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Index of Religious Moderation among Students of Madrasah Aliyah Negeri 1 Jembrana

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Article History Abstract

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This research aims to measure how high or low the religious moderation index is for students at Madrasah Aliyah Negeri (MAN) 1 Jembrana. Research on religious moderation, that measures the index of religious Moderation, especially in Madrasah students, has not been carried out, so this research is expected to contribute to the adoption of policies related to the implementation of religious moderation in educational institutions. The method used in this study was a survey of 285 samples using probability sampling and a closed questionnaire covering 30 positive and 5 negative statements by deducting from each indicator of religious moderation namely national commitment, tolerance, anti-violence, and adaptation to local culture. The findings are generally, the Religious Moderation Index of Students MAN 1 Jembrana is at a very high level (3.45). If viewed from its four indicators, then the National Commitment Index is at 3.10 or High category. The Tolerance Index was at 3.46 including very high category. However, based on research findings, it is necessary to strengthen several aspects for students, including adherence to nationalism, respect for other religious beliefs and local culture, prevention of intolerance and radicalism, and the right meaning of jihad.

Keywords: Index; Religious Moderation; Students of MAN 1 Jembrana

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INTRODUCTION

Indonesia as a multi-national country with a diversity that is identical to the *SARA* or the abbreviation of *Suku* (ethnic), *Agama* (Religion), *Ras* (Race) and *Antar golongan* (between groups) conflict. *Pancasila's* values and *Bhinneka Tunggal Ika's* philosophy have not been fully realized and implemented. *Pancasila's* ideology even got a threat from its own nation, which was characterized by the question of replacing the ideology of *Pancasila* with a *khilafah* ideology around the year 2018-2019. Citing a statement by Bagus et al, the spirit of organizing *khilafah* in Indonesia has spread in various regions. The group believes that the *Pancasila* system of government and ideology that is the principle of the life of the Indonesian people is inappropriate, so the group demands that the system of *Pancasila* government and the ideology be replaced with the system and the ideologies of the *khilafah* (Bagus et al. 2018). The influence of this doctrinalization of *khilafah* ideology also entered the world of education which was supposed to be a stronghold of radicalism and intolerance in Indonesia in particular. Citing Darmawati's research, it shows that there is a 26% potential of MAN students in Makassar join a group that is fighting for the replacement of the state's foundation from *Pancasila* to Islamic principles. The figure of 26% cannot be underestimated, because it shows that more than a quarter of MAN students in Makassar have the potential to commit acts of treason (Darmawati and Thalib 2016). Handoko's study revealed that as a national ideology, *Pancasila* is actually in harmony with Islamic law and is able to accommodate the needs of its people. *Pancasila* makes the Indonesian nation live in harmony amidst diversity. In short, *Pancasila* should not be replaced by other ideologies (Handoko and Farida 2021).

Linked to radicalism and terrorism, Harahap states that there are ten things

that become characteristic of radicals and terrorists (Harahap 2017): (1) textualistic and rigid in the attitude and understanding of sacred texts; (2) extreme and fundamentalist; (3) the exclusive belief that the view and the way are the most true; (4) always eager to correct even against others; (5) radicals and terrorists justify violent and terrifying ways of correcting others and of upholding and developing their ideas and ideologies; (6) radicals and terrorists have cross-country loyalty, (7) the reconstruction of an enemy that is often unclear; (8) as a result of the construction of an unclean enemy, these people are waging a deadly war against those who are believed to be enemies of their religion or belief; (9) radicals focused on the issues of religious state enforcement because they are believed to be successful in bringing about a fairer and more peaceful world order; (10) these people emphasizes *tauhidyyah hakimiyyah* and punish the people who disbelieved, who did not make the religion as the basis of the law. Harahap added that Islam and other religions do not teach radicalism and terrorism. Indeed, religion teaches understanding and belief in a radical way, in the deepest sense to its roots, but religion does not teach negative radicalism that looks exclusive and blames other religions, or upholds beliefs by the same violent means of violating the limits of humanitarian values and laws.

This radicalism has already spread to the educational institutions. Although students in religious-based schools such as Madrasah, Islamic boarding school (*pesantren*), or religious colleges are much more open to differences, it does not exclude the possibility that there are any cases of students from such religious schools who have religious concepts that tend to be intolerant, even endorsing acts of violence (Dja'far 2018). Based on Farhah's research (Dja'far 2018), radicalism among students is infiltrated by taking advantage of extracurricular

activities at ROHIS (the abbreviation of *Rohani Islam*) or Islamic Spiritual Extracurricular. In several other studies, the existence of ROHIS is seen as an effective medium in sowing the seeds of exclusive and intolerant religion in the school environment. This is because in this community Arabic idioms were developed in the form of "*ikhwan*" (men), "*akhwat*" (women), "*jihad*", "*zionism*", and "Christianization", the use of long headscarves or long trousers on top ankles for men, or *nasyid* art. Enforcement of Islamic law at the country level was also introduced in ROHIS (Dja'far 2018). There are allegations that ROHIS in schools can give rise to the seeds of radicalism among teenagers. Citing Hayadin (Rosidin and Aeni 2017), in 2011, several ROHIS alumni and SMKN (State Vocational High School) activists in Klaten Regency, Central Java were arrested on suspicion of committing acts of terrorism in the district.

Citing Rofik's statement that the government can encourage religious moderation and ward off the impact of radicalism in various ways, including: (1) The government's task in implementing religious moderation in the diversity of religions in the Republic of Indonesia is to take this into account in preparing long-term national development plans; (2) Pay attention to the function of educational institutions, such as madrasah, schools and Islamic boarding schools; additionally, consider higher education institutions such as universities; and finally, considering non-formal institutions that uphold human values, religious tolerance and moderation; (3) Expanding interfaith education and religious literacy; (4) Greater efforts should be made by educational institutions to incorporate religious practices that differ from those of other religious communities (Rofik and Misbah 2021). The presence of madrasah as an Islamic-based educational institution that is growing in Indonesia also has a vulnerability to the doctrinalization of

radicalism. Nevertheless, the control and guidance of teachers and school management is the key to preventing radicalism and intolerance against madrasah. Like in Madrasah Aliyah Negeri (MAN) 1 Jembrana which is located in a Hindu majority area, it was able to live in harmony, and one of the accomplishments engraved in this MAN 1 Jembrana is the appointment of one of its students as the Moderation Ambassador of the National Paramount in 2021. This indicates that the construction of religious moderation in MAN 1 Jembrana has been performed optimally.

This research aims to measure how high or low the religious moderation index (covering the four indicators of religious moderation) of MAN 1 Jembrana students is, which has never been measured by previous researchers. This research provides benefits for schools and ministries of religion to find out whether there is the influence of radicalism in the educational environment, especially *madrasah aliyah*. As stated by Adiwilaga (Adiwilaga, Muchtar, and Mustofa 2024), the madrasah environment, especially *madrasah aliyah* level, is one levels of education that are vulnerable to being infiltrated by thoughts of Islamic radicalism or religious purification movements.

LITERATURE REVIEW

Some studies on religious moderation have not yet done an in-depth study of the index of religious moderation in madrasah. As the research about Harmony and Diversity in Yogyakarta Urban Areas: Measuring The Religious Moderation Index in Baleharjo and Sinduadi Subdistrict which uses the design mix methods exploratory (Absor et al. 2022). The survey was conducted on 260 households.

Absor's research measured the index of religious moderation in communities

especially in villages that have been awarded as religious moderators and conscious of the religious cluster. The difference with the Absor study lies in the scope and location. In this case the measure of the religion moderation index is in MAN 1 Jembrana students, because students who are at the level of upper secondary school or equal, have a vulnerability to exposure to destructive negative radicalism, especially if they have entered college. In addition, this study is also based on the assumption that one of the students of MAN 1 Jembrana managed to become Ambassador of National Harmony in 2021, and the training of religious moderation in MAN 1 Jembrana was carried out professionally and consistently.

Next article entitled Religious Moderation Education of Madrasah Aliyah Muhammadiyah Isimu's Student, District of Gorontalo (Mujizatullah 2020) analyze the students' understanding of religious moderation in relation to tolerance and adaptation to local culture is reflected in the intra-school and extracurricular activities (ROHIS activities) in madrasah.

Mujizatullah's research looked only at two indicators of religious moderation with qualitative analysis, while in this study it was a survey to measure the index of religion's moderation covering the four indicators for religious moderation with quantitative analysis.

Pawero in his study entitled Private Madrasah Strategy in Strengthening Religious Moderation in Rural Areas (Study on a Private Madrasah in Lolanan Village Bolaang Mongondow, North Sulawesi). (Pawero 2021) commented on the cultural approach made by the madrasah party by engaging in religious activities and community traditions around like lectures on public devotions during haircut traditions, thanksgiving, and others. Nevertheless, there is a challenge in strengthening religious moderation by the

madrasah, there is still a young generation that accesses and shares the content of the sermons that contain hate speech. Besides, it is also dominated by the tendency of action 212 (a demonstration was carried out by Muslims at the National Monument Jakarta on 2nd December 2016. This action was aimed at demanding that the inactive Governor of DKI Jakarta, Basuki Tjahaja Purnama or familiar with Ahok, be punished on charges of blasphemy. That action led to the acts of exclusivism and intolerance, although quantitatively difficult to detect.

Pawero's research examines strategies for strengthening religious moderation without using indicators of religious moderation as a benchmark. While this study was conducted with quantitative analysis to measure the index of religious moderation in students of MAN 1 Jembrana and display the findings in the form of diagrams as well as explanations.

Next study titled Modernization of Religious Moderation Education in Madrasah (Alim and Munib 2021) examines the principles of moderation in Islam include: *Tawassut* (take the middle path), *Tawazun* (balanced), *I'tidal* (straight and firm), *Tasamuh* (tolerant), *Musawah* (egalitarian), *Syura* (discussion), *Ishlah* (reformation), *Aulawiyah* (put priorities first), *Tatawwur wa ibtikar* (dynamic and innovative), *Tahadhdhur* (civilized), *Wathaniyah wa muwathanah* (acceptance of the existence of nation-states), *Qudwatiyah* (common good and wellbeing). In addition, the paper reviews the role of *madrasah* as an Islamic educational institution that has successfully embodied Islam through the formulation of a mission and vision oriented to Islamic moderation, the development of a comprehensive curriculum, which inserts the values of Islamic moderation, as well as the optimization of the habitation and culture of madrasah as a strategy of

internalization of the value of the Islamic character moderation, and developing a programme for strengthening Islamic moderation.

The research conducted by Alim, M.S. and Munib did not describe the application of the values of Islamic moderation character in madrasah, but only give a theoretical review of the efforts that may be made by madrasah in strengthening religious moderation.

The study from Sugi about behavior of religious moderation among *Salafi* in Ambon found that for the *Salafis*, love for their homeland was proven during the COVID-19 pandemic, and they implemented all policies issued by the Indonesian government without exception. The Salafi community in Ambon continued to protect their faith, soul, reason, honor, lineage, and property, respecting fellow religious people regardless of their religious background and beliefs (Sugi, Rahman, and Kamarzaman 2023). Sugi's study mostly described about national commitment that is proven by the Ambon Salafi's (group of Muslims who adhere to *manhaj salaf*, namely an approach in Islam that adheres to the understanding of ancestors) obedience to the government regarding restrictions on activities during Covid-19. Meanwhile, this research was carried out by conducting a survey of MAN 1 Jembrana students covering the four indicators of religious moderation.

The next research from Istiyani explores about the internalization of national awareness in early childhood Islamic education institutions in the spirit of *Aswaja an-Nahdliyah* (Istiyani and Wibowo 2020). The internalization of nationalism values and *Aswaja an-Nahdliyah* (Islamic understanding adhered to by Nahdlatul Ulama) teachings in early childhood is challenging due to children's limited ability for abstract reasoning. Istiyani and Wibowo's research describes

one of religious moderation indicator namely national commitment that is strongly important to be internalized in early childhood education. Istiyani research is different, but at least it can provide an overview about the importance of building a spirit of nationalism through education.

The study "Islam and Tolerance: The Educational Pattern of Community in Kutuk Village, Kudus" examines the state of religious harmony and the tolerance-promoting educational system in a hamlet in Central Java, Indonesia (Yusrina and Ma'arif 2020). This study demonstrates that Kutuk hamlet in the Kudus district is a tiny version of a tolerant village. This town fosters a culture of tolerance education that lasts a lifetime. Children receive education from their families, youth participate in peer education programs through youth organizations, and adults have educational councils. The three techniques that were used to convey the values of tolerance are to study with *bil du'a* (study with a prayer), *bil maqol* (through oral tradition), and *bil hal* (with good behavior and excellent models). These results give some alternatives for practical measures that can be taken to enable families and communities to support Muslims in practicing tolerance. This research finding states that the *amaliyah nahdliyah* or efforts in heart's actions, words and behavior to draw closer to Allah SWT through the teachings of the *Nahdlatul Ulama* (the largest Islamic organization in Indonesia which operates in various fields, such as religious, social, economic and education) version including *yasinan* (activities to read *Surah Yasin* together or alone), *tahlilan* (an Islamic tradition carried out to pray for and remember people who have died), and *berjanjengan* (activities of reading the Barzanji book and chanting prayers to commemorate the birthday of the Prophet Muhammad SAW) have made a substantial contribution to the education of Muslims to become socially and theologically devout followers of Islam.

Yusrina's writing discusses tolerance in a culture imbued with Islamic teachings. This only touches on two elements of religious moderation, but it can illustrate that these cultural practices can strengthen the spirit of tolerance among Muslims.

Tolerance as one of religious moderation indicators should start from the family and be strengthened at the school and community levels. Not a few cases of intolerance are blamed on Muslims, even though it is the work of individuals who use the name of religion to justify their every action, even though it violates the law. As written in Mawadda's research, teachings about tolerance in Islam in schools, especially at junior high school level, have been included in Islamic religious education textbooks. The relationship between people and other humans (*hablminannās*) is one of the moral learning topics covered in these Islamic high school textbooks. This includes internalizing the importance of prayer and remembrance in preventing heinous and *munkar* (bad deeds, crimes, or actions that are contrary to religious norms and societal norms) acts, encouraging the practice of tolerance, applying an attitude of trust and honesty, a philosophy of keeping promises, caring for others, respecting parents and teachers, as well as perspectives on manners, courtesy, and shame (Mawadda et al. 2023)

Religious moderation is actually implicit in every religious teaching. One of the philosophical foundations regarding the importance of religious moderation is taken from Hindu teachings, that all humanity is truly one, not only as a nation, but as a large family of the universe, humans worship the same God, but in different names and forms (Abhedananda 2015). In line with this, citing Anshori's opinion, the esoteric aspect of Islam is Sufism as a teaching of cleansing the soul from evil (*takhalli*) and filling it with virtue (*takhalli*). The esoteric traditions of Buddhism, Hinduism, and

Christianity all share nearly the same idea, but with different terminology and methods. All of this leads to the idea of religious pluralism, which holds that there are various religious routes leading to the same (ultimate) destination (Anshori 2018).

Religious moderation is a religious method that takes the middle way, not extreme left or right so that one does not exaggerate in practicing the religion. There is an interesting statement from Nur Syam that a society or nation that does not advance moderation will surely experience various problems in social relations and its people as in the Middle East, some parts of Africa, and Latin America emerged prolonged conflict as a result of its lack of religious moderation (Nur Syam, 2021: 36). Nonetheless, in Indonesia, the implementation of this religious moderation is of paramount importance considering the vulnerability of social conflicts, as well as the ease of certain groups of society being plagued by SARA or the abbreviation of *Suku* (ethnic), *Agama* (Religion), *Ras* (Race) and *Antar golongan* (between groups) issues. In line with the concept of religious moderation contained in the Religious Moderation Book, there are four indicators of religious moderation: national commitment, tolerance, anti-violence, and adaptation to local culture (Badan Litbang dan Diklat Kementerian Agama RI, 2019: 42). It was further stated that these four indicators were used to identify how strong religious moderation is at MAN 1 Jembrana, as well as how much vulnerability it has. These vulnerabilities need to be scrutinized in order to take preventive and appropriate steps to strengthen religious moderation. Based on this phenomenon, researchers are interested in conducting a survey regarding the religious moderation index of students at MAN 1 Jembrana.

CONCEPTUAL FRAMEWORK

The grand theory used in this study refers to the religious moderation planned by the Ministry of Religion covering four indicators namely national commitment, tolerance, anti-violence and adaptation of local culture. Religious moderation should be expressed as a people's attitude in religion that balances the practice of one's own religion (exclusive) and respect for the religious practice of others who have different beliefs (inclusive). Religious moderation can also be used as a solution to the presence of two strongholds or extremes in religions, an ultra-conservative or right extremist pole on one side, and a liberal or left extremist on the other. Religious moderation is essentially the key to the creation of tolerance and harmony, both at the local, national, and global levels (Badan Litbang dan Diklat Kementerian Agama RI, 2019: 18). National commitment is an important indicator to see a person's attitudes, perspective and religious

practices related to acceptance of the *Pancasila* ideology. Attitudes related to challenges to the *Pancasila* ideology and nationalism as well as compliance with the 1945 Constitution and regulations under it. Tolerance is an attitude that provides space, accepts differences voluntarily, respects other people's opinions and beliefs even if they are different from what they believe. Tolerance is not only related to religion, but also race, ethnicity, culture, language and so on. In the context of religious moderation, tolerance refers to interreligious tolerance and intrareligious tolerance. Anti-violence is the same as anti-radical ideas which tend to be negative. Radicalism in the context of religious moderation is understood as an ideology and understanding that wants to make changes to the social and political system by using violence or extreme methods in the name of religion, both verbal/physical and mental violence. Radicalism is basically not related to a particular religion, but can be attached to all religions. Furthermore, an accommodating

Tabel 1. Operational Definition Source: (Wiguna, 2023)

Variable	Operational Definition	Indicator	Measuring Tool	Scale Measurement	Score
Religious Moderation	The attitude of people in religion is balanced between practicing their own religion (exclusive) and respecting the religious practices of other people with different beliefs (inclusive).	1. National Commitment;	Q	Interval Scale	Score 4: Strongly Agree
		2. Tolerance;	U		
		3. Non-violence	E		
		4. Adaptation to local culture	S		
			T		
			I		
			O		
			N		
			N		
			A		
	I				
	R				
	E				

Source: (Wiguna, 2023)

attitude towards local culture is meant as a tendency to be friendly in accepting local traditions and culture in religious behavior as long as it does not make conflict with the principles of religious teachings. The religious moderation variable is reduced to an operational definition, indicators, statement items (closed questionnaire) with an interval measurement scale as in table 1.

RESEARCH METHOD

This research design uses a descriptive quantitative survey which is designed with a cross sectional study. Quoting Sugiyono's opinion, the survey research method is a quantitative research method used to obtain data that occurred in the past regarding beliefs, opinions, characteristics, behavior, related to the level of understanding and application of religious moderation among MAN 1 Jembrana students using data collection techniques (Sugiyono 2019).

The research time required is 5 months. The participants in this study are classified as a limited and homogeneous population because the data source has clear quantitative boundaries so that the numbers can be calculated and the data source has the same characteristics (Riduwan, 2020:6). The population in question is MAN 1 Jembrana students, totaling 991 students. The sampling technique used was simple random sampling because the population was homogeneous. The formula from Taro Yamane in this study was used for sampling with the population known as follows (Riduwan, 2020:18)

$$n = \frac{N}{N \cdot d^2 + 1}$$

Information:

- n = Number of samples
- N = Number of population
- d = Margin of error (5%)

$$\begin{aligned} n &= \frac{991}{991 \times 0.0025 + 1} \\ &= \frac{991}{3.4775} \\ &= 284.97 \end{aligned}$$

So the number of samples taken was: 285 people. The sample was selected randomly using a lottery system assisted by the teacher and using Microsoft Excel. The questionnaire in this research is closed and equipped with four choices or alternative answers, namely strongly agree, agree, disagree, and strongly disagree. This alternative was chosen with the following considerations. *First*, to obtain a respondents' firmness regarding the attitude whether agree or disagree, whether they support or not. In this alternative formula, no opportunity is given to respondents who are hesitant or undecided. The doubtful category means the person is not decisive. Apart from that, undecided has a double meaning, namely it can be interpreted as not being able to decide or give an answer (according to the original concept), it can also be interpreted as neutral or in doubt. *Second*, the availability of an undecided category in the middle creates a tendency for respondents to answer in the middle, especially those who are unsure about the direction of their answer, towards agreeing or disagreeing. *Third*, the purpose of the *SS-S-TS-ST* answer category is primarily to see the tendency of respondents' opinions, namely towards agreeing or disagreeing. If an undecided category is provided in the middle, it will eliminate a lot of research data so that this can reduce the amount of information that can be gathered from respondents.

The scores for each alternative are strongly agree/*sangat setuju* (SS) = 4, agree/*setuju* (S) = 3, disagree/*tidak setuju* (TS) = 2, and strongly disagree/*sangat tidak setuju* (STS) = 1 for positive

statements. On the other hand, negative statements are strongly agree/*sangat setuju* = 1, agree/*setuju* = 2, disagree/*tidak setuju* = 3, and strongly disagree/*sangat tidak setuju* = 4. The main data collection method in this research is a survey by distributing a Google Form questionnaire to MAN 1 Jembrana students (selected students by lottery system were given a survey link). Selected students were given a survey link. This data collection technique was carried out by researchers by distributing a written list of questions (questionnaire) to MAN 1 Jembrana students (respondents). This data collection is based on the respondents' answers and responses to the statements submitted by the researcher. The calibration process is carried out by analyzing data from instrument trials to empirically test the validity of the items, namely internal validity using the correlation coefficient between the instrument item scores and the total score. Validity testing is carried out on each statement item by comparing the results of *r* calculation with *r* table, that is $df = n - 2$ with sig 5%. If $r \text{ table} < r \text{ count}$ then the questionnaire is valid (Sujarweni 2014: 83). The testing process for this validity test was processed using SPSS version 26 with a significance level of 5%. In testing this instrument researchers used a sample of 30 people. In the validity testing results, there were 3 invalid statements, because the calculation of *r* results was smaller than the *r* table. The results of the reliability test of the 35 variables in this study can be seen that the Cronbach's alpha value for this variable is higher than the basic value, namely $0.891 > 0.60$. These results prove that 35 statements can be accepted and declared reliable.

The data analysis technique used in this research was univariate analysis. This descriptive frequency is processed by dividing the frequency by the number of respondents multiplied by 100%, quoted

from Suherman and Sukjaya (Adam Malik, 2018: 88) as follows:

$$P = \frac{f}{N} \times 100\%$$

Information:

P: Percentage of answers.

f : Frequency of values obtained from all items.

N: Number of respondents.

The score guideline for measuring the religious moderation of MAN 1 Jembrana students uses the following formula (Saprilah, 2016:273)

$$\frac{\text{Total Value}}{\text{Respondents x number of question}}$$

Based on this formula, the religious moderation index is determined as follows:

1-1,75 = very low

1,76-2,5 = low

2,6-3,25 = high

3,26-4 = very high

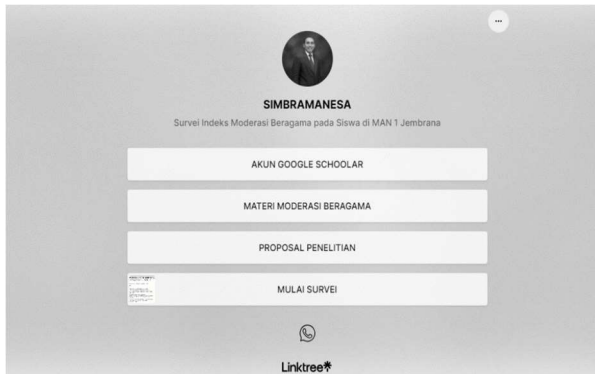
RESULT AND DISCUSSION

To measure the religious moderation index for MAN 1 Jembrana students, it was carried out in two stages. The first stage was a small group test of 30 respondents, then continued with validity and reliability tests. The second stage after the instrument was declared valid and reliable, it was continued with a sample test of 285 respondents. The small group test was carried out on July 15 2023 on 30 MAN 1 Jembrana students. The survey instrument is packaged in the form of a combination of several links with addresses

<https://linktr.ee/SIMBRAMANESA>. The term SIMBRAMANESA itself is an acronym taken from the theme of this research, namely the *Survei Indeks Moderasi BeRagama pada siswa Madrasah Aliyah NEgeri Satu jembrana*. The questionnaire prepared consisted of 35 statements including 30 positive statements and 5

negative statements. The following is a display of the instrument link which is equipped with the researcher's Google Scholar account data, religious moderation material, and research proposal.

Picture 1. Survey link display



Source: (SIMBRAMANESA, 2023)

Total sampels or respondents are 285 students, and the description as per below tabel

Tabel 2. Respondent description

Number of Gender	
Male	Female
77	208

Source: (SIMBRAMANESA, 2023)

Tabel 3. Score index of four religious moderation

Categories	Score Index			
	National Commitment	Tolerance	Non-violence	Accommodative towards Local Culture
Very High (3,26-4,00)	-	3.46	3.49	3.51
High(2,51-3,25)	3.10	-	-	-
Low (1,76-2,50)	-	-	-	-
Very Low (1,00-1,75)	-	-	-	-

Source: (Data analysis, 2023)

moderation index for MAN 1 Jembrana students with a sample of 285 respondents got score 3.45 (very high). The moderate attitude of MAN 1 Jembrana students is caused by the pattern of fostering religious moderation which includes 4 things: (1) Integration of religious moderation in learning *Aqidah Akhlak*; (2) Religious Moderation Content on Khaibar activities on Youtube MAN 1 Jembrana; (3) Theatre, Scientific Writing, GANTARI #2 with the theme of religious moderation; (4) Leaders facilitating the implementation of religious moderation, moderation coaches are consistently involved in developing harmony ambassadors; (5) The Harmony Ambassador's work program carries the values of local wisdom and the majority religion in Bali, namely Hinduism. However, there are several aspects that need attention from MAN 1 Jembrana as explained in the diagram of responses from 285 respondents to 35 statements regarding the four indicators of religious moderation.

If described based on the four indicators of religious moderation using the same formula, the following table and figures are obtained as in tabel 3.

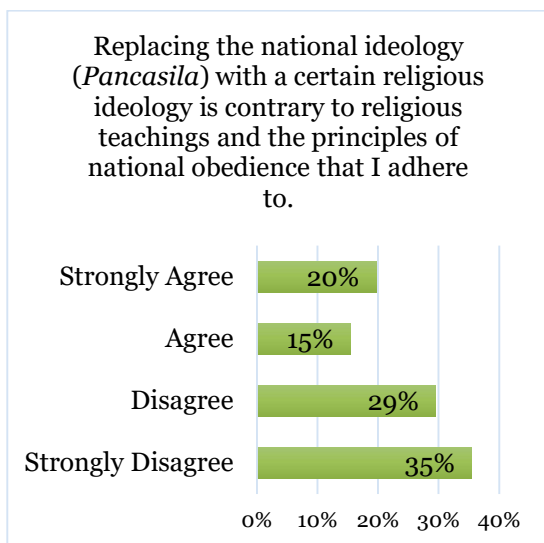
National Commitment Index

Based on the results of data processing regarding the religious

The statement to measure national commitment consists of two positive statements and one negative statement. The

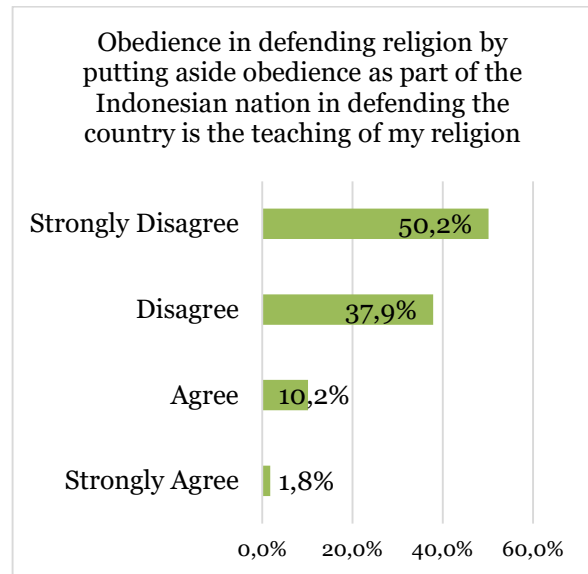
results of national commitment index got score 3.10. It means the national commitment index of MAN 1 Jembrana students is high. However, it is necessary to pay close attention to the results of the sample test for statements regarding the discourse of replacing the nation's ideology (*Pancasila*) with another ideology contrary to religious teachings. Based on a sample test of 285 respondents, it shows that 64% of students disagree and strongly disagree with that statement (replacing national ideology with another ideology does not conflict with Islamic teachings), which means that when there is a discourse or movement to replace national ideology (*Pancasila*) with an ideology of another religion, then these students have the possibility to support the movement. Quoting Saidurrahman and Arifinsyah's statement, *Pancasila* is final in nature to be implemented in relations between religious communities and is a middle way of various interests as a foundation in the life of the nation and state (Saidurrahman, 2020: 231)

Diagram 1. Sample responses regarding the replacement of the *Pancasila's* ideology with an ideology of another religion, which is contrary to the teachings of the religion adhered to



Response from respondents to negative statements regarding the dichotomy between obedience to defend the country and obedience to defend religion, namely 10.2% agree and 1.8% strongly agreed with the dichotomy as shown in the following diagram.

Diagram 2. Sample responses regarding the dichotomy between national obedience and religious obedience



This is a phenomenon that the leadership and religious moderation team at MAN 1 Jembrana need to pay attention to. The phenomenon of politicized religion is complicated problem, especially before the election of President and Vice President, or to bring down political opponents. In line with Saidurrahman and Arifinsyah's opinion, political dramas only show competition and struggle for group interests and produce low-quality discussions, so that society is divided into groups that criticize each other and spark dangerous conflicts. This should not happen in the country of Indonesia which is religious and believes in the Almighty and upholds diversity (Saidurrahman, 2020: 200).

Tolerance Index

Regarding the tolerance index, it is contained in eleven positive statements and

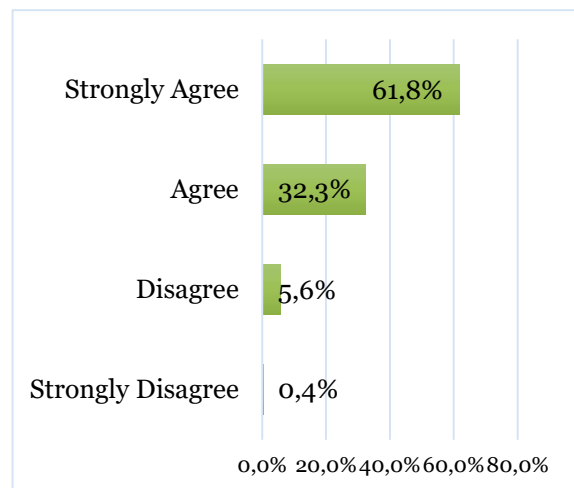
two negative statements. Based on the index calculation formula, the tolerance index of MAN 1 Jembrana students got score 3.46. Based on this result, it shows that MAN 1 Jembrana students' tolerance index is at a very high level. The manifestation of high tolerance index of MAN 1 Jembrana's student was showed in activities with a tolerance background, such as the theme of the 2nd GANTARI Activity in 2023 which was initiated by the GANTARA (the abbreviation of Gerakan Toleransi dan Moderasi) or Tolerance and Moderation Movement Team.

However, there are several responses that need to be concern about regarding tolerance indicators. *First*, the construction of worship place that are in accordance with procedures around the respondents' residence, there are 2 respondents or 1% who stated that they strongly disagree, meaning that the person concerned has a problem with the construction of places of worship around their residence even though it is in accordance with applicable rules and regulations. In some parts of Indonesia, refusal to build a place of worship has often occurred. Citing Firdaus' statement, there are three main reasons why the establishment of houses of worship is rejected: (1) the regulatory reasons listed in PBM No. 9 and 8 of 2006 Chapter IV, which deals with the establishment of places of worship, Article 14. (2) Religious sensibility plays a role. This includes fears of religious conversion, aversion to rivalry between religious sects or understandings, and incapacity to deal with the establishment or growth of other people's houses of worship. (3) socio-political issues, which include conflicting social roles, economic dominance, and worries about how the fast expansion of followers of other religions may alter the demographic composition of those followers. One proposed solution is for regional governments to enact regulations pertaining to governors, regents, and mayors, as well as to socialize

Joint Ministerial Regulations and foster socio-cultural dialog between individuals of diverse religious backgrounds (Firdaus 2014)

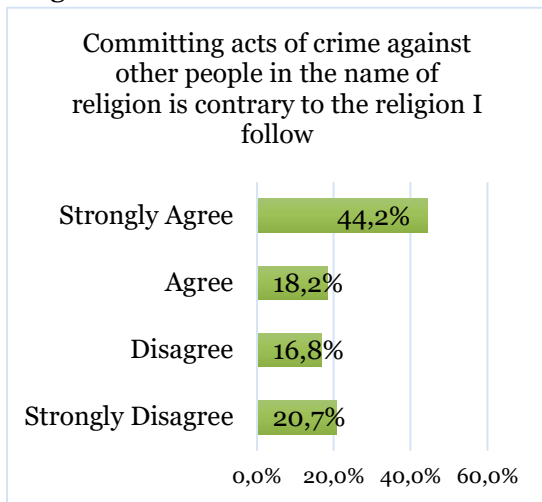
Second, regarding the statement that intolerance and radicalism are contrary to the religion that adhere to, 16 respondents said they disagree, and 1 person said strongly disagree. This means that the respondent rejects the statement and seems to state that intolerance and radicalism are not in conflict with the religion they adhere to. The radicalism referred to is negative and destructive.

Diagram 3. Sample responses regarding intolerance and radicalism that are contrary to the religion adhered to



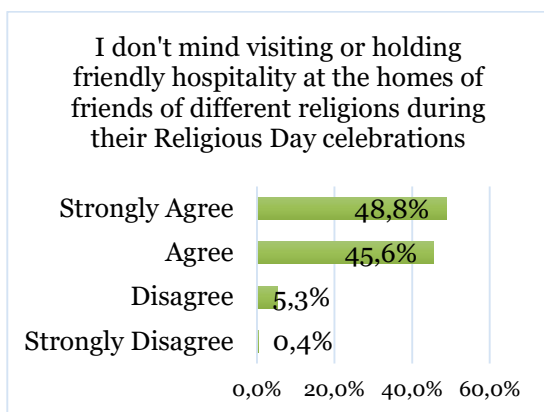
Third, the statement that committing crimes against other people in the name of religion is contrary to the religion that adhere to shows that 48 respondents (16.8%) disagree, and 59 respondents (20.7%) strongly disagree with this statement as in the following diagram.

Diagram 4. Sample responses regarding acts of crime against other people in the name of religion are not in accordance with religion adhere to



Fourth, statements regarding the willingness to visit or provide hospitality to the homes of friends of different religions during Religious Day celebrations showed a response of 15 respondents (5.3%) disagreeing, and 1 respondent (0.4%) strongly disagreeing as in the following diagram.

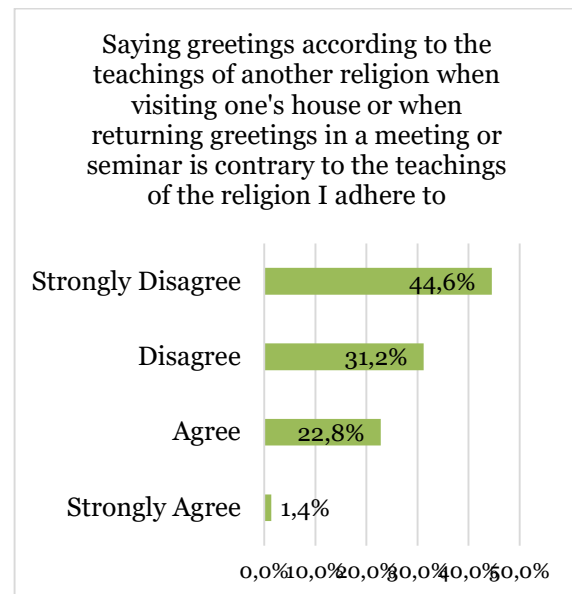
Diagram 5. Sample responses regarding willingness to visit the homes of friends of different religions during religious day celebrations



Fifth, including the category of negative statements regarding saying greetings according to the teachings of other religions when visiting their home or saying greetings at a meeting, seminars that are

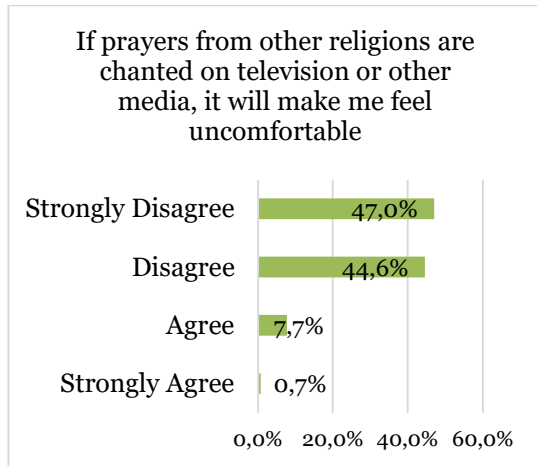
contrary to the teachings of the religion they adhere to receive a response of agreeing from 65 respondents (22.8%), and strongly agreeing from 4 respondents (1.4%). Saying greetings and congratulations on holidays to other people often becomes a heated discussion. Some respondents prohibit it because they are considered infidels, some allow it to maintain relations between religious communities. Quoting Shihab's statement that those who feel that wishing other people a happy holiday, their faith has changed, they should not say it, but for those who intend to say it while maintaining their faith and with the aim of establishing harmonious relations with fellow religious people, please say it (Shihab, 2017: 277)

Diagram 6. Sample responses regarding greetings from other religions at formal and non-formal events



Sixth, it also contains negative statements, namely "if prayers from other religions are chanted on television or other media, it will make me feel uncomfortable". There were 7.7% who agree with this statement, and 0.7% strongly agree.

Diagram 7. Sample responses regarding attitudes when hearing chants of other religions on television

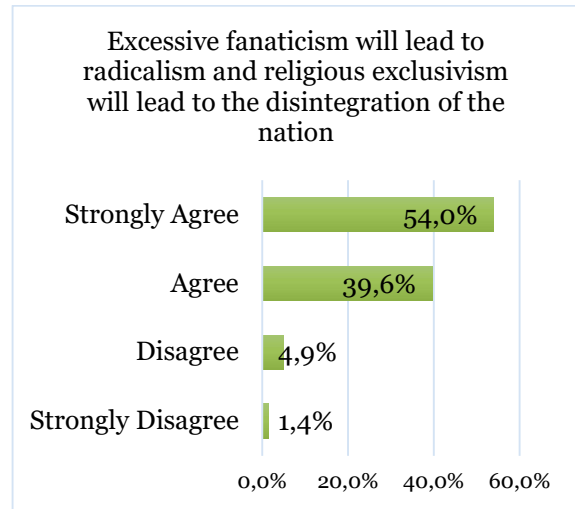


In general, the students' tolerance index at MAN 1 Jembrana showed a very high score, based on the results of data analysis on these six statements, it needs more attention from leaders, teachers, and the MAN 1 Jembrana religious moderation team.

Non-Violence Index

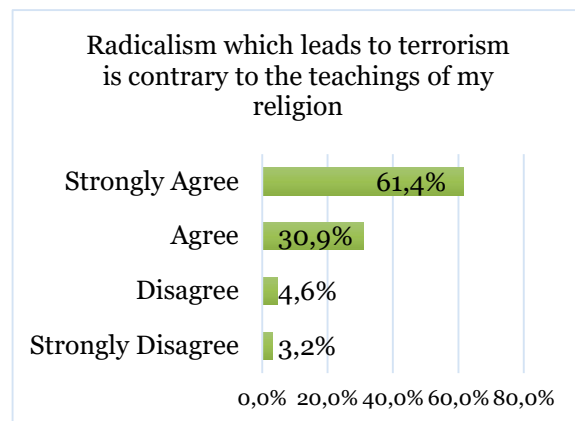
The anti-violence index contains ten positive statements and three negative statements. The score for non-violence index is 3.49, means a very high score. However, there are several responses to statements about non-violence that need to be taken into account. *First*, the statement regarding excessive fanaticism will lead to radicalism and religious exclusivism and lead to the disintegration of the nation, showing that 14 respondents (4.9%) disagree, and 4 (1.4%) respondents said they strongly disagree with the statement.

Diagram 8. Sample responses regarding fanaticism which leads to radicalism and exclusivism and has an impact on the disintegration of the nation



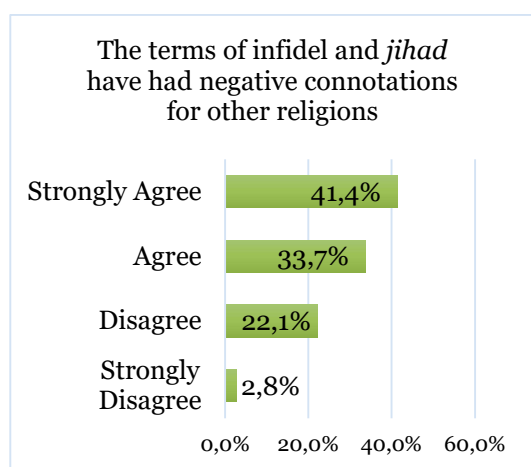
Second, the statement that radicalism which leads to terrorism is contrary to the teachings of the religion they adhere to showed that 13 respondents (4.6%) disagree, and 9 respondents (3.2%) stated strongly disagree with this statement, in other words radicalism which leads to terrorism does not conflict with the religion adhere to. Citing Mølmen, the internet primarily facilitated radicalization through information provision, as well as amplifying group polarization and legitimizing extreme ideology and violence through echoing (Mølmen and Ravndal, 2023).

Diagram 9. Sample response regarding radicalism which leads to terrorism is contrary to the religion they adhere to



Third, the statement that the terms *kafir* or infidel (people who do not believe in Allah SWT and His Messenger, or people who are blocked from Allah's guidance) and *jihad* have a negative connotation for the other religions showed that 63 respondents *disagree*, and 8 respondents said that they strongly disagree, which means that the terms *kafir* and *jihad* do not have a negative connotation for other religions.

Diagram 10. Sample responses regarding the terms of infidel/*kafir* and *jihad* which have a negative connotations, especially for other people

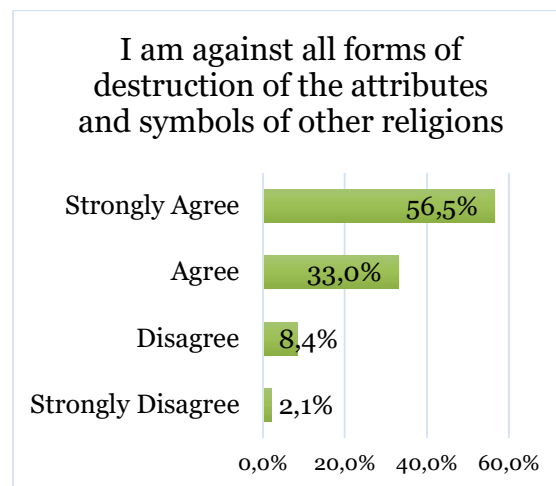


The term *jihad* means a holy struggle at the beginning of the emergence of Islam. *Jihad* is also recommended in the *Al-Qur'an* and *Hadis* to fight in the way of *Allah* for the establishment of the Islamic religion. *Jihad* is also used for the independence of every Muslim country from colonialism by European countries after the Second World War. However, *jihad* begins to be misused when someone or one's group does not gain authority or power. *Jihad* is used against the legitimate government, and of course that is not justified (Yakin, 2016: 244).

Fourth, the statement that respondents opposed all forms of destruction of attributes and symbols of other religions showed that 24 respondents (8.4%) stated disagree, and 6 (2.1%) respondents stated that they strongly

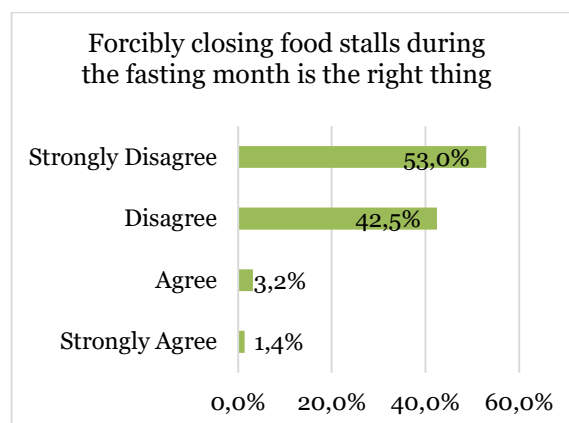
disagree, meaning that the destruction of attributes and symbols of other religions is not something that needs to be disputed.

Diagram 11. Sample responses regarding the destruction of attributes and symbols of other religions



Fifth, the negative statement regarding the forced closure of food stalls during the fasting month is the right thing, showing that 9 respondents stated that they agree, and 4 respondents stated that they strongly agree that the forced closure of food stalls during the fasting month was carried out, and that is the right thing according to the response given by the respondents.

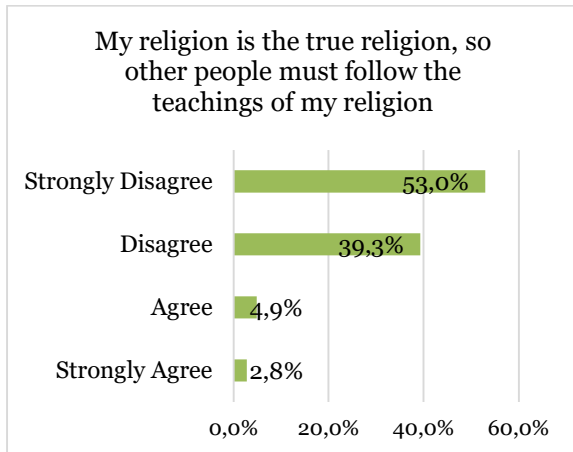
Diagram 12. Sample response regarding forced closure of food stalls during the fasting month



Sixth, the statement that the religion adhered to is the true religion, so other

people must follow it. It showed that 14 respondents agree, and 8 respondents said they strongly agree. This can lead to religious exclusivism which is contrary to the spirit of religious moderation.

Diagram 13. Sample responses regarding statements that lead to religious exclusivism



There are several views about religion. As stated by Ar-Razi (Suadi, 2021). *First*, only one religion is true. *Second*, all religions are equally true because they aim at the same goal, only in different ways. *Third*, assume that there is one truth among the existing truths. Suadi stressed that each of those followers must still believe in religion adhere to as the truest without blaming other religions (Suadi, 2021: 113). However, in the context of the statement in Diagram 13, there is indication leading up the emergence of an attitude of religious exclusivism, feeling that one's religion is the most correct, while other religions are wrong and other people must follow the truth contained in their religion. This is not permitted.

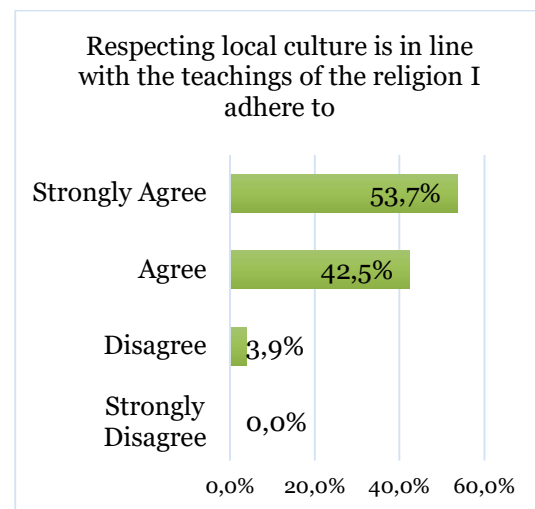
Seventh, the statement regarding the destruction of religious symbols is acceptable because the use of these symbols is contrary to the religion they adhere to. It showed that 8 respondents (2.8%) agree, meaning that it is acceptable to destroy religious symbols, even though it is contrary to the 1945 Constitution regarding freedom

of religion guaranteed by the State. These seven findings can be followed up by the leader and religious moderation team of MAN 1 Jembrana.

Adaptation to Local Culture Index

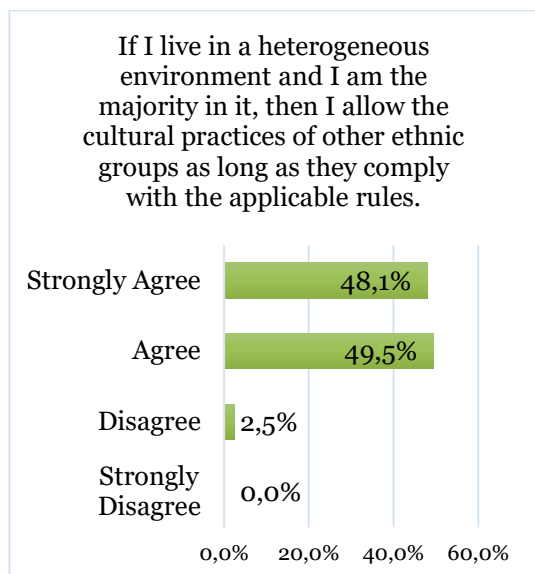
The statement to measure the adaptation to local culture index is contained in six positive statements. This aspect getting score 3.51 show a very high index. However, there are several responses that need to be considered. *First*, the statement that respecting local culture is in line with the teachings of the religion they adhere to shows that 11 respondents disagree, which means respecting local culture is not in line with the religion they adhere to. In fact, historically, Walisongo in spreading the teachings of Islam in *Nusantara* used a local cultural approach.

Diagram 14. Sample responses regarding respect for local culture as part of the religious teachings adhered to



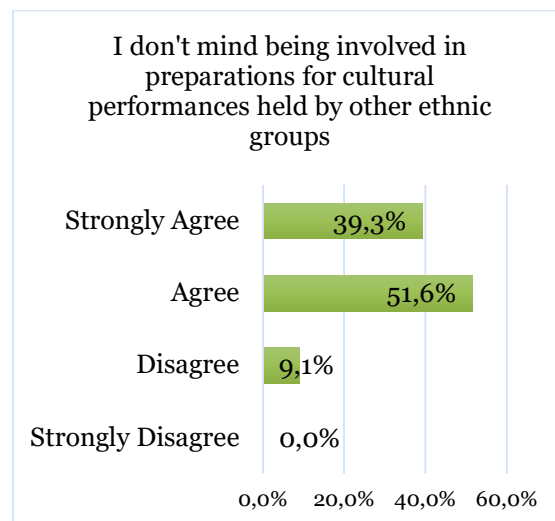
Second, the statement regarding the willingness to allow other ethnic cultural practices as long as they comply with the applicable rules if the respondent lives in a heterogeneous environment and is the majority in it shows that 7 people disagree. This means allowing the rejection of other ethnic cultural practices if the respondent is the majority in that community.

Diagram 15. Sample responses regarding attitudes toward other ethnic cultural practices



Third, the statement regarding the willingness to be involved in preparations for cultural performances held by other ethnic groups showed that 26 respondents disagree. This means that the respondent refuses to be involved in preparing other ethnic cultural performances. This is somewhat contradictory to the implementation of the second Gantari in 2023 which was initiated by Gantara with the theme of religious moderation and involving 4 schools which are pilot projects for religious moderation and the harmony ambassador action program. The second GANTARI activity featured arts such as dance, *gambelan baleganjur* (Balinese traditional musical arts) combined with tambourine, musical poetry, and speech contests with the theme of religious moderation.

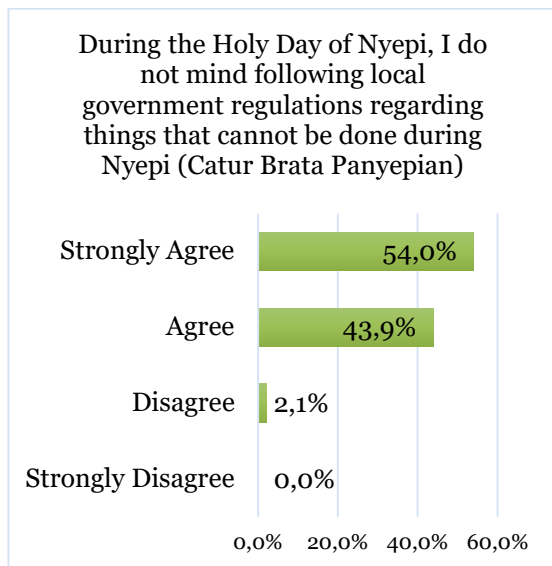
Diagram 16. Sample responses regarding willingness to be involved in preparation for cultural performances by other ethnicities



Citing Mujib's research on Plurality of Traditions as a Unifier of Diversity in Plumbon Village, Yogyakarta found the variety of traditions that have been inherent in the Plumbon society became the unifier for the gathering of good religious people that are carried out when celebrating the great day of religion and also socially structurally of society. The plurality of the traditions of the Plumbon community has existed and was built and refined over the years with positive modifications, but without changing the meaning of the common prayer read by the respective religious leaders when carrying out the *Gelar Budaya* or cultural performance (Mujib 2021).

Fourth, the statement that during the Holy Day of *Nyepi* (silent day), respondents did not mind following regional government regulations regarding things that should not be done during *Nyepi* (Catur Brata Panyepian) shows that 6 respondents expressed the disagreement as in Diagram 17 below.

Diagram 17. Sample responses regarding willingness to follow Bali regional government regulations during the Nyepi Holy Day



This illustrates disagreement with government regulations, even though if we trace the implementation of *Nyepi* in Bali in recent years, Hindus in Bali really respect other people who carry out worship to coincide with the Holy Day of Nyepi. It's just those activities are limited, for example not riding motorbikes to places of worship, and not using loudspeakers. Citing Pendit's statement that The Holy Day of Nyepi can be interpreted as increasing Hindu awareness of the meaning and value of tolerance and harmony between religious communities which has been implemented since ancient times until now (Pendit, 2001:28). The role of *FKUB* (*Forum Kerukunan Umat Beragama*) or Religious Harmony Forum is also very important in maintaining order and harmony among the people during Nyepi and other religious activities. This is in line with the statement of the Secretary of *FKUB* Jembrana Pdt. Wayan Suamba (Interview on 20 Oktober 2023) as follows

"We synergized with the Jembrana Ministry of Religion to design camping activities involving young people from across religions, all government figures, regents, Kesbangpol. We have also carried out an interfaith dialogue inviting representatives of 20 young people from all religions, to strengthen religious literacy in 2022"

Regarding the second GANTARI activity at MAN 1 Jembrana, Suamba appreciated this activity and hoped that it would not only be religious moderation in appearance, but students would be able to internalize it, as well as other school principals should also imitate and apply it in their respective schools. This also really helps *Forum Kerukunan Umat Beragama* (*FKUB*) or Religious Harmony Forum's task of maintaining harmony between and within religious communities, especially in Jembrana Regency.

The relationship between Hinduism and Islam in Bali can be seen in various aspects, for example when Nyepi Day coincides with Eid al-Fitr or Eid al-Adha, Balinese people really uphold the value of tolerance as a form of harmonious relations. Muslims are still permitted to carry out their worship with certain restrictions (not violating Nyepi rules). This is the meeting point for mutual agreement between Hindus and Muslims in Bali (Muhammad Taufiq Maulana, 2018: 82). Based on a document study carried out to trace documentation of activities related to tolerance at MAN 1 Jembrana, one of which is an e-poster congratulating Nyepi Day Saka Year 1945 by the MAN 1 Jembrana extended family as in Photo 2 below.

Picture 2. Greetings for the Holy Day of Nyepi, Saka Year 1945 from the MAN 1 Jembrana Family



Source:

(<https://man1jembrana.sch.id/risalah/?p=1180>, 2023)

In accordance with this image, actually congratulating other people aims to maintain harmonious relations between religious communities, and does not mean changing or influencing the beliefs of the person who says it. In line with Subchi's finding that religiosity positively influenced religious moderation, it is religious experience, ideology, public and private religious practices, and religious intellectualism all helped people maintain a moderate level of religiosity and may even ward off radicalism and intolerance. Sex and parents' income were significant socioeconomic determinants that also had an impact on religious moderation (Subchi et al. 2022). The higher a person's level of religiosity, the more moderate their religious behavior should be.

CONCLUSION

Research findings regarding the religious moderation index of MAN 1 Jembrana students showed score 3.45, which means that MAN 1 Jembrana students' religious moderation index is in the very high category. If measured for each indicator of religious moderation, the following consecutive figures are obtained.

The National commitment index is at 3.10 or high category. The tolerance index is at 3.46, which is in the very high category. The Anti-Violence Index is at 3.49, which is in the very high category. Lastly, the adaptation towards local culture index is at 3.51, which is in the strongly high category. However, there are several aspects that need to be observed and strengthened by the leadership of MAN 1 Jembrana to optimize religious moderation for the entire community within it. *First*, monitoring the activities of students who join religious organizations outside the madrasah to prevent the doctrinalization of radicalism. *Second*, strengthening the instillation of *Pancasila* values in students through extracurricular activities. *Third*, expanding the collaboration network with other schools to encourage religious moderation. *Fourth*, optimize the role of the Religious Harmony Forum to carry out outreach and training regarding the three pillars of religious harmony. *Fifth*, building collaboration with traditional community leaders and religious leaders to introduce students to local traditions that are imbued with religious values. This aims to strengthen students' cultural and religious literacy. *Sixth*, consistency in developing prospective ambassadors for religious moderation and preparing creative programs that contain four indicators of religious moderation. *Seventh*, creating slogans on the theme of religious moderation in strategic corners of madrasahs.

The strength of this research lies in measuring the four indicators of religious moderation in students at the Madrasah Aliyah Negeri level and has never been carried out by previous research. However, this research is still limited to measuring the religious moderation index which needs to be strengthened by confirmation of the questionnaire responses obtained. It is possible to carry out further research using

mixed methods to strengthen the findings of this research.

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