 2021). Research by Isnawati et al.

emphasises the importance of developing an Islamic education curriculum (PAI) that is responsive to global challenges (Isnawati et al., 2022). In a broader context, Malik et al.'s research emphasises that Islamic scholars in Indonesia are actively responding to the issue of religious moderation through various platforms (Malik et al., 2021).

Unlike the various studies above, this study focuses on describing the strategies of Islamic Education teachers in disseminating moderate religious values to students at State Junior High School 1 Sentani, Jayapura Regency, Papua Province. This study is expected to contribute to the improvement of the professionalism of Islamic Education teachers in teaching religious moderation to students. In addition, the results of this study can be a source of information for educational institutions, civil society organisations, and religious leaders in their efforts to promote interfaith dialogue and harmonious social cooperation. Therefore, this study is urgent.

B. Interfaith Collaboration

The theory of interfaith collaboration can also support Islamic Education teachers' strategies in implementing religious moderation. Interfaith collaboration involves dialogue and cooperation between various religious groups to build understanding and tolerance (Mutohar et al., 2022). The theory of interfaith collaboration explains how people from diverse religious backgrounds can work together to achieve common goals that benefit all parties, especially in social and educational contexts. In its implementation, this theory encourages individuals and groups of different faiths to understand and respect each other's beliefs so that they can live together peacefully.

The application of the theory of interfaith collaboration in education, particularly in Islamic Religious Education subjects, has great potential to support religious moderation among students. In the context of education, Islamic Religious Education teachers can encourage students to engage in interfaith activities, such as discussions, seminars, or social projects. Through this approach, students are encouraged to develop an attitude of respect for diversity and foster harmonious relationships with peers from different religious backgrounds.

The theory of interfaith collaboration in Islamic Education teachers' strategies for implementing religious moderation is an important approach in the context of education in Indonesia. Religious moderation, which is promoted as one of the government's priority programs, aims to preserve multiculturalism and religious diversity in the country, as well as reduce the intolerance that often occurs in society (Kamseno et al., 2022). In this case, Islamic Education teachers have a strategic role in internalising the values of religious moderation to students through various educational methods.

First, religious moderation education in schools can be an effective means of building moderate attitudes among students. (Harmi., 2022). Harmi emphasised that schools must promote educational methods that support religious moderation, so that they can serve as models for students in interacting with various beliefs. In addition, Purwanto et al. (Purwanto et al., 2019) shows that the internalisation of moderate values through religious education in higher education can be achieved through various academic activities, such as seminars and discussions, which encourage students to understand and respect differences. Secondly, the use of social media as a tool to disseminate moderate religious values is also highly relevant in today's digital age (Anwar et al., 2022) stating that platforms such as Facebook and Instagram can be used to educate millennials about the importance of religious moderation, so that they can engage in constructive interfaith dialogue. This is in line with research by Gunawan et al. (Gunawan et al., 2021) emphasising the importance of integrating moderate values into the Islamic Religious Education curriculum to create an environment that supports tolerance and harmony among religious communities.

Finally, to achieve the goal of religious moderation, evaluation and development of existing education programmes are essential. Noor emphasised the importance of assessing the implementation of religious moderation programmes in higher education institutions to ensure that these values remain relevant and effective in enhancing students' religious awareness (Noor, 2023). Thus, interfaith collaboration in Islamic Religious Education does not only focus on teaching religious values, but also on fostering tolerance and moderation among students.

C. Internalisation of Educational Values

The internalisation of moderate religious values is a very important process in shaping tolerant and harmonious individuals and communities. This concept focuses on developing a moderate attitude towards religion, which is expected to prevent individuals from becoming involved in extremism and inter-religious conflict. In relation to education, the internalisation of these values can be achieved through various approaches and strategies that involve the active role of educators and educational institutions.

One approach that can be applied is through formal education in schools. (Januarti, 2023) emphasising the importance of implementing religious moderation in primary schools, where an inclusive curriculum and adaptive teaching methods can help students understand and internalise the values of moderation. In addition, religious moderation also has significant implications for multicultural societies, and education is one of the means of instilling a commitment to nationality and tolerance among the younger generation. (Febrianto & Munfarida, 2023).

The strategy of internalising the values of religious moderation can also involve a character-based cognitive approach. The Indonesian Ministry of Religious Affairs uses various platforms, including its official website, to disseminate the values of religious moderation to the public (Muthia et al., 2024). This shows that effective dissemination of information can strengthen understanding and acceptance of religious moderation. Furthermore, according to Minanda, the implementation of religious moderation must begin at the educational level, taking into account the characteristics and potential of each region (Minanda, 2024). Furthermore, the internalisation of moderate religious values is not limited to formal education, but can also be achieved through social activities and interactions between religious communities (Gani et al., 2024). The effective internalisation of religious moderation values requires integrated and participatory methods, with support from educators, the community, and the government.

Constructivist educational theory can be an important foundation in developing strategies for Islamic Religious Education teachers. This theory emphasises that learning is an active process in which students construct their own knowledge through experience and social interaction (Anam & Mubin, 2023). Constructivist education theory focuses on the understanding that knowledge is constructed through experience, social interaction, and personal reflection, rather than simply acquired through direct teaching. In this context, students are considered active participants in the learning process who have their own background knowledge and experiences that influence how they understand the material being taught. This constructivist strategy can be very useful for Islamic Education teachers in developing relevant, contextual, and meaningful teaching approaches. In the context of religious moderation, Islamic Education teachers can use a constructivist approach to encourage students to participate in discussions and reflections on the values of tolerance and diversity. In this way, students do not just passively receive information, but are also involved in a deep and meaningful learning process.

D. Preventive Theory

The issue of radicalisation among students is an increasingly urgent matter that requires preventive measures to be taken early on. The theory or concept of 'prevention' in the context of radicalisation refers to strategies designed to prevent the spread of radical ideology among the younger generation. One proposed approach is to strengthen Islamic religious education as a means of building positive and moderate values among students (Arifin., 2016).

Religious education based on inclusive and multicultural values can help students understand the importance of tolerance and respect for differences, which is an important step in preventing radicalisation (Zulaikha et al., 2023).

Furthermore, it was shown that a low understanding of nationalism and history among students can contribute to radical behaviour (Kustati et al., 2023). Therefore, it is important to integrate civic and history education into the education curriculum to build strong national awareness and prevent radical thinking.

Similarly, inclusive and pluralism-based education can help students understand the importance of diversity and avoid extreme views (Andriyani et al 2019,.). Therefore, inclusive religious education not only serves to teach religious teachings, but also to build students' character and morals so that they are not influenced by radical ideologies. In a broader context, prevention efforts must involve various stakeholders with effective communication between all parties in order to create an environment that supports the prevention of radicalisation at the community and family levels. Thus, a comprehensive and collaborative preventive approach can make a significant contribution to reducing the risk of radicalisation among students.

E. Overview of Sentani 1 State Junior High School, Jayapura Regency

State Junior High School 1 Sentani is located in Jayapura Regency, Papua Province. The school is an educational institution that began its operations on 7 February 1965, based on Establishment Decree number: SKPN 66/GUB/1965. The school's full address is Jalan Bandara Sentani, Kelurahan Sentani Kota, Sentani District. This school is not only a place of learning, but also a symbol of dedication to education in Papua. As a state-owned institution, Sentani State Junior High School 1 holds the National School Identification Number 60300153, affirming its status as an accredited school playing a role in developing students' potential in the region. (Dokumen Kurikulum SMP Negeri 1 Sentani, 2024-2025).

The existence of Sentani 1 State Junior High School is an educational institution that has received a 'B' accreditation, reflecting very high educational quality standards. This title was awarded by the National Accreditation Agency after undergoing a series of assessments covering various important aspects, such as the curriculum implemented, teacher qualifications, available facilities, and overall school management. With this accreditation status, the school demonstrates its commitment to continuously maintaining and improving the quality of education offered to students.

Since its establishment on 7 February 1965, Sentani State Junior High School 1 has undergone a long journey full of dynamics and achievements. From year to year, this school continues to experience significant developments, both in terms of the number of students, facilities, and the quality of education provided. As one of the leading educational institutions in Jayapura Regency, SMP Negeri 1 Sentani focuses not only on academic development but also on character building and skills development for its students.

With a spirit of continuous innovation, this school continues to adapt to the dynamics of the times, while remaining faithful to noble educational values. Now, after more than six decades, Sentani 1 State Junior High School stands strong, providing a place for young people to gain knowledge and develop their potential, while making a real contribution to the advancement of education in Papua.

As an educational institution that also performs the function of shaping the character and skills of its students, SMP Negeri 1 Sentani, like other schools, has established a vision and mission as the direction and foundation for the implementation of its learning programmes. This school demonstrates its commitment to producing a generation that is not only faithful and accomplished, but also cares about environmental sustainability. State Junior High School 1 Sentani strives to create a young generation that not only excels academically, but is also expected to have strong character and care for their environment.

F. Integrative Paradigm in the Strategy of Disseminating Religious Moderation at Sentani 1 Public Junior High School

1. Social and Cultural Plurality-Based Learning

In the context of Sentani 1 Public Junior High School, which is located in the midst of Papua's multicultural society, the Islamic Education learning strategy implemented by teachers not only serves as a medium for conveying religious doctrine, but also as a means of shaping students' character and perspective on the social diversity they experience in their daily lives. Instilling the values of religious moderation in such an environment requires a pedagogical approach that is not merely normative but also transformative, rooted in an understanding of the social reality of the students.

Interviews with Islamic Education teachers such as Muhammad Bahri, Nuhayati Senen, and Haeruddin revealed that in the lesson planning process, they had implicitly but consistently applied constructivist principles. Muhammad Bahri, for example, consciously designed lessons that integrated the values of tolerance and respect for diversity by drawing on concrete examples from the students' immediate environment. This step is in line with the constructivist approach, which emphasises the importance of linking learning materials to students' real experiences so that the knowledge formed is more meaningful and contextual.

Nuhayati Senen made a significant contribution in terms of a local wisdom-based approach. She utilised Papuan cultural values and traditions such as mutual cooperation and stone burning as a gateway to introduce Islamic concepts such as helping one another, deliberation, and brotherhood. This approach is very much in line with social constructivism, where understanding is formed through interaction with the students' culture and social environment.

The integration of religious teachings and local values demonstrates an awareness of the importance of grounding Islamic values in the local cultural

reality, so that students not only understand religious teachings as normative concepts, but also as values that are alive and relevant to their lives.

Unlike the two previous teachers, Haeruddin presented a more systematic and structured approach, covering the readiness of learning media, clarity of objectives, and continuous evaluation. He emphasised that learning should not only focus on the content of the material, but must also be supported by strategies that enable students to actively engage in the learning process. He also involved community leaders, parents, and other external parties in the educational process, which indirectly created an inclusive learning ecosystem. This reflects the constructivist principle that learning does not only take place in the classroom, but also in a wider social network.

These three approaches by teachers, whether based on local experience, integrative-cultural, or systematic-strategic, converge on the importance of providing space for students to experience, explore, and reflect on religious values in their real context. In this process, students slowly but surely form a moderate, open, and tolerant mindset towards differences. Values such as justice, balance, compassion, and brotherhood in diversity (*ukhuwwah basyariyyah*, *ukhuwwah Islāmiyyah*, and *ukhuwwah waṭaniyyah*) are not only conveyed as theory, but are constructed through activities, discussions, and the example set by teachers.

Furthermore, the strategic steps taken by teachers in designing Islamic Religious Education lessons reflect the characteristics of a constructivist approach based on four main principles: (1) learning as an active process, (2) the importance of social and cultural context in meaning formation, (3) the role of teachers as facilitators, not merely conveyors of information, and (4) the importance of collaboration in the learning environment. With these principles, teachers are no longer the sole source of information, but rather act as companions who help students interpret and make sense of reality through the perspective of inclusive and moderate Islamic values.

Thus, it can be concluded that the strategies applied by Islamic Education teachers at Sentani 1 Public Junior High School in implementing religious moderation are in line with the principles of constructivist education. The learning process is designed not only to transfer knowledge, but also to shape students' understanding and awareness through a contextual, participatory, and real-life experience-based approach. This shows that religious education in schools not only functions as an instrument for shaping individual morals, but also as a medium for social transformation in creating a peaceful, tolerant, and civilised society.

2. Internalisation of Moderate Religious Values in the Context of Learning

The results of interviews conducted with three Islamic Education teachers at Sentani 1 State Junior High School show that Islamic Education is not positioned

as merely a vehicle for conveying religious doctrine, but as a medium for contextual and adaptive value transformation.

Teacher Muhammad Bahri, for example, applies a contextual approach that connects teaching materials with the social reality of students. He involves students in social activities that are interfaith and intercultural. This creates a learning space that is not exclusive, but inclusive and open to diversity. This approach not only strengthens students' understanding of the importance of mutual respect, but also builds collective awareness of the importance of living harmoniously in diversity. This strategy is in line with the spirit of *tawassuth*, which avoids extremism in religious thought and action. On the other hand, teacher Nurhati Senen emphasises the importance of role models and warm interpersonal communication in the learning process.

Through daily interactions that uphold respect for students' different religious and cultural backgrounds, he naturally instils the value of tolerance. This approach not only creates a harmonious classroom environment, but also strengthens the affective dimension of students in responding to diversity.

The teacher's example in acting, speaking, and responding to differences becomes a life lesson that is far more meaningful than just the material in textbooks. Meanwhile, teacher Haeruddin focuses more on building students' awareness of the importance of the principles of justice, equality, and freedom in belief. For him, religious moderation is not just a matter of being soft-hearted, but about commitment to the universal values upheld by Islam. He encourages students to discuss and reflect on the meaning of justice in communal life and the importance of avoiding discriminatory attitudes towards those with different views or beliefs. This principle is in line with the value of deliberation, where differences are not a source of conflict, but rather a meeting point for mutual understanding and seeking the common good. These three teachers, with their different but complementary approaches, illustrate how the relevance of religious moderation in education can be manifested in the classroom.

Religious education is a strategic instrument in maintaining diversity and building a tolerant society. Its relevance is not only demonstrated through the curriculum, but also through the pedagogical relationship built between teachers and students, as well as social activities rooted in the values of Islam *rahmatan lil 'alamin*. Thus, Islamic Education teachers at Sentani 1 State Junior High School have played an important role in promoting a peaceful, inclusive image of Islam that respects diversity—an educational mission that is in line with Indonesia's national vision as a diverse yet united nation.

3. Teacher Role Models

Field findings from interviews with three Islamic Education teachers at Sentani 1 State Junior High School confirm the basic assumptions of this theory.

Each teacher demonstrated an active role in integrating values of religious moderation through a learning approach that is adaptive to the socio-cultural context of students.

Teacher Muhammad Bahri, for example, consistently practised a contextual approach by linking religious subject matter to students' concrete experiences, including through involvement in interfaith social activities. Through this approach, students not only understood religious teachings from a doctrinal perspective but also internalised human values such as tolerance, mutual assistance, and solidarity in diversity. This strategy shows that religious education can be a bridge to build collective awareness and strengthen the spirit of living together in a pluralistic society. Meanwhile, teacher Nurhati Senen places more emphasis on the affective dimension of learning, namely through instilling values of tolerance and respect for differences by setting an example and creating an open and empathetic communication climate in the classroom.

The approach taken by teacher Haeruddin is more philosophical and conceptual in nature, emphasising the importance of students' understanding of the basic principles of Islam that support justice, equality and freedom of religion. He guides students to not only know the laws of religion literally, but also to understand the spirit behind these laws, namely to build a peaceful and harmonious civilisation. In this dialogical and reflective teaching, students are encouraged to think critically, weigh various perspectives, and ultimately form a religious understanding that is not rigid and exclusive, but open to diversity.

These three approaches, when viewed from the perspective of Izzatur Rusuli et al's theory, show that Islamic Religious Education teachers have the strategic capacity to be catalysts in the transformation of moderate religious values in the educational sphere. The implementation of values such as *tawassut* (middle way), *tasamuh* (tolerance), and *musyawarah* (dialogue) is not only taught theoretically but also grounded in learning practices oriented towards students' experiences and daily lives.

Teachers play a role not only as educators but also as shapers of a moderate school culture and reinforcers of social integration in the educational community. The relevance of this theory to field findings indicates that Islamic Education teachers at Sentani 1 Public Junior High School have assumed a strategic role as described by Izzatur Rusuli et al. They not only convey religious doctrine normatively, but have consciously positioned themselves as facilitators of values, mediators of diversity, and guardians of social harmony. Therefore, it can be concluded that religious moderation in the school environment is not something that emerges instantly, but is built through a long, consistent, and meaningful educational process, one of which is driven by the commitment and competence of teachers as key actors in the classroom and the wider school community.

G. Conclusion

The main discussion of this study concludes that there is a paradigm of integration in the dissemination of moderate religious values to students by Islamic Education teachers at State Junior High School 1 Sentani, Jayapura Regency. This integration paradigm can be seen from various interrelated strategies for instilling moderate religious values, including strengthening religious moderation through planning that is appropriate to the socio-cultural context of the students. Furthermore, learning does not only focus on religious material, but also instils attitudes of tolerance, mutual respect, and peaceful coexistence. Furthermore, strategies such as role modelling, habit formation, open dialogue, and involvement in interfaith activities help to shape moderate and inclusive character.

This study contributes to the importance of a moderate religious education paradigm that integrates various aspects into the teaching of religious material in schools. However, this study has not identified strategic support from local government policies in supporting the dissemination of moderate religious values at Sentani 1 Public Junior High School. Therefore, further research is important.

References

- Anam, Saeful, and Nur Mubin. (2023). Developing An E-Learning Platform For Islamic Education That Incorporates The Principles Of Religious Moderation Within School Settings. *SYAMIL: Jurnal Pendidikan Agama Islam* 11(2): 252–65. <https://doi.org/10.21093/sy.v11i2.9260>
- Andriyani, Santi, Hayu Diah Yulistianti, and Nusrotus Saidah. (2019). English Self-Assessment Based on Pluralism in Preventing Radicalism. *Jurnal Iqra': Kajian Ilmu Pendidikan* 4 (2): 202–13, <https://doi.org/10.25217/ji.v4i2.535>
- Anwar et al. (2022). Internalisasi Nilai-Nilai Moderasi Beragama Abad 21 Melalui Media Sosial. *JiIP - Jurnal Ilmiah Ilmu Pendidikan* 5 (8): 3044–52, <https://doi.org/10.54371/jiip.v5i8.795>.
- Arifin, Syamsul. (2016). Islamic Religious Education and Radicalism in Indonesia: Strategy of de-Radicalization through Strengthening the Living Values Education', *Indonesian Journal of Islam and Muslim Societies*, 6 (1), p. 93, doi:10.18326/ijims.v6i1.93-126
- Dokumen Kurikulum SMP Negeri 1 Sentani, 2024-2025
- Febrianto, Sobri, and Elya Munfarida. (2023). Implementasi Konsep Moderasi Beragama Terhadap Multikulturalisme Di Indonesia. *Jurnal SUARGA: Studi Keberagamaan Dan Keberagaman*, 2 (1), pp. 72–96, doi:10.24090/suarga.v2i1.8233
- Gani, Abdul, Abdul Fattah, and Ulyan Nasri. (2024). Social Media and Radicalization: The Latest Threat to Religious Moderation. *Jurnal Ilmiah Profesi Pendidikan* 9(1): 141–47, <https://doi.org/10.29303/jipp.v9i1.1869>.
- Gunawan, Heri, Mahlil Nurul Ihsan, and Encep Supriatin Jaya. (2021). Internalisasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran PAI Di SMA Al-Biruni Cerdas Mulia Kota Bandung. *Atthulab: Islamic Religion Teaching and Learning Journal* 6 (1): 14–25, <https://doi.org/10.15575/ath.v6i1.11702>
- Harmi, Hendra. (2022). Analisis Kesiapan Program Moderasi Beragama Di Lingkungan Sekolah/Madrasah," *JPGI (Jurnal Penelitian Guru Indonesia)* 7 (1):

- 89, <https://doi.org/10.29210/021748jpgi0005>
- Haryani, Elma and Lufaei Lufaei (2021). Teaching of Religious Moderation in the Tarekat For Millennials. in *Proceedings of the 2nd International Conference on Religion and Education*, INCRE 2020, 11-12 November 2020, Jakarta, Indonesia (EAI, 2021), <https://doi.org/10.4108/eai.11-11-2020.2308303>.
- Hasan et al. (2024). Peningkatan Pemahaman Siswa Pada Pembelajaran Akidah Akhlak Melalui Model Pembelajaran Kooperatif Mind Mapping. *Jurnal Studi Kemahasiswaan* 4 (2): 237–51.
- Intan, Novita. 2025. Gereja Jayapura Protes Pembangunan Masjid Dan Suara Azan,” *Republika*, March 18, 2018. Diakses 18 Februari 2025
- Isnawati Isnawati, Muhammad Yusuf, and Didin Saepudin. (2022). The Urgency of Developing Islamic Education (PAI) Curriculum to Answer the Global World Challenges: A Study At An Inclusive School. in *Proceedings of the 5th International Graduate Conference in Islam and Interdisciplinary Studies*, IGCIS 2022, 19-20 October 2022, Mataram, Lombok, Indonesia (EAI, 2023), <https://doi.org/10.4108/eai.19-10-2022.2329066>.
- Januarti, Indri. (2023). “Implementasi Moderasi Beragama Di Lingkungan Sekolah Dasar,” December 13, 2023, <https://doi.org/10.31219/osf.io/rhy93>.
- Junaedi, Edi.(2022). Moderasi Beragama Dalam Tinjauan Kritis Kebebasan Beragama. *Harmoni* 21, (2): 330–39, <https://doi.org/10.32488/harmoni.v21i2.641>
- Kamseno, Sigit, Saraswati Puteri, and Naupal Naupal. (2022). Problem Paradox of Tolerance Dalam Program Pengarusutamaan Moderasi Beragama, Satu Perspektif Filsafat’. *Jurnal Bimas Islam*, 15 (2), pp. 273–302, doi:10.37302/jbi.v15i2.709
- Kustati, et al. (2023). The Effect of National Insight and Religious Moderation on Radical B
- Malik, Abdul, Muhammad Alwi HS, and M. Anwar Hindi. (2021). Religious Moderation in Indonesian Islamic Scholars Articles. 2021, <https://doi.org/10.2991/assehr.k.211227.018>.
- Minanda, Rahayu. (2024). Implementasi Moderasi Beragama Pada Madrasah Dengan Kurikulum Berbasis Neurosains, Berdasarkan Potensi Dan Karakteristik Provinsi Aceh. *COMSERVA: Jurnal Penelitian Dan Pengabdian Masyarakat* 4 (3) (July 29, 2024): 645–61, <https://doi.org/10.59141/comserva.v4i3.1342>
- Misbah, M. & Muhammad Nur Rofik. (2021). Implementasi Program Moderasi Beragama Yang Dicanangkan Oleh Agama Kabupaten Banyumas Di Lingkungan Sekolah. *Lectura: Jurnal Pendidikan* 12 (2): 230–45.
- Muthia, Alma, Moeh. Iqbal Sultan, and Das’ad Latief. (2024). Website Kemenag.Co.Id Sebagai Strategi Komunikasi Publik Dalam Menyebarluaskan Program Moderasi Beragama. *Jurnal Penelitian Inovatif*, 4 (2), pp. 354–60, doi:10.54082/jupin.302
- Mutohar, Agus, Evita Apriliana, and Mahmud Mustofa. (2023). Youths and the Dynamics of Mainstreaming Religious Moderation in Semarang,” in *Proceedings of the 2nd Multidisciplinary International Conference*, MIC 2022, 12 November 2022, Semarang, Central Java, Indonesia (EAI, 2023), <https://doi.org/10.4108/eai.12-11-2022.2327398>.

- Noor, Hasni.(2023). Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum Di Banjarmasin. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 17 (1): 375, <https://doi.org/10.35931/aq.v17i1.1811>.
- Oktaviano, Lucky. (2019). Jaringan ISIS Diduga Bermain Di Papua .," Wartakota TribunNews, September 6, 2019. Diakses Diakses 18 Februari 2025
- Purwanto et al. (2019). Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17 (2). <https://doi.org/10.32729/edukasi.v17i2.605>
- Zulaikhah et al. (2023). Inclusive Inclusive Education as An Effort to Deradicalize Religion in Indonesia. *International Journal of Multidisciplinary: Applied Business and Education Research* 4(6): 2004–13, <https://doi.org/10.11594/ijmaber.04.06.25>