Internalizing The Value Of Religious Moderation in Elementary School Through Religious Education in Pancasila Village

(Study at SD Negeri 1, SD Negeri 2 dan MI Tarbiyatussibyan)

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ABSTRACT

The purpose of this study is to describe the strategies used by educators at SDN 1, SDN 2 and MI Tarbiyatus Sibyan Balun Turi Lamongan as elementary schools in multi-religious villages in an effort to instill the values of religious moderation, as well as the implementation of moderation values. which is applied by the main educators in religious education at SDN 1, SDN 2 and MI Tarbiyatussibyan Balun Turi Lamongan to students. SDN 1 and 2 Balun Turi Lamongan is a multi-religious elementary school that has a variety of cultures, races, ethnicities and religions, therefore it is not uncommon for these differences to lead to conflict, including at MI Tarbiyatussibyan where their living environment intersects with a multi-religious community. From an early age, extreme and radical thoughts must be eliminated as soon as possible. This study uses a descriptive qualitative method with a phenomenological approach. From the results of the research that we got at SDN 1, SDN 2 and MI Tarbiyatussibyan Balun Turi Lamongan, a strategy for inculcating the value of religious moderation is applied in teaching and learning activities and outside teaching and learning activities. There are many ways that educators do in inserting knowledge about attitudes and values of diverse moderation as well as mutual respect and tolerance in every learning and habituation. SDN 2 and MI Tarbiyatussibyan Balun Turi Lamongan is a strategy in inculcating the value of religious moderation applied in teaching and learning activities and outside teaching and learning activities. There are many ways that educators do in inserting knowledge about attitudes and values of diverse moderation as well as mutual respect and tolerance in every learning and habituation. SDN 2 and MI Tarbiyatussibyan Balun Turi Lamongan is a strategy in inculcating the value of religious moderation applied in teaching and learning activities and outside teaching and learning activities. There are many ways that educators do in inserting knowledge about attitudes and values of diverse moderation as well as mutual respect and tolerance in every learning and habituation.

**Keywords:** *value; Religious Moderation; Primary school; Religious education; Pancasila Village 1.*

INTRODUCTION

Indonesia is a country with diversity ethnic, tribal, cultural, linguistic, and religious gone rival in the world. Besides the six most common religions embraced by the community, there is hundreds even thousand ethnicity, language and character area, as well as trust local in Indonesia. (Lukman Hakim Saifuddin, 2019). Diversity a nation of course give birth to challenge separately, especially in build harmony. No something easy thing unite various difference, because not seldom difference bring to birth split and even conflict. (Nasaruddin Umar, 2019). So that in Thing this tolerance between each other is very necessary for respect tall values moderation. For moment this and to front, movement moderation religion promoted by the ministry of religion found the momentum. Framing moderation religious important in manage life religion in a plural and multicultural Indonesian society. (Sutrisno, 2019)

In Indonesia, in an era of full- fledged democracy, open, difference views and interests between very diverse citizens that managed so appearance, so that all aspirations could channeled as should be. Thereby case in religion, constitution our guaranteed independence people religious in hug and run appropriate religious teachings with each other's beliefs and beliefs. (Lukman Hakim Saifuddin, 2019). However rampant action radicalism and terrorism on the name of Islam in the world and in Indonesia a little many has put Muslims as the party to blame. The teachings of jihad in Islam are often made target accusation as source main happening violence on name of religion by Muslims. (Ahmad Darmadji, 2011).

Indonesian, with all conditions are plural and many difference good ethnicity, class, race and religion face threat disintegration. Disintegration nation Indonesia many sourced from incoming liberal and extreme ideologies in Islamic teachings. Liberal ideology from the west who wants existence freedom, which threatens morals and culture east. Finally discourse of Islam that is liberal, free and not controlled. The other side of extremism spread in Indonesian society as a result of transnational Islamic teachings (cross.) national or cross nationality). Ideology movement this no again based on the concept of the nation-state, but rather draft people. Two problem the get attention special from Indonesian government. For oppose two current big In this case, the Indonesian government has a discourse on moderate Islam. (Khairul Madawinun Nisa ', 2018).

Indonesian, with all religious pluralism also prioritizes draft washatiyah. People who apply principle wasathiyah can called referee. In Christian tradition, moderation religious Becomes method look for mediate the extremity of the interpretation of Christian teachings that are understood part his people. one tips for strengthen moderation religious is To do interaction as much as possible possible between one religion with other religions, between one flow with other streams in the internal ummah religious. Moderation Religion can also seen in perspective Church Catholic.In Church Catholic the term “moderate” no ordinary. Yang worn is “open” to “fundamentalists” and “traditionalist” (who reject update in definition Church Catholic). As for in Hindu tradition, root spirit moderation religion, or Street middle, can traced until thousand year to back.period that consist from combined the four Yugas that begin of Satya Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga. (Sutrisno, 2019)

See from growing phenomenon moment this, can so our surprised. How maybe in Indonesia understand radical get place in the archipelago and growing so appearance. Whereas since beginning his arrival to Indonesia, Islam has come on stage with his hospitality. Islam is spread with method peace, no there is coercion to population one area for embraced Islam. Even with case certain, Islam is accepted after dialogue even in time long with figure or chairman certain regional customs. Even the very interesting ones is, when Islam came in miss from the culture it brings, whether Arabic, Gujarati or Indian, culture that no also forced with population local. Even in level certain, Islam can dialogue with culture local. Sometimes Islam rejects it with gentle because contrary with faith, however many accepted and accommodated because by principle same very no contrary with score base Islamic teachings. (Suharto Baboon, 2019). Thing this show that Islam is a religion that virtuous.

The diversity in Indonesia is very diverse as already described above, is our grow vision and solutions that can create harmony and peace in operate life religion, that is with put forward moderation religion, and no trapped in extremism, intolerance, and acts of violence (Lukman Hakim Saifuddin, 2019). Because basically difference is a proper grace for our Thank God, Islam is a religion that is Rahmatallil a'laamine.

In Indonesia the term Islamic moderation or moderation in Islam related with moderate Islamic terms often questionable few circle people Muslim alone. For they, moderate Islam. For they Islam is just Islam; no there is Islamic moderation or moderate Islam. That's why Qur'anic Wasathiyyah Islamic terms sourced from the Qur'an (Surah Al- Baqarah 2: 143)

Islamic moderation in Arabic is called with al-wasathiyyah, al-Islamiyyah. Al-Qaradawi mention a number of similar vocabulary meaning with it the words Tawadzun, I'tidal, Ta'adul and Istiqomah. Temporary in language England as Islamic Moderation. Islamic moderation is a view or always attitude attempted take position middle from two contradictory and exaggerating so that one from second the attitude in question no dominate in thoughts and attitudes someone (Abd. Rauf Muhammad Amin, 2019). Islamic moderation brings attitude the middle that doesn't defend.

As means for introduce and embed understanding moderation, and contained values in moderation as well as educate life nation, here education is very important important. How much according to Law No. 20 of 2003 Article 3 which states: education national working as means for develop ability and educating life dignified nation \_ in skeleton educate participant educate in life nation, aim for development potency participant educate to be man of faith and piety to Almighty God Esa, have character noble, healthy, knowledgeable, creative, independent and become democratic and responsible citizen answer. Education is something very important aspect for human. (Ministry of National Education, 2003). In the process of education or activity learn to teach one somebody invited for know identity self including in the shutter of religion so that the goal life buffer achieved by balanced.

For introduce and embed understanding moderation, and values contained in moderation as well as educate life nation the need habituation since age base. Because child is generation successor nation, he Becomes focus as well as parents and future expectations. because of that they need prepared since early for later Becomes source power qualified and capable human (HR) play a role as well as by active in development national. He, a child which later will be young and carry on struggle his ancestors.

The world of education in Indonesia in period final get highlight sharp from various among. Various media reported about action radicalism and intolerance that tends to experience increase. That thing based on the results of a survey released by the Wahid Institute that radicalism experience improvement in the middle society. A total of 600 thousand of a total of 150 million souls of the people surveyed exposed radicalism. On the other hand happened enhancement action intolerance 46% to 54% or increased by 8% 1. While the PPIM survey released results that enhancement radicalism precisely most happening in the institution education like school and college high. Ironically, it turns out action the no only done by the participants educate, will but also done by teachers and lecturers of religion. (Al Faruq & Noviani, 2021).

School education base have great influence on his future life. How child that think and behave, have ability for face the world with belief, can motivate herself become more ok, everyone depending on the stimulation (stimulus) and guidance given parents, teachers and the environment the place stay.

At age school basic, they including into the golden age of children have influence big to development think and behave, with educate child since age early, forming awareness will the differences that exist past parent involvement naturally will be very important in shape something quality generation. Guidance and stimulation against very influential child

in children so that child could Becomes person who has belief in ability herself alone for face future challenges.

From the literature that researchers find in study this is necessary apply and introduce values moderation in children, namely attitude tolerance between religion, ethnicity, and color skin. And also there action violence perpetrated with involve child in actions radical or extreme, so that children become a victim of not his knowledge. In the current era of development this the need embed values moderation religion in children age early to produce good generation and become \_ generation moderate, if no introduced since early values moderation it's on the child, then Thing this will impact on time child mature child will easy influenced and adhered which liberal and extreme understanding can threaten unity the Indonesian nation, and also the character child .

See from existing reality \_ moment this and the continuing danger threaten unity Indonesian nation and character child Indonesian nation, then importance introduce and embed values moderation in children, especially in children who are in school base. because of that study this important done, then writer lift title study as following " Internalization " score moderation religious through Islamic Religious Education in institutions education base Pancasila village Balun Turi Lamongan ". Researcher choose Balun Turi village Lamongan as the place study because Balun village is one of the area that has riches culture and religion. Balun Village which is located in the District of Turi, District Lamongan this many Becomes subject research because climate religious and cohesion good social \_ as Public multireligious, in the village the there is three institution level base namely SD Negeri 1, SD Negeri 2, and MI Tarbiyatushsibyan Balun Turi Lamongan the three institutions will Becomes the place in study this.

LITERATURE REVIEW

The word moderation comes from the Latin moderation which means moderate (no advantages and no disadvantages). The word also means self-control (from attitude very advantages and disadvantages). The Big Indonesian Dictionary (KBBI) provides There are two meanings of the word moderation, namely: 1. reducing violence, and 2. avoiding extremes. If it is said, these people are moderate, the sentence means that the person is being natural, mediocre, and not extreme. (Lukman Hakim Saifuddin. 2019).

Moderation Islam or often also called with Islam moderate is translation of the word wasathiyyah al-Islamiyyah. The word wasata at first meant tawazun, I‟tidal, ta‟adul or al-istiqomah which it means balanced, moderate, take

position middle, not extreme either right or left. (Suharto Baboon, 2019).

Wasathiyah is a condition commendable which guard somebody from trend going to two attitude extreme; attitude exaggeration (ifrath) and attitude muqashshir which reduce something which restricted God swt. Wasathiyah (moderate understanding) is one of the characteristics of Islam that is not shared by other religions. Moderate understanding calls for a tolerant Islamic da'wah, against all form thinking which liberal and radical. Liberal in meaning understand Islam with standard weather lust and pure logic which tend looking for justification which no scientific. (Afrizal Nur and Mukhlis Lubis, 2015). According to kamali, wasathiyyah is aspect the importance of Islam, which unfortunately is somewhat forgotten by many people. Even though Islamic teachings about wasathiyyah contain many ramification in various field which Becomes attention Islam. Moderation taught not only by Islam, but also another religion. (Azyumardi Azra, 2020).

Wasathiyyah means the middle way or balance between two different things or excessive. Like the balance between the spirit and the body, between the world and the hereafter, Among individual and Public, Among idealistic and realistic, Among ang new and which

long, between aql and naql, between knowledge and charity, between usul an furu‟, between advice and destination, Among optimistic and pessimistic, and next. (KH Afifudin Muhajir, 2018)

ccording to Muhammadiyah, the term "progressive" is also very often expressed by KH. Ahmad Dahlan on the journey of Muhammadiyah. One of these statements can be traced from the words of KH. Ahmad Dahlan which reads: *Dadijo Kjahi sing kemadjoean, lan odjo kesel-kesel anggonmoe njamboet gawe kanggo Moehammadija*.

From the statement above, it can be understood that KH. Ahmad Dahlan in establishing and carrying out the mission of the Muhammadiyah organization, highly respected the spirit of working to create change and enlightenment for the Islamic religion that existed at that time was still considered old-fashioned and left behind. (Ahmad Najib Burhani. 2016). Religion is a term put forward by the Ministry of Religion of the Republic of Indonesia. Religious moderation is a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion. (Lukman Hakim Saifuddin. 2019). The following is a table to make it easier to understand the originality of the researcher in understand study before with study which now currently researched

Table 1.1 Originality Study

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| No | Researcher Name, Title (thesis/thesis/journal/etc) Form and Year  Rise | Equality | Difference | Originality Study |
| 1. | angel Aliya full moon Sari  Title:  Application of Values Religious Moderation On Children's Education Early Age Through Religious education Islam  Institute Religion Islam  Country (IAIN) Bengkulu Thesis 2021 | Use technique study which include: observation field, Interview, and study documentation. | Done at level education child early age.  Emphasis on religious education Islam | Done in the village multi-religious, di SDN 1, SDN II and MI Tarbiyatussibyan Balun Turi district Lamongan. Harmony between religious people taught since school age base |
| 2. | Ahmad Hanif Fahruddin, Maskuri, Hasan busri,  Title: Value Internalization Multiculturalism Through Education Islam;Tri Interrelation Education Center at Public Village Multireligious Balun Turi Lamongan | Use approach qualitative.  Done in Balun Village Lamongan. | Emphasis on life among middle of society. Emphasis on social approach- culture | Done at SDN 1, SDN 2 and MI  Tarbiyatus Sibyan Balun district Turi Lamongan. Emphasis on the field of education in environment school |
|  | iJIES Journal (English Journal Of Islamic Education Studies) 2021 |  |  |  |
| 3. | Ayu Nur Hamidah Title:  Education Pattern Multicultural in Realize Harmony Life Between people Religion (Case Study in Balun Turi . Village Lamongan)Thesis | Use approach qualitative and background research in Balun Turi Lamongan | Emphasis on Democratic Attitude and tolerance of life in society local | Done in Institution basic education the one in the village District Balun Turi Lamongan t |

The table above shows that there are similarities and differences between the studies previous research with the research that will be carried out by the current researcher. The equation lies on theoritical review and the object of research, while the difference lies on research focus that will be studied by researchers. Characteristics of research conducted by researchers this is about inculturation score moderation religious in Institution education base multi-religious village Balun Turi Lamongan. From the differences that prove it that in research this pure without there is an element of plagiarism

In this study the author has also researched in the village with the title Multicultural Values in Islamic Religious Education Learning at SDN 1 Balun Turi L among 2019. And journals on the integration of multicultural values in learning Islamic religious education in schools. Base*.*

METHODS

Study this is study qualitative with approach phenomenological. Study this focus on perspective about how pattern internalisation score moderation religion at school das ar through Pancasila village religious education, studies at state elementary school 1, state elementary school 2, and MI Tarbiyatushsibyan Balun Turi Lamongan. Because focus on research this is for knowing perspective educator about internalisation score moderation, then approach phenomenological aim for uncover experience and perspective educators in each institution in internalize score moderation religious.

For get data which accurate about the pattern of internalizing the value of religious moderation so technique collection data which will researcher do is:

* 1. Interview, this technique is carried out with the aim of obtaining information about the pattern of internalizing the value of religious moderation in each institutionState Elementary School 1, State Elementary School 2, and MI Tarbiyatushsibyan Balun Turi L amongan.
  2. Observation, technique observation conducted so that researcher could see phenomenon by intact from the pattern of internalizing the value of religious moderation in each of the institutions of SD Negeri 1, SD Negeri 2, and MI Tarbiyatushsibyan Balun Turi Lamongan. And then could conclude the results of these observations.
  3. Documentation, apart from interviews and observations, other sources non-human information in the form of documents such as records and records also needed to complete the data.

The data analysis used in qualitative research is with organize data, describe it to in units, as well as synthesize, to then be able to choose which ones are important and which ones which will be studied, so that a conclusion can then be drawn. (Trianto, 2011). In this case there are four main activity flows, namely data collection, reduction data, display data, and data verification

RESULTS AND DISCUSSION

District balun village Turi is one village multi -religious people in Lamongan, Desa this often greeted with Where is Pancasila Village? there is many religious differences such as Islam, Hinduism, and Christianity, however they could life side by side without existence attitude each other differentiate. So that Public Balun village can life peaceful, safe and secure.

In study this we have To do observation and interview to students and teachers in several basic education institutions in Balun Village, Turi, Lamongan, to knowing how teacher 's efforts in give learning moderation religious to students so that they have attitude moderate and know of its limitations. Village Balun, Turi, Lamongan have three basic education institutions, namely: SDN 1 Balun, SDN 2 Balun and MI Tarbiyatus Sibyan Balun, in each school have a variety of religions, this religious diversity no only owned by the participants educate will but also the power educators in each primary education institution that. However different with MI Tarbiyatus Sibyan where is this Institute is one of the Islamic educational institutions in the village Balun, Turi, Lamongan where are the workers educators and participants educate embraced Islam.

In life side by side attitude tolerance in the village this is very good can seen from put place mutual worship nearby as well as the basic education board in Balun Village namely SDN 1 Balun and MI Tarbiyatussibyan, although SDN 1 Balun has diverse religions However because location of this Board can said to be very close to the participants educated from MI Tarbiyatussibyan Balun and SDN 1 Balun can each other know and get play Together without exist attitude each other make fun of inter people religious, like in the interview that has been us do With mom Linayanti S. Pd as an eye teacher Al-Qur'an Hadith lessons.

“Often seen children from MI Tarbiyatus Sibyan and SDN 1 Balun play in the courtyard of the mosque without ever offending each other's religion, maybe disagreement them only happened because trifle like grab toy "

Attitude tolerance in MI Tarbiyatussibyan Of course, it is very important for educators to pay attention to truly emphasize that tolerance between people religious that need restricted, as said mother Linayanti. S.Pd that :

" I " often advise children that can help in activity or non- Muslim events but remember don't until join in and enter into the event, because worried could violate the restrictions in Islam, for example just help secure parked motorbikes”.

Educators at MI tarbiyatus Sibyan Balun no have a special strategy in teach attitude moderation religion, educators also use same curriculum with other educational institutions, ability participant educate in Thing tolerance already formed since small by his master in the environment family , because already used to friends and side by side with Public non-Muslim , in warning day big Islam or (PHBI) MI Tarbiyatus Sibyan too always join commemorate it, because basically MI Tarbiyatus Sibyan is an Islamic educational institution as a whole participant educate embraced Islam , even though so the power educator always notice activity followers of other religions, so that the events held could walk with fluent without disturb activity followers of other religions, for example shrink mosque speaker sound when Public non-muslim currently worship and vice versa.

then no different with SDN 1 Balun and SDN 2 Balun, at SDN 1 Balun harmony between people very good religion Thing this could concluded from observations and interviews that we have conducted in one of the class at SDN 1 Balun, to be precise in grade 5 at SDN 1 Balun students and students no once discriminate in choose friend play, they look very harmonious and happy, they consider that the difference that makes they beautiful , even they say that the rainbow is seen beautiful with diversity color , attitude tolerance and mutual love is also shown during break time started where are the students with happy work together to collect benches and chairs for eat together and with each other share with his friends . Not only it's students non-muslim also really appreciate students and students non-muslim where Whenthe moon Ramadan when Muslims currently fasting students and students non-muslim no will eat inside class for value students and students who are fasting.

In interviews that have writer do with one power The teacher at SDN 1 Balun is Mr. Sukeri. S.Pd., M.Pd. he state that power educators at SDN 1 Balun do not have a special strategy in embed attitude moderation religion, thing this pure owned by students , same as already writer display above about MI Tarbiyatus Sibyan that attitude moderate students and students has formed by their respective parents, the workers educator only a little slip a number of advice about attitude each other value moment learning started and special in religious learning of the participants educate will meet eye Where are religious education lessons? later the participants educate will looking for a good religious teacher That's Islam, Hinduism, and Christianity, then he also stated that warning day big Islam is always conducted naturally with involve all inhabitant school good Muslim nor non-muslim for example cottage agenda Ramadan and open with this agenda permanent conducted with how students and students Muslim come realized morning for boarding school events lightning then when time breaking fast fasting students and students non-muslim start coming for break together.

Then the same thing is done by the workers educator at SDN 2 Balun for celebrating PHBI in the month romadhon, this elementary school also holds a cottage event romadhon who made students and students non-muslim enthusiastic want to take part in the cottage event ramadan that. And as we explained previously in other Institutions, the workers the educators at SDN 2 Balun are also not using a special strategy in embed attitude moderation religion, as has been displayed by mother Sriyani. M.Pd. as head SDN 2 Balun school that Balun village is very unique village with all diversity and can life peace without each other differentiate.

at SDN 2 Balun itself there are also extracurricular Recite for participant students who embraced Islam, then the study program pasraman for the participants students who embrace Hinduism, as well Christians also have special events church, activities this no held simultaneously for followers of islam extracurricular Recite this done at home school, different with Hindus and Christians are held every weekend time holiday school.

from interviews that have writer do with Tiara Krishna 's mother as a Hindu religion teacher explain that he no have a strategy or design implementation special learning (RPP) in embed score moderation religious in activity study teach, because realized small children already used to life in diversity , then also presented by father Khoirul Anam S.Pd. as a teacher of Islamic religious education he say that extracurricular the Koran study conducted at SDN 2 Balun was carried out so that participants educate could read the Qur'an with good and right, special strategy in embed score moderation no religion either given by father Khoirul Anam to participant teach him, he only a little give advice to his students for each other value between people religious, and will discuss attitude moderation and mutual tolerance when meet with Theory related learning with attitude tolerance and mutual appreciate, for example like content in Surah Al- Kafirun verse 6 which means" for you " your religion and for me my religion".

of several above presentationcould our conclude that Some basic education institutions in Balun Village, Turi, Lamongan, do not have strategies and methods special in embed score moderation religion, participants educate already used to life side by side with diversity, so participant educate only need advice for permanent believes their own religion and not think by extreme or racist and of course knowing until where limitations attitude tolerant.

CONCLUSION

In study this studies case is in three institution base Balun Turi village Lamongan namely at SDN 1, SDN 2 and MI Tarbiyatussibyan Balun Turi. There are several strategies and patterns in planting score moderation applied religion in the activity study teach good in the and outside class. The way the workers do educator in slip knowledge about attitudes and values moderation religions are very diverse. Besides score moderation religion in each institution also emphasizes level each other respect and high tolerance for each learning and habituation

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