



EDUKASIA

JURNAL PENELITIAN PENDIDIKAN ISLAM

<http://journal.iainkudus.ac.id/index.php/Edukasia>

P-ISSN : 1907-7254; E-ISSN : 2502-3039

Vol. 17 No. 2 Tahun 2022 | 339-352

DOI: <http://dx.doi.org/10.21043/edukasia.v17i2.17335>

Construction of an Islamic Studies Curriculum Based on Religious Moderation in Higher Education Institutions

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Abstract

This study aims to explain the Islamic studies curriculum based on religious moderation in higher education institutions (HEIs). In developing an Islamic studies curriculum, it is necessary to have an integrated concept between goals, materials, strategies, and evaluation. Curriculum development also needs to pay attention to supervision and cooperation with the Ministry of Religion and partnerships with religious leaders. The focus of Islamic studies based on religious moderation in HEIs is the Islamic religious education course. This literature research used primary data from books on the HEIs curriculum and learning Islam in HEIs. Meanwhile, secondary data sources came from books and articles related to the Islamic studies curriculum in HEIs. The findings revealed that for the measurable construction of Islamic studies curriculum in HEIs, it should fulfill at least three aspects: (1) normative curriculum construction, (2) current facts curriculum construction, and (3) curriculum reconstruction

(rearrangement). *This research further contributes to HEIs in compiling Islamic studies curricula to create students with a moderate attitude.*

Keywords: Islamic Studies, Religious Moderation, Curriculum, Phenomenology, Higher education institution

A. Introduction

A curriculum is crucial in guiding an institution to realize its institutional vision and mission. For this reason, the curriculum is an institutional benchmark as a reference for implementing the steps in realizing the vision and mission (Futaqi 2018, 527). In this study, the construction of the Islamic studies curriculum is limited to Islamic religious education subjects: (1) PAI, (2) Arabic, (3) Al-Islam *Kemuhammadiyah*, (4) Islamic Religious Experience Training (LPKI), (5) Islamic Spiritual Activities (*Rohis*), and (6) Religious Values in *Ma'had*. From each course program in the learning process, there needs to be synergy and correlation between intersecting components.

Synergy and correlation in constructing an Islamic studies curriculum based on religious moderation in higher education institutions (HEIs) are urgently needed to strengthen national commitment, tolerance, non-violence, accommodation to local culture, open-mindedness, and *maslahah* (benefit). In practicing the religious moderation values in HEIs, there are at least four indicators: (1) moderation at the theological/Aqedah level and the necessity of maintaining a balance (*tawâzun*) between material and spiritual demands, (2) balance between the use of feeling and reasoning, (3) a balance between a sense of free will and the demands of the law that binds it, and (4) a balance in social interaction between individual and community rights (Sutrisno 2019, 324).

Departing from this academic anxiety, this study focuses on analyzing the construction of an Islamic studies curriculum based on religious moderation (religious cluster courses) in HEIs from the perspective of analysis of curriculum development theory and phenomenology. The curriculum arrangement in the HEIs referred to includes syllabus, lesson plan (RPS), learning implementation, learning evaluation, student examination questions, interviews with leadership elements, lecturers and students, the behavior of the academic community, religious activities on campus, the infrastructure supporting activities religion on campus, and campus policy on religious activities.

This literature research used content analysis. The primary data in this study were taken from books on the HEIs curriculum and Islamic religious learning at HEIs. Meanwhile, secondary data sources were obtained from books and articles related to the Islamic studies

curriculum at HEIs. Data obtained from books and articles were then analyzed using content analysis. Analysis of curriculum development was carried out using the theory of Ralph Tyler and Evelina M. Vicencio. On the other hand, those related to religious moderation were analyzed using concepts from figures in Indonesia and the Ministry of Religion of the Republic of Indonesia.

B. Discussion

1. Islamic Studies Curriculum Construction in HEIs

Indonesia has various tribes, religions, and cultures, and everyone has the same rights and obligations. None needs to be differentiated regarding the right to education since each component has its characteristics and privileges (Anwar 2018, 1). It undoubtedly also applies in the world of education, where every child or everyone has the same right to get an education, especially religious moderation, to prevent inter-religious conflicts from an early age and maintain ethnic, religious, racial, and inter-group tolerance (Ministry of Religion 2019, 53).

In its grand design, religious moderation education is a process of cultivating and empowering noble values within the educational unit (school), family environment, and community environment (Umar 2019, 76). These noble values are derived from educational theories, educational psychology, socio-cultural values, religious teachings, Pancasila and the 1945 Constitution, and Law No. 20 of 2003 concerning the National Education System, and best experiences and real practices in everyday life (Kholidah 2019, 9).

Nevertheless, in practice, religious moderation education carried out in HEIs tends to be unsuccessful and is only discourse and agenda without real implementation (Karim 2018, 17). It is because religious moderation education is only aimed at students and is limited to school supervision, while teachers and education staff are not involved in it. Thus, students only behave well at school and when supervised by lecturers or other educational staff (Futaqi 2018, 526).

In fact, religious moderation education is particularly interesting from Tayler's perspective with curriculum development theory, which considers the Ministry of Religion as an institution that has the power to present religious moderation education, one of which is through the We Love Papua Program. This discourse on religious moderation education is part of curriculum development by responding to humanitarian conflicts and patterns of

religious issues (Ministry of Religion 2012, 88). It is expected as a new discourse or paradigm for religious understanding that upholds the values of *tasamuh* (tolerance), *adalah* (justice), and *ukhuwah* (brotherhood). It is because Islamic teachings prioritize the unity of the people by building civilization and humanity (Agi 2018, 157).

Figures of curriculum development as a balance of thought as a basis for theoretical concepts are:

a. Ralph Tyler (1949)

Tyler notes that curriculum development must be treated logically and systematically in his book *Basic Principles of Curriculum and Instruction* (1949). He attempts to explain the importance of rational thinking, analysis, the meaning of curriculum, and the teaching programs of an educational institution. Furthermore, Tyler argues that to develop a curriculum, it is necessary to place four things regarding (1) expected educational goals, (2) learning experiences, (3) organizing learning experiences, and (4) assessment and evaluation of learning experiences.

According to Tyler, the first task in curriculum development is to formulate goals as the first step and the main thing to do because goals are the direction of education. Where do you want the student to go? What abilities should students have after attending education? The answer to these questions boils down to the goals of curriculum development. Hence, formulating curriculum objectives is actually vital if it departs from and is based on the educational philosophy and curriculum model adopted for more discipline-oriented curriculum developers (academic subjects). Besides, the ideal curriculum is oriented towards discipline. Unlike curriculum development, which is more humanistic, it directs curriculum objectives to students' personal development. The primary source in the formulation of curriculum objectives is certainly the students themselves, both related to the development of interests and talents, and needs for their future lives, which are child-centered.

The second task in curriculum development is determining learning experiences, i.e., student activities interacting with the environment. According to Tyler, learning experience refers to student activity while learning. There are several principles in determining student learning experiences. First, students' learning experiences must be in accordance with the goals to be achieved. Second, every learning experience must satisfy students. Third, any learning experience design must involve students. Fourth, experiential learning can achieve several different goals.

The third task in curriculum development is determining how to organize student learning experiences through subject units or programs. There are two types of organizational learning experiences: vertical and horizontal organizing. Vertically, organizing connects learning experiences at different levels/grades in the same study. Meanwhile, organizing horizontally is when students are connected to learning experiences at the same level/class. In addition, there are three criteria for organizing this learning experience: continuity, content, sequence, and integration. The first principle means that the learning experience provided must have continuity and is necessary for the development of further learning experiences. The second principle is closely related to continuity. The difference with the first principle lies in the difficulty and breadth of discussion, meaning that any learning experience given to students must pay attention to the level of student development. Furthermore, the third principle wants the experience given to students to have a function and be useful for gaining learning experience in other fields.

b. Evelina M. Vicencio

Evelina M. Vicencio (1995-1996) suggests four stages of curriculum development: (1) designing, (2) planning, (3) implementing, and (4) evaluating in development.

In this case, religious moderation education is also expected to bring the face of Indonesia to be better, tolerant, safe, nonviolent, and peaceful. All of this can be realized if religious moderation education is applied properly. The concept is a balance between two different sides: fundamentalists and liberalists. Moderation of religion, according to Islam, has a very strong theological foundation, as explained in several verses of the Qur'an, including (QS. Al-Furqan: 67), (QS. Al-Isra: 29), (QS. Al-Isra: 110), and (QS. Al-Qashash: 77). These verses of the Qur'an are a form of legitimacy that Muslims are ordered to be moderate (Yusuf 2018, 206).

Aside from the verses of the Qur'an as a form of legitimacy that Muslims are ordered to be moderate, in detail, Rasulullah SAW said:

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَوْفٍ عَنْ زِيَادِ بْنِ الْحُصَيْنِ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ الْعَقَبَةِ وَهُوَ عَلَى نَاقَتِهِ الْفُطَى لِي حَصَى فَلَقَطْتُ لَهُ سَبْعَ حَصِيَّاتٍ هُنَّ حَصَى الْحَذْفِ فَجَعَلَ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ أَمْثَالُ هَؤُلَاءِ فَارْمُوا ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّا كُمْ وَالْعُلُوُّ فِي الدِّينِ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوُّ فِي الدِّينِ

Has told us Ali bin Muhammad; told us Abu Usamah from Auf from Ziyad bin Hushain from Abu Aliyah from Ibn Abbas RA, he said; Rasulullah SAW said on the morning of the *jumroh Aqabah* while he was on his camel: 'Please get me a pebble.' So, I got him seven pebbles, all of which were as big as slingshot pebbles. He rubbed (cleaned the dust) them in the palm of his hand, saying: 'With pebbles like this, you should throw.' Then, he said: 'O people, keep you away from exaggeration in religion. Because people before you have perished because they were excessive in religion. (Narrated by Ibn Abbas). (Ibn Majah tt., 1008).

From the theological basis, both from the verses of the Qur'an and the words of Rasulullah SAW above, it can be concluded that understanding and practicing the teachings of Islamic moderation is by taking the middle way of the two attitudes: not "*taṣāhhūl*" or not taking religious matters lightly with inconsequential and not "*gūlūw*" or making it difficult for him to understand and practice religion, but "*tawāssūṭ*" (moderate, reasonable). It is due to the fact that in Islamic teachings, especially from the perspective of *ushul fiqh*, some religious laws and orders fall into the strict category ('*azimāh*), and some fall under the category of being simplified (*ruḥṣāh*) because there is a reason or cause from a certain context (*muqtaḍāl ḥāl*) (Al Ghazali 1413 H, 79).

2. Religious Moderation in Indonesia

The notion of religious moderation states that the word moderation comes from the Latin *moderatio*, which means moderation (no excess and no shortage). The word also means self-mastery (from the very attitude of excess and deficiency). In addition, the Great Dictionary of the Indonesian Language (KBBI) provides two meanings: 1. Reduction of violence and 2. Avoidance of extremes. If it is said "that person is being moderate," the sentence means being reasonable, mediocre, and not extreme (Indonesian Dictionary 2008).

In implementing religious moderation, the government has various legal umbrellas. Because the government needs to create security, peace, comfort, and togetherness in harmonizing people's lives, implementing religious moderation requires much support from various parties. The state must also be responsible for administering government in a harmonious society, so instilling an attitude of religious moderation is essential as a basic capital for understanding a pluralistic society (Rahayu 2019, 98).

Regarding religious moderation, the following is a description of religious moderation according to religious experts and *mufassir*:

(1). In his book entitled *Wasathiyah: Islamic Insights About Religious Moderation*, M. Quraish Shihab asserts that religious moderation is characterized by knowledge, virtue, and balance; there is no religious moderation except with these three things. In applying religious moderation, four important elements are needed: *fiqh al-maqāshid*, *fiqh al-awlawiyāt*, *fiqh muwāzanāt*, and *fiqh al ma'ālāt*. Meanwhile, the steps in realizing Islamic moderation include correctly understanding the detailed texts of the Qur'an and Sunnah, cooperating with all groups of Muslims, synergizing between science and faith, upholding human values, making ijihad in the place in accordance with the demands of the times, prioritizing unity and the principle of compassion in preaching, and optimizing the treasures of the legacy of classical ulama' thought (Shihab 2019).

(2). Abdul Mustaqim, in a scientific speech inaugurating the position of Professor at the Faculty of Ushuluddin and Islamic Thought, State Islamic University (UIN) Sunan Kalijaga Yogyakarta, entitled *Argumentation of the Necessity of Maqashidi Tafsir as the Basis of Islamic Moderation*, stated that religious moderation in Islam has the characteristics of tolerance, inclusiveness, and humanist. It is because the model of thinking in moderation is between the literalist-scripturalist and substantial-liberalist models while still respecting the text but not worshiping the text based on understanding *maqāshid al-nushush wa hikamiha* (the purpose of the text and its wisdom) (Mustaqim 2019).

(3). The *mufasssirs*, who are the authors of the *Lajnah Pentashihan Mushaf al-Qur'an*, Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, through a book entitled *Thematic Tafsir al-Qur'an: Islamic Moderation*, stated that being moderate means having harmony between nature and reason, between easy and bright, no confusion and paradox, and timeless and not counterproductive to science. The moderation of teachings can be seen in faith, such as divinity, prophethood, angels, and holy books. Its presentation is between the two extreme poles of Judaism and Christianity. It proves clearly that the Islamic creed comes from Allah SWT. In addition, Muslim communities have fair and balanced ethics, help each other, and like to negotiate and give humans the same dignity (Ministry of Religion, 2012).

(4). Khairan Muhammad Arif, through his journal research entitled *Religious Moderation (Wasathiyah Islam) Perspective of the Qur'an, As-Sunnah, and Views of Ulama and Fuqaha*, asserted that the concept of religious moderation is not an Islamic thought oriented towards the culture of certain countries, sects, schools of thought, congregations or because of a specific era. However, religious moderation is the essence of Islamic teachings first taught by the Prophet Muhammad SAW, before being tainted by the

dirt of thought, mixed with heretical additions, influenced by differences of opinion within the body of the ummah, buffeted by the views of Islamic directions and sects, and colored by foreign ideologies (Arif 2020, 22).

(5). Afrizal Nur and Mukhlis Lubis, in their research journal entitled *The Concept of Wasathiyah in the Qur'an (Comparative Study between Tafsir al-Tahrîr wa at-Tanwîr and Aisar at-Tafâsîr)*, stated that the true meaning of *wasathiyah* is capable of forming a conscious attitude in moderate Islam in the truest sense (*ummatan wasathan*), creating world peace without violence in the name of class, race, ideology, and even extremist religions, which tend to put forward a tough attitude without compromise (*ifrâth*), or the understanding of liberal groups who often interpret religious teachings with very loose, free, and even almost leaving the line of religious truth (*tafrîth*) (Afrizal 2015, 206).

(6). The Ministry of Religion of the Republic of Indonesia, in a book entitled "*Religious Moderation*," asserted that religious moderation was born to explain one of the essences of religion, i.e., about moderation or the middle way. The complexity of the religious life of Indonesian society, particularly, which is very plural and multicultural, has triggered the birth of a religious phenomenon, which is also complex. On the one hand, some are extremely liberal, and on the other hand, others are extremely conservative in their religious practices. If there is no counter-narrative of mainstreaming moderation, conservatism, extremism, and liberalism in religion can be considered true (Ministry of Religion 2019, 53).

(7). The Ministry of Religion of the Republic of Indonesia, in his book entitled *Thematic Tafsir of Al-Qur'an: Islamic Moderation*, stated that indications of people with tolerance include not being arrogant, not selfish, not imposing will, not belittling others, respecting attitudes, opinions, or suggestions from others, willing to share knowledge and experience, mutual understanding, big-hearted, open to suggestions or criticism, happy to receive advice from others, cooperate, and mutual cooperation in goodness (Ministry of Religion, 2012).

Meanwhile, for religious moderation put forward by the government, in this case, the Ministry of Religion of the Republic of Indonesia, the basics are Article 29 of the 1945 Constitution, Presidential Regulation Number 18 of 2020 concerning RPJMN of 2020-2024, Minister of Religion Regulation Number 18 of 2020 concerning the Ministry of Religion's Strategic Plan for 2020-2024, and Decree of the Director General of Islamic Education Number 7272 of 2019, with the publication of a book on religious moderation guidelines in June 2021. In the book, nine values of religious moderation are written:

Tawasuth (middle), *I'tidal* (upright, fair, straight), *Tasamuh* (tolerance), *Shura* (deliberation), *Ishlah* (reform), *Qudwah* (pioneering), *Muwathanah* (love of the motherland), *Al la'unf* (anti-violence), and *I'tibar* (local culture) (Ministry of Religion 2012, 42). Based on the current government, of the nine values of religious moderation, only four values are echoed as religious moderation values: 1). *Muwatahah* (love of the motherland), 2). *Tasamuh* (tolerance), 3). Anti-violence, and 4). *I'tibar* (local culture). Then, to complement its importance among academicians, a "Religious Moderation House" was formed based on the Decree of the Director General of Islamic Education Number 7272 of 2020 concerning Guidelines for Implementing Technical Instructions for the Religious Moderation House on Islamic HEIs and Decree of the Director General of Islamic Education Number 897 of 2021 concerning Guidelines for Religious Moderation House.

3. Islamic Studies Based on Religious Moderation in HEIs

An HEI can guide the academic community so they do not get lost in their lives through a good curriculum in the syllabus, lesson plans, learning implementation, examination questions from students, answer sheets from students, student interviews, and lecturer interviews. Thus, the academic community is invited to think about analyzing and evaluating, thus providing opportunities indirectly to learn creatively, evaluate themselves, and learn to criticize themselves. It requires the full and serious involvement of the academic community in Islamic studies based on religious moderation in West Papua HEIs.

Currently, Islamic studies that are currently underway in HEIs do require a clear evaluation to run normatively well. It is because the components of this curriculum measuring tool can work well when measuring a curriculum seen from the various aspects to be measured. To reconstruct an Islamic studies curriculum based on religious moderation in HEIs, the measure synchronizes teaching materials, lesson plans, teaching practices, and evaluation tools in the learning process. It is where the reconstruction of these elements in the learning process in HEIs can be seen.

The current curriculum needs evaluation in practice in the field, i.e., whether there is a conformity of the various existing elements and a correlation from other aspects in obtaining an ideal curriculum. The ideal curriculum, in addition to conformity with internal elements in learning practices, must also have external components, namely institutional stakeholders outside the HEIs. The external element that greatly influences the discussion

of religious moderation is at least cooperation with the Ministry of Religion as an institution of supervision and implementation in educational institutions.

As confirmed by the Ministry of Religion, it is also necessary to look at the history and role of HEIs as a scalpel to reveal arguments for curriculum development and phenomenology. Many interesting phenomena that occur in universities in defense of the nation and state are still stored and have not been uncovered. Also, many roles and implications of HEIs based on religious moderation are kept tightly for a limited circle. Thus, research is expected to present stories using curriculum development and phenomenology approaches.

The construction of an Islamic study curriculum based on religious moderation in HEIs—for researchers—is urgently needed today to strengthen national commitment, tolerance, non-violence, accommodation to local culture, open-mindedness, and benefit. To formulate curriculum development in HEIs based on religious moderation, earlier thinkers must see that Indonesia is a Pancasila state with diverse ethnicities, religions, races, and cultures. The consequence of this Pancasila state requires the maturity of its citizens always to present all kinds of differences as a potential for unity known as *Bhineka Tunggal Eka*, which is interpreted simply as different but still one (same).

In practicing the values of religious moderation in HEIs, there are at least four indicators: (1) moderation at the theological/Aqedah level and the necessity of maintaining a balance (*tawâzun*) between material and spiritual demands, (2) balance between the use of feeling and rationing, (3) a balance between a sense of free will and the demands of the law that bind it, and (4) a balance in social interaction between individual and community rights.

These four values of religious moderation form the basis for thinking about the importance of constructing an Islamic studies curriculum based on religious moderation in HEIs, which has a very heterogeneous campus community base regarding religion, ethnicity, and campus culture.

Furthermore, to determine the extent to which the Islamic studies curriculum is based on religious moderation, efforts are needed to re-examine the role of HEIs in religious moderation, the importance of making religious moderation the basis for HEIs, and its implications for HEIs. Thus, it will be found that the basic concept of developing an Islamic studies curriculum based on religious moderation, religious argumentation, and a philosophical foundation of thought based on religious moderation, especially in Eastern

Indonesia, which is undoubtedly different from other regions in Indonesia, both in Central and West.

From this framework of rational thinking, it is hoped that it will be able to give birth to a pattern of relatedness, especially in the construction of an Islamic studies curriculum based on religious moderation in HEIs. It is because, in this case, it is directed at a major search for answers regarding the reconstruction of the Islamic studies curriculum based on religious moderation in HEIs, i.e., the role of HEIs in religious moderation, the importance of making religious moderation the basis of HEIs, and the implications of HEIs based on religious moderation. Moreover, the development of the Islamic studies curriculum in the three HEIs is measured from the aspects of (1) normative curriculum construction, (2) current facts curriculum construction, and (3) curriculum reconstruction (rearrangement). In developing an Islamic studies curriculum based on religious moderation in HEIs, there are four things:

a. Objective

The intended objective is that the curriculum construction in HEIs is inseparable from the values to be achieved. The Islamic studies curriculum is based on moderation of religious values, which is meant to be based on the opinions of religious leaders and education experts, showing a middle way of impartiality in the practices/behavior carried out in the curriculum system at the HEIs. It must be demonstrated by mechanisms, systems, and practices in Islamic religious education courses.

b. Material

The material in the curriculum construction is associated with the processes in the learning system as a reference or guideline for changing a clear and firm attitude and prioritizing values in addressing differences wisely. The material for students consumed at HEIs certainly has middle-ground values in addressing and understanding religious differences.

c. Strategy

In achieving an Islamic studies curriculum structure based on religious moderation in HEIs, a strategy is needed, i.e., what is built/implemented in HEIs that is well prepared. It is by recruiting lecturers with the principles and concepts of *wasathiyah* and inclusive thinking, handbooks delivered from various sources presenting the material content with the values of religious moderation, implementing learning in

accordance with global demands, and conveying the negative impact of the concept of exclusive thinking.

d. Evaluation

Every step of everything needs evaluation. Islamic studies curriculum based on religious moderation also requires evaluation steps. It is to determine the level of success and achievement of HEIs in constructing an Islamic studies curriculum based on religious moderation. The components evaluated in the construction structure of the Islamic studies curriculum are the learning process, material documents, examination questions, examination answers, and student understanding.

C. Conclusion

The construction of the Islamic studies curriculum in HEIs requires collaboration with stakeholders and partnerships with religious leaders in implementing the concept of curriculum construction through cooperation with the Ministry of Religion as a partner in implementing institutions/organizers of HEIs for supervision in the ongoing educational process. It is to find out whether what is being carried out by the HEIs is in accordance with the curriculum of Islamic studies based on religious moderation. In material, strategy, and learning implementation, it is necessary to have an attitude or atmosphere of harmony in religion and not lead to exclusive understanding.

This concept of thinking takes the middle way in religious attitudes, does not act unilaterally in making decisions, and still adheres to the principles of religious values in accordance with Aqedah and beliefs. An attitude in religion that remains proportional means that it does not depart from the principles of its religious values but does not take sides with one religious attitude. It is to maintain unity and harmony in religion.

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