



Improving Moderate Attitudes among PGMI Students at UIN Sunan Gunung Djati Through Internalizing the Values of Religious Moderation in Fiqh Education Courses

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Abstract

Higher education institutions, as intellectual spaces, should ideally serve as environments where the values of religious moderation are developed among students, including values such as national commitment, tolerance, national insight, non-violence, and respect for diversity. However, in practice, the phenomenon of a low level of understanding of religious moderation is still found across various campuses, including in the Primary Islamic School Teacher Education (PGMI) program at UIN Sunan Gunung Djati. This study aims to examine the effectiveness of the internalization of religious moderation values in enhancing students' moderate attitudes, with the following research questions: Is there an improvement in the moderate attitudes of PGMI students after the internalization of religious moderation values? To what extent is the level of PGMI students' moderate attitudes based on the four pillars of religious moderation, namely national commitment, tolerance, anti-violence, and accommodation of local culture? How does the process of internalizing religious moderation values occur among PGMI students at UIN Sunan Gunung Djati Bandung? A mixed-methods approach is employed, combining quantitative and qualitative data to provide a comprehensive understanding of both the outcomes and the process of internalization. The findings of this study indicate a significant increase in the high and very high categories (85.1%). The scores for each indicator of religious moderation namely national commitment, tolerance, anti-violence, and accommodation of local culture show a substantial improvement. These findings are supported by qualitative results based on observation and interview data, which reveal that students undergo an internalization process during the Fiqh course through three main stages: understanding, internalization (value appreciation), and application.

Keywords: Religious moderation, internalization, moderate attitudes, fiqh education

Abstrak

Perguruan tinggi sebagai ruang intelektual idealnya menjadi tempat berkembangnya nilai moderasi beragama pada mahasiswa termasuk nilai-nilai komitmen kebangsaan, toleransi, wawasan kebangsaan, anti kekerasan, dan penghargaan terhadap keberagaman. Namun dalam praktiknya, fenomena rendahnya pemahaman tentang moderasi beragama masih ditemukan di berbagai kampus, termasuk di program studi Pendidikan Guru Madrasah Ibtidaiyah di UIN Sunan Gunung Djati. Penelitian ini bertujuan untuk menguji efektivitas internalisasi nilai-nilai moderasi keagamaan dalam meningkatkan sikap moderat mahasiswa dengan pertanyaan penelitian; Apakah terdapat peningkatan sikap moderat mahasiswa PGMI setelah dilakukan internalisasi nilai-nilai moderasi beragama? Dan Sejauh mana tingkat sikap moderat mahasiswa PGMI berdasarkan empat pilar moderasi beragama: yang mencakup komitmen kebangsaan, toleransi, anti-kekerasan dan akomodatif terhadap budaya lokal? Bagaimana proses internalisasi nilai-nilai moderasi beragama pada mahasiswa PGMI di UIN Sunan Gunung Djati Bandung? Pendekatan metode campuran digunakan, menggabungkan data kuantitatif dan kualitatif untuk memberikan pemahaman komprehensif tentang hasil dan proses internalisasi. Temuan penelitian ini adalah terjadi peningkatan signifikan pada kategori tinggi dan sangat tinggi (85.1%). Skor masing masing indikator moderasi beragama yang meliputi komitmen kebangsaan toleransi, anti-kekerasan, dan akomodasi budaya lokal menunjukkan peningkatan yang signifikan. Temuan ini didukung oleh hasil kualitatif berdasarkan data observasi dan wawancara, yang menunjukkan bahwa mahasiswa mengalami proses internalisasi selama pembelajaran mata kuliah Fiqh melalui tiga tahap utama, pemahaman, penghayatan, dan pengamalan.

Kata Kunci: Moderasi beragama, internalisasi, sikap moderat, pendidikan fiqh

Introduction

Religious moderation is essentially a religious perspective, attitude, and practice that prioritizes the principles of *tawassuth* (intermediary), *tawazun* (balance), *i'tidal* (justice) and *tasamuh* (tolerance). From an Islamic perspective, this principles aligns with the concept of *ummatan wasathan* (balance of the Muslim community) as stated in Quran (QS. Al Baqarah: 143), which emphasizes the importance of the position of Muslims as just and non-extremist middle ground. Religious moderation is an important approach in maintaining a balance religious commitment and respect for diversity. In the context of Islamic higher education, religious moderation is not merely a normative discourse, but must be realized in systemic and sustainable educational practices. In the study of religious moderation, religious moderation encompasses the attitudes of *tawassuth* (middle ground), *tasamuh* (tolerance), *tawazun* (balance) and *i'tidal* (fair). However, in the digital age, the influence the

younger generation's perspective on religious teaching's, including the emergence of exclusive, intolerant, and even radical attitudes.¹

Given that Indonesian society today is easily offended by issues of vast diversity, whether in terms of religion, ethnicity, culture, language, tradition or social background, this diversity is both a strength and challenge in maintaining harmony in national and state life in Indonesia. In the context of a pluralistic society, sensitivity to identity issues often triggers social tension if not properly managed through the principle of religious moderation.

A number of studies in reputable journals show that identity based conflicts in Indonesia, such as those in Poso and Ambon, are clear examples of how religious and ethnic differences can develop into widespread communal conflicts when not balanced by strengthening social dialogue and inclusive institutions. In Gerry van Klinken's study, the Ambon and Poso conflicts in Indonesia understood as a form of communal violence triggered by a combination of religious identity factors, local politics, and weak social institutions in managing diversity.² This condition shows that intolerance and the politicization of identity can worsen social relations in a multicultural society.³

Religious moderation, which prioritizes national commitment, tolerance, non violence, and an accommodation of local culture, is a crucial concept for building an inclusive, tolerant and balanced religious attitude. The government, through the Ministry of Religious Affairs of the Republic of Indonesia. Officially launched the Strengthening, Religious Moderation program as part of the national character building agenda.

At state Islamic Universities (PTKIN), strengthening religious moderation is a priority, in line with the Ministry of Religious Affairs program to mainstream religious moderation in education. Students, as part of intellectual generation, have a strategic role in maintaining and developing the values of religious moderation.

Students play a role as agents of change in spreading the values of religious moderation by campaigning for tolerance and diversity, rejecting radicalism and extremism, and pioneering peace based social movements. This role makes students a driving force for more inclusive social change.⁴ Furthermore, students in the Elementary Madrasah Teacher Education (PGMI) Program at UIN Sunan Djati Bandung are prepared to become future educators who will shape the character of students from elementary school age. A moderate religious attitude among PGMI students is crucial as religious individual. Students, as agents of change, have a

¹ Mohammed Abu-Nimer, "A Framework for Nonviolence and Peacebuilding in Islam," *Journal of Law and Religion* 15, no. 1 (2000), p. 217–265.

² Gerry van Klinken, *Communal Violence and Democratization in Indonesia: Small Town Wars* (London: Routledge, 2007), p. 1–10.

³ Gerry van Klinken, *Communal Violence and Democratization in Indonesia: Small Town Wars* (London: Routledge, 2007), p. 1–10

⁴ Azyumardi Azra, *Islam Nusantara: Jaringan Global dan Lokal* (Bandung: Mizan, 2019), p. 160–170.

strategic role in spreading the values of tolerance, justice, and balance in society. Therefore, a moderate attitude that includes a commitment to nationalism, tolerance, anti violence, and accommodating local culture must be well internalized by PGMI students.

Internalizing the values of religious moderation is not merely a cognitive delivery of material, but rather a process of shaping attitudes and character through habituations, role models, critical discussions, and integration into the curriculum and campus activities. With appropriate and effective internalization strategies, it is hoped that there will be an increase in moderate attitudes among PGMI students to face the challenges of globalization, the flow of digital information, and the rapid proliferation/growth of extreme religious content on social media, which can influence mindsets and attitudes toward religious moderation. However, the internalization of the values has not been fully integrated systematically into the learning process, students' activities, or academic culture. As a result, students' moderate attitudes have not been optimally and measurably formed. This condition indicates a gap between conceptual policy and practice in the field.

Universities, as intellectual spaces, should ideally be places where the values of religious moderation, including national commitment, tolerance, national insight, anti violence, and respect for diversity. However, in practice, a low level of understanding of religious moderation is still found on various campuses, including in religious higher education settings.

One of these is students' national commitment, which can lead to decline in nationalist spirit. Changes are also evident in students' lifestyles and mindsets, which are beginning to be influenced by the outside world. National commitment is generally understood as an attitude of loyalty, love, and responsibility toward the nation and state, reflected in nationalistic values. Empirical studies have shown that student nationalism is not only cognitive but also encompasses effective and behavioral dimensions.⁵ Therefore, it is the responsibility of universities to change their national commitment.

In next issue of religious moderation concern intolerance among students, a real and real serious issue in higher education can be understood as an exclusive attitude that rejects differences in views, beliefs, and religious practices often accompanied by claims of single truth. In some cases, intolerance can also develop into social discrimination, such as the exclusion of students with differing backgrounds or views. Intolerance in higher education has emerged as a critical issue in contemporary academic discourse. Universities, which are expected to foster critical thinking and inclusivity, often reflect broader social tensions, including religious and cultural conflicts. Empirical evidence suggests that students can engage

⁵ Hafnidar et al., "Pengembangan Alat Ukur Sikap Nasionalisme pada Mahasiswa," *Jurnal Penelitian Psikologi* 12, no. 2 (2021), p. 123–135.

in discriminatory attitudes even though they are exposed to higher educational environments.⁶

In Indonesia, intolerance among university students has been widely documented. One study involving university students found that interfaith interactions tended to be limited, although generally positive when they occurred. This suggests latent intolerance, where students avoid engagement rather than openly reject others. Other studies have shown that religious tolerance among university students is suboptimal due to limited understanding, persistent stereotypes, and a lack of intergroup dialogue. National level data further demonstrates a decline in tolerance among university students, raising concerns about the effectiveness of religious education.⁷

An equally important issue regarding religious moderation is the attitude of nonviolence, including the gap between knowledge and practice. Students tend to reject violence in theory, but still engage in verbal violence, bullying, and hate speech on social media. The issue of violence in higher education is a global concern because it is related to the formation of students' character as agents of social change. An attitude of nonviolence is not only interpreted as the absence of aggressive actions, but also includes a commitment to humanitarian values, tolerance, and peaceful conflict resolution. This perspective aligns with the Peace Education approach, which emphasizes the development of empathy, critical awareness, and nonviolent skill in social life.⁸

Several gaps also exist in Islamic Higher Education, including PGMI, these include the minimal integration of education (especially Fiqh Education) with anti-violence values, the limited use of conflict resolution-based learning models. And interdisciplinary approach. Therefore, a holistic, integrated, and contextual educational approach is needed to shape students who not only understand but also practice non-violent values in their daily lives. On the other hand, in the study of Fiqh, there are principles relevant to anti-violent values, such as justice (*al'adl*), the benefit (*maslahat*), and the prohibition of injustice.⁹ However, Fiqh learning in education, particularly in the PGMI Study Program at UIN Bandung, still tends to be oriented toward normative legal aspects and memorization, not yet optimally contextualized with contemporary social issues such as violence and conflict.

Accommodating attitudes toward culture is also a problem in the implementation of religious moderation in Islamic higher education. A study of Multicultural Education indicates low student multicultural competence.

⁶ Journal of College and Character, "Religious Intolerance on Campus: A Multi-Institution Study," 21, no. 3 (2020), p. 210–225.

⁷ Mujahidin, E., et al., "Persepsi Mahasiswa tentang Toleransi Antaragama," *Ta'dibuna* 10, no. 2 (2021), p. 145–160.

⁸ Ian M. Harris dan Mary Lee Morrison, *Peace Education*, 3rd ed. (Jefferson: McFarland, 2013), p. 12–15.

⁹ Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Kencana, 2012), p. 89–95.

Accommodating attitudes are closely related to multicultural awareness. However, student often lack the skills to understand cultural diversity, appreciate differences and manage cultural conflict,¹⁰

The impact on the low internalization of accommodate attitudes among students is also caused by higher education institutions, including elementary school teacher education, which often do not provide real examples in preserving local culture, such as lack of local culture based activities, minimal cultural integration policies and weak support for locally based research.¹¹

Based on description, research on increasing moderate attitudes in elementary school teacher education students at UIN Sunan Gunung Djati Through internalization of religious moderation values is important to be conducted to answer the questions : Is there an increase in moderate attitudes of PGMI students after internalization of religious moderation values? And how is the process of internalization of religious moderation values in PGMI students at UIN Sunan Gunung Djati Bandung?

This study is expected to contribute to the development of an effective model of religious moderation education in higher education, particularly in producing prospective madrasah teachers who moderate, tolerance, and inclusive in character. It aims to measure the improvement of moderate attitudes among students of Madrasah Ibtidaiyah Teacher Education based on the four pillars of religious moderation (national commitment, tolerance, anti-violence, and accommodation of local culture), and describe the process of internalizing the values of religious moderation implemented among PGMI students.

Several studies and analyses on religious moderation have been conducted since the launch of Religious Moderation Strengthening Program by the Ministry of religions Affairs of Republic of Indonesia. However, most previous studies have been characterized by a focus on the concepts and norms of religious moderation, as well as general examinations of its implementation in curriculum. This study offers both quantitative analyses of the enhancement of moderate attitudes through the internalization of religious moderation values and describes the process of internalizing these values within the learning process, employing a mixed methods approach as its novelty. Its uniqueness changes in moderate attitudes (before and after the internalization of religious moderate values) and elaborating the internalization process through interviews and observations. This study also demonstrates novelty by integrating Islamic education (fiqh education) with the values of moderation, positioning prospective primary school teachers as key agent in transmitting moderate religious attitudes within Indonesia's multicultural context.

This study employs a mixed methods approach, combining descriptive qualitative methods and qualitative field research. According to Lexy J. Moleong,

¹⁰ Henry A. Giroux, *On Critical Pedagogy* (New York: Bloomsbury, 2011), p. 101–110.

¹¹ Zizi Papacharissi, *Affective Publics* (Oxford: Oxford University Press, 2015), p. 120–130.

qualitative research is a scientific aimed at deeply understanding social phenomena within their natural context. This approach involves direct interaction between the researcher and the research subjects, producing descriptive data in the form of words, actions, and meanings that represent experiences and social processes occurring in everyday life.¹² Meanwhile according to John W. Creswell mixed method is research approach that systematically combines the collection analysis and integration of both quantitative and qualitative data within a single study. This approach is used to obtain a more comprehensive understanding of research problems, as it integrates the strengths of both methods to explain phenomena in greater depth.¹³

This study employs an Exploratory Sequential Mixed-Methods Design, with quantitative analysis used to measure the improvement in moderate attitudes before and after the internalization of religious moderation values. The study applies a quasi-experimental design using a one-group questionnaire with a simple scheme: $O_1 - X - O_2$. In addition, qualitative analysis is used to describe the internalization process that shapes changes in attitudes. The subjects of this study are PGMI students from two regular classes in the fifth semester of the 2024/2025 academic year, selected through purposive sampling, totaling 74 participants—11 males and 63 females. According to John W. Creswell, the primary objective of this design is to develop research instruments or variables based on qualitative exploratory results, which can then be tested more broadly using a quantitative approach.¹⁴

The quantitative instrument used to measure students' moderate attitudes was a questionnaire, which was tested using an item validity test (40 items) with 40 participants ($N = 40$) employing the Pearson Product-Moment correlation, and reliability testing using Cronbach's Alpha. Meanwhile, the qualitative instruments utilized observation techniques, including systematic observation and recording of the phenomena under study, as well as interviews with several students to explain the process of internalizing values that contribute to changes in students' attitudes. Null Hypothesis (H_0): There is no significant difference in students' religious attitudes before and after the internalization of religious moderation values. Alternative Hypothesis (H_1): There is a significant difference in students' religious attitudes before and after the internalization of religious moderation values.

The indicators of religious moderation (national commitment, tolerance, anti-violence, and accommodative attitude toward local culture) will be used as instruments in quantitative research; therefore, these indicators need to be transformed into Likert-scale questionnaire items. This instrument is used to quantitatively measure the moderate attitudes of PGMI students.

¹² Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, edisi revisi (Bandung: PT Remaja Rosdakarya, 2017), p. 4–6.

¹³ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 3rd ed. (Thousand Oaks: Sage Publications, 2013), p. 44–47

¹⁴ Ibid

The instrument was developed in the form of a questionnaire to measure the moderate attitudes of students in the Madrasah Ibtidaiyah Teacher Education (PGMI) program based on the indicators of religious moderation, consisting of 40 questionnaire items. The validity test was conducted using the Product Moment correlation introduced by Karl Pearson. Based on the analysis results, out of the 40 items, 35 were declared valid as they had r-count values greater than the r-table value (0.312).

The results of the reliability test using the Cronbach's Alpha coefficient showed a value of 0.88 for the 40 items. This value exceeds the minimum reliability threshold of 0.70, indicating that the research instrument has a high level of reliability. Therefore, the questionnaire on the internalization of religious moderation values and students' moderate attitudes is suitable for use in this study. Based on the validity and reliability tests, 35 questionnaire items were selected as the instrument to measure moderate attitudes in this research.

Internalization of Religious Moderation Attitudes

According to the Ministry of Religion affairs of Republic of Indonesia, religious moderation is a perspective, attitude, and practice of religion that takes a middle position neither excessive nor extreme in practicing religious teaching, thereby maintaining a peaceful, harmonious religious life respect diversity in Indonesia. Hidayat states that religious moderation is understood as an attitude that places religion as the foundation of life while avoiding extremism and seeking a middle ground to unite various groups within society

According to Hidayat et al., religious moderation is religious attitude reflected in the application of core Islamic values, such as *tawasuth*, *tawazun*, *i'tidal* and *tasamuh* which are implemented in both social life and daily religious practices.¹⁵ According to Lukman Hakim Saefuddin, religious moderation is a perspective, attitude, and practice of religious that emphasizes balance in practicing religious teachings, while respecting diversity and rejecting extremism. Religious moderation does not mean reducing commitment to religious teachings, rather it places religious practice in a fair, tolerant and inclusive middle position within social life.¹⁶

It can be concluded that religious moderation is a perspective attitude and practice of religion that places religious teachings proportionally through the principles of balance, justice, and tolerance, while avoiding extreme positions in the form of both radicalism and liberalism. Religious moderation is reflected in an individual's ability to integrate religious commitment with respect for social, cultural, and national diversity, as well as to reject all forms of violence in the name of religion.

¹⁵ Hidayat et al., "Moderasi Beragama dalam Perspektif Islam," *Jurnal Studi Keislaman* 18, no. 2 (2022), p. 145–160

¹⁶ Lukman Hakim Saefuddin, *Moderasi Beragama* (Jakarta: Kementerian Agama Republik Indonesia, 2019), p. 15–18

Religious moderation can be understood as a perspective and religious behavior that emphasizes principles of balance, tolerance, justice and respect for diversity, while rejecting extreme attitudes in both understanding and practicing religious teachings. This attitude enables individuals to practice their beliefs consistently while still respecting the existence of other groups in pluralistic society. A moderate religious attitude refers to a non extreme way of thinking and practicing religion, prioritizing balance, tolerance, and respect for diversity. In the Indonesian context, this concept is known as *wasathiyah*, or the middle path in religious life.

A moderate religious attitude is understood as a way of practicing religion that emphasizes a balance between commitment to religious teachings and respect for social diversity. Azyumardi Azra emphasizes that religious moderation reflects religious practices that uphold the principles of balance (*tawazun*), tolerance (*tasamuh*), and the rejection of all forms of extremism.¹⁷ In line with this, Ahmad Najib Burhani states that a moderate religious attitude is reflected in the ability of individuals and groups to accept differences, appreciate plurality, and reject the use of violence in the name of religion.¹⁸

According to Hidayat and Wahyudin, the internalization of values is a gradual process of instilling values in learners that takes place through three main phases. First, the understanding stage (knowing/understanding values) in which learners are introduced to the concepts of values, their meanings, purposes, and normative foundation, enabling them to distinguish between what is right and good. Second, the appreciation stage (appreciating/internal feeling), in which the values that have been understood are then internalized and consciously accepted through learning experiences, role modelling, social interaction, and personal reflection. Third, the practice stage (acting/practicing values). In which these values are manifested as actual attitudes and behaviors until they become an integral part of the learners' character and personality.¹⁹ According to Noviani and Yanuarti, the internalization of religious moderation values is the process of integrating moderate values into the curriculum, learning activities, and school culture. This process does not stop at the cognitive level but must be actualized in the form of habits (*habitus*) that are reflected in daily attitudes and behaviors.²⁰

Thus, the internalization of religious moderation attitudes is a systemic and continuous process of instilling moderation values within individuals so that they are not only understood cognitively, but also internalized and practiced in everyday life. This process involves the transformation of values from the stage of knowledge

¹⁷ Azyumardi Azra, *Islam Nusantara: Jaringan Global dan Lokal* (Bandung: Mizan, 2019), 135–140.

¹⁸ Ahmad Najib Burhani, "Pluralism, Liberalism, and Islam in Indonesia: Religious Thought of Ahmad Syafii Maarif," *Studia Islamika* 20, no. 2 (2013), p. 329–360.

¹⁹ Hidayat dan Wahyudin, "Internalisasi Nilai dalam Pendidikan Islam," *Jurnal Pendidikan Islam* 10, no. 1 (2021), p. 45–60.

²⁰ Noviani dan Yanuarti, "Internalisasi Nilai Moderasi Beragama dalam Pendidikan," *Jurnal Pendidikan Islam* 9, no. 2 (2023), p. 120–135.

to personal awareness, ultimately being manifested in real behavior that reflects a balanced, tolerant, and inclusive religious attitude.

In the context of education, the internalization on religious moderation attitudes is not only carried out through meaningful learning experiences, lectures' role modeling, social interactions within the campus environment, and habituation within academic culture. Through this process, the values of religious moderation such as national commitment, tolerance, antiviolence, and an accommodative attitude toward local culture gradually become an integral part of student's character.

Indicators of Religious Moderation:

According to the Ministry of Religious Affairs of the Republic of Indonesia, religious moderation can be measured through four main indicators: national commitment, tolerance, anti-violence, and an accommodative attitude toward local culture. These four indicators represent essential dimensions in the practice of balanced, inclusive, and contextual religious life within a multicultural society. These indicators serve as an important operational framework for assessing the level of religious moderation, particularly in the context of higher education. They also enable researchers to measure more objectively changes in students' moderate attitudes as a result of the process of internalizing religious moderation values.²¹ The Four Common Indicators of Religious Moderation:

1. National Commitment

National commitment is one of the main indicators of religious moderation, reflecting an individual's loyalty and responsibility as a citizen toward national values and national consensus. In this context, the Ministry of Religious Affairs of the Republic of Indonesia emphasizes that national commitment serves as an important benchmark for assessing the extent to which a person's religious practices align with inclusive and harmonious national principles.

National commitment refers to loyalty to national consensus, such as Pancasila, the 1945 Constitution, and the Unitary State of the Republic of Indonesia. It is one of the key indicators in the concept of religious moderation developed by the Ministry of Religious Affairs of the Republic of Indonesia. This commitment reflects citizens' loyalty and responsibility toward national values as well as Indonesia's national consensus.

Operationally, national commitment is manifested in several aspects. First, loyalty to the state ideology, namely the recognition and implementation of the values of *Pancasila* as the foundation of national and civic life. Second, adherence to the constitution, which is reflected in respect for the law and in conducting social life in accordance with the 1945 Constitution. Third, maintaining the integrity of the Unitary State of the Republic of Indonesia (NKRI) through a sense of patriotism and the rejection of all forms of actions that may threaten national unity.

²¹ Kementerian Agama Republik Indonesia, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 42–45.

Furthermore, national commitment is also reflected in respect for the motto *Bhinneka Tunggal Ika* (Unity in Diversity), which requires the recognition and appreciation of the diversity of ethnicities, religions, cultures, and languages within Indonesian society. Active participation in national and civic life whether through social activities, democratic processes, or development efforts constitutes a concrete expression of this commitment.²² Moreover, individuals who possess a strong sense of national commitment will reject ideologies of radicalism and extremism that contradict national values, and will uphold peaceful religious practices that are not used as a means to divide unity.

National commitment as one of the indicators of religious moderation is not only understood as a normative concept, but also needs to be systematically internalized within the learning process, including in Fiqh courses. Fiqh, as a discipline that regulates the practical aspects of Muslim life, has strategic potential in instilling national values that are aligned with religious teachings. In addition, the internalization process can be carried out through contextual and reflective learning approaches. Lecturers can present case studies related to national issues, such as social conflict, radicalism, or intolerance, and then encourage students to analyze them based on a moderate Fiqh perspective.

2. Tolerance

Tolerance is one of the core values in religious moderation that needs to be systematically internalized within the learning process, including in Fiqh courses. In this context, Fiqh education functions not only as a means of transferring knowledge of Islamic law, but also as a medium for fostering inclusive attitudes and respect for differences.

Tolerance, according to the Ministry of Religious Affairs of the Republic of Indonesia, is one of the main indicators in the concept of religious moderation. It is understood as an attitude of appreciating, accepting, and respecting differences in beliefs, perspectives, and religious practices of others without interfering with their right to practice their religion.²³ Martha Nussbaum states that tolerance is understood as the ability of individuals and societies to respect differences in beliefs and to provide space for others to freely practice their religion.²⁴

Operationally, tolerance is manifested in several forms of attitude. First, respecting differences in beliefs and religious perspectives by being open-minded and not demeaning or judging others' beliefs. Second, granting every individual the freedom to practice their religious worship in accordance with their teachings without interference or coercion. Third, not imposing one's religious beliefs on

²² Marcus Mietzner and Burhanuddin Muhtadi, "The Myth of Pluralism: Nahdlatul Ulama and the Politics of Religious Tolerance in Indonesia," *Journal of Democracy* 29, no. 4 (2018), p. 1–15

²³ Kementerian Agama Republik Indonesia, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 18–20.

²⁴ Martha C. Nussbaum, *The New Religious Intolerance: Overcoming the Politics of Fear in an Anxious Age* (Cambridge, MA: Harvard University Press, 2012), 25–30.

others, thereby allowing each individual the space to practice their faith independently and responsibly.

Furthermore, tolerance is also reflected in an attitude of respecting different religious traditions and practices, by acknowledging that each religion has its own ways and value systems in practicing its teachings. In addition, tolerance requires a willingness to engage in dialogue and cooperate with followers of other religions in various aspects of social life, thereby fostering harmonious and mutually respectful relationships. Ultimately, all these attitudes contribute to maintaining harmony within a pluralistic society.²⁵

3. Anti Violence

An anti-violence attitude refers to rejecting the use of violence in the name of religion to resolve differences. Abdullah Saeed states that anti-violence in the context of religious moderation is reflected in an attitude that rejects the use of violence as a means of resolving religious differences, while prioritizing dialogue and peaceful approaches in multicultural societies.²⁶ In line with this, the Ministry of Religious Affairs of the Republic of Indonesia emphasizes that anti-violence is an attitude that rejects all forms of violence, both physical and verbal, carried out in the name of religion, and prioritizes conflict resolution through peaceful and constructive means.²⁷

Operationally, an anti-violence attitude is manifested in several forms. First, rejecting the use of violence in the name of religion, including radicalism, terrorism, and other aggressive actions that contradict humanitarian values. Second, prioritizing dialogue and deliberation in resolving conflicts, so that differences of opinion can be addressed in a constructive and peaceful manner. Third, refraining from intimidation or threats against other groups, and respecting the rights of every individual without pressure or coercion.

Furthermore, an anti-violence attitude is also reflected in efforts to avoid hate speech, namely by not spreading provocation, hatred, or insults toward other religious or belief groups. In addition, respect for human rights is an essential part of this indicator, particularly in ensuring every individual's freedom to practice their beliefs safely and with dignity. Ultimately, all these attitudes contribute to supporting the creation of peace and social harmony through active participation in building a harmonious and mutually respectful society.²⁸

4. Accommodative toward Local Culture

An accommodative attitude toward local culture refers to an openness to local traditions and cultural practices as long as they do not contradict the principles of

²⁵ John L. Esposito, *The Future of Islam* (Oxford: Oxford University Press, 2010), 120–125

²⁶ Abdullah Saeed, *Reading the Qur'an in the Twenty-First Century: A Contextualist Approach* (London: Routledge, 2014), 156–160.

²⁷ Kementerian Agama Republik Indonesia, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 49–52.

²⁸ Mohammed Abu-Nimer, "A Framework for Nonviolence and Peacebuilding in Islam," *Journal of Law and Religion* 15, no. 1 (2000), p. 217–265.

religious teachings. According to the Ministry of Religious Affairs of the Republic of Indonesia, being accommodative toward local culture means having an open and accepting attitude toward the existence of traditions and local wisdom within society, provided that they do not conflict with the core principles of religion. This attitude demonstrates that religious practices can coexist harmoniously with local culture and traditions, allowing religion to serve as a source of values that strengthen social harmony in a diverse society. Azyumardi Azra argues that an accommodative attitude toward local culture reflects a society's ability to integrate religious values with traditions that develop within social life without eliminating the essence of religious teachings.²⁹

Based on the concept of the Ministry of Religious Affairs of the Republic of Indonesia and international journal studies, the indicators of an accommodative attitude toward local culture can be formulated as follows: 1) Respecting local traditions and wisdom. Recognizing that local culture is part of the social identity of the community that deserves respect. 2) Accepting cultural practices that do not contradict religious teachings. Being open to local traditions as long as they do not violate the fundamental principles of religion. 3) Integrating religious values with local culture. Using cultural approaches as a means to convey religious values wisely. 4) Avoiding extreme judgments toward local culture. Refraining from attitudes that immediately reject or consider all local traditions as contradictory to religion. 5) Using local culture as a means to strengthen social harmony. Utilizing local traditions to build harmony and togetherness within society. 6) Appreciating cultural diversity in social life. Acknowledging that cultural diversity is part of the nation's richness that must be preserved.

Fiqh Education in the Madrasah Ibtidaiyah Teacher Education Program

In Islamic higher education institutions, the implementation of Fiqh education shows that learning does not only focus on the normative mastery of Islamic legal rulings, but is also directed toward strengthening moderation values, contextualizing legal interpretations, and developing students' critical thinking skills. Various studies in Islamic universities indicate that Fiqh learning is developed through more active and applied approaches. In addition, within the context of Islamic higher education, Fiqh instruction is also integrated with religious moderation values such as tolerance, balance, and anti violence and anti extremism. This implementation is important because Muslim students, as future intellectuals, are expected to promote a peaceful and adaptive understanding of Islam within a plural society.

According to Arif, Zekkari, and Addawiyah, Fiqh education is a learning process aimed at improving students' Islamic literacy through an understanding of Islamic legal rulings and the ability to apply them in every life. In their study

²⁹ W. A. Irawan dan M. Arif, "Concept of Religious Moderation Perspective of Prof. Dr. Azyumardi Azra," *Journal of Social Science and Economics* 3, no. 1 (2024), p. 37–49

context, Fiqh education does not only focus on the mastery of normative content but is also developed through a contextual learning model, that emphasized the integration of knowledge, religious practice, and socio-religious realities.³⁰ According to Hasbiyallah, Busra Nur Duran, and Sasa Suhendi, Fiqh education is learning process of Islamic law in higher education institutions aimed at shaping a religious understanding that is not only normative but also moderate and inclusive. Fiqh education serves as a means on instilling Islamic values that are adaptive to social contexts and encouraging students to understand and apply Islamic teachings in a balanced way a plurals society.³¹

According to Ilma Sa'idah et al., the implementation of Fiqh education in higher education institutions does not only focus the mastery of the normative aspect of Islamic law, but also directed toward strengthening the values of moderation (wasathiyah) in learning process. The Wasathiyah approach in understanding and practicing Islamic teaching, including in Fiqh studies so that students are able to understand Islamic law in perspective within religious practices. Thus, Fiqh education plays a role in shaping a religious attitude that is moderate, inclusive, and adaptive to social diversity in both academic environment and society.³²

The integrated of moderation values (wasathiyah) in Fiqh education an effort to internalize Islamic principles that emphasizes balance, tolerance, and the rejection of extreme attitudes in religious practice. In study by Muhammad Yunus and Lu'lu'atus Saniyya Fadhila, wasathiyah is understood as a prophetic practice that highlights the importance of the middle path in understanding and practicing Islamic teachings, including within the context of Islamic legal (Fiqh) rulings. The principle serves as a foundation for shaping a moderate and contextual religious attitude within a plural society. In its implementation in Fiqh education, the value of moderation (wasathiyah) is reflected in several key aspects. First, fostering tolerance toward differences of opinions, particularly in diverse interpretations of Fiqh rulings, so that students are able to appreciate diversity without mutual blaming. Second, avoiding extreme attitudes in understanding Islamic law, meaning neither being overly strict nor lenient understanding Islamic sharia rulings. Thus upholding balance in religious practice by understanding Fiqh proportionally between textual interpretation and social context, so that it does not become rigid. Fourth, respecting the diversity of religious practices as a reality of the

³⁰ Muhammad Arif, Mohamed Zekkari, dan R. Addawiyah, "Enhancing Santriwati's Islamic Literacy through the LIT-CON Model of Women's Fiqh Learning in Pesantren," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 4 (2024)

³¹ Hasbiyallah, Busra Nur Duran, dan Sasa Suhendi, "Indonesian Fiqh in Higher Education: A Pathway to Moderate and Inclusive Islamic Values," *Jurnal Pendidikan Islam* 10, no. 1 (2023),

³² Ilma Sa'idah et al., "Implementasi Wasathiyah melalui Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi Umum," *TA'LIM: Jurnal Studi Pendidikan Islam* 7, no. 2 (2024)

plural Muslim community, so that Fiqh education can foster an inclusive and harmonious in social life.³³

Thus the religious moderation approach in Fiqh education is also in line with the needs of contemporary Islamic education, which demands the contextualization of religious teachings. PGMI students are not sufficient in merely understanding in Fiqh evidences in textual manner, they must also relate them to social realities, cultural contexts, and contemporary development. Therefore, Fiqh education server as a strategic means for internalizing the values of religious moderation, so that PGMI graduates are expected to posses both pedagogical competence and a moderate, inclusive, and adaptive religious character in facing diversity within madarasah environment and society.

This study involved 74 university students as respondents. The instrument used was a 35-item religious attitudes questionnaire with a Likert scale (1–5). Measurements were conducted in two stages: a moderate attitudes questionnaire before internalization and a moderate attitudes questionnaire (after internalization of religious moderation values).

The results of the quantitative data analysis are depicted in the following table

Table 1.

Variables	N	Minimum	Maximum	Mean	Std. Deviation
Moderate attitude before internalization	74	2.50	4.30	3.38	0.49
Moderate attitude after internalization	74	3.10	4.95	3.92	0.52

The average score increased from 3.28 (moderate) to 3.92 (high). This indicates an improvement in students' religious attitudes after internalizing the value of religious moderation. The percentage increase in moderate attitudes before and after internalization of the value of religious moderation is described in the following table:

Table 2.

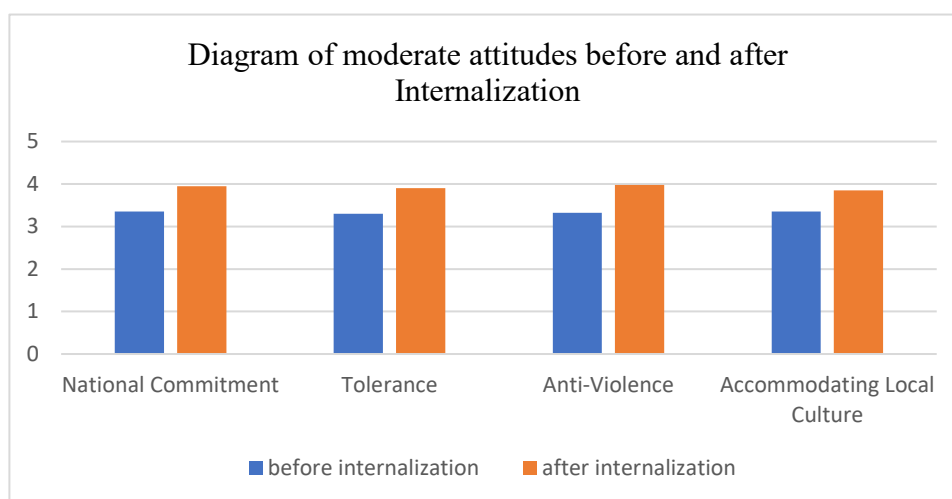
Moderate attitude before internalization			Moderate attitude after internalization		
Category	Frequency	Percentage	Category	Frequency	Percentage
very high	0	0	very high	22	29.7%
high	18	24.3%	high	41	55.7%
medium	42	56.8%	medium	11	14.9%
low	14	18.9%	low	0	0%

³³ Muhammad Yunus dan Lu'lu'atus Saniyya Fadhila, "Wasathiyyah as a Prophetic Practice: A Thematic Study of Hadith on the Principles of Religious Moderation in Indonesia," *Universum: Jurnal Keislaman dan Kebudayaan* (2025),

There was a significant increase in the high and very high categories (85.1%), and there were no more students in the low category after the treatment. The results of the analysis of the average increase in each indicator of religious moderation values.

Table 3

Indicators	Average Before Internalization	Average After Internalization	Description
National Commitment	3.35	3.95	Increased
Tolerance	3.30	3.90	Increased
Anti-Violence	3.22	3.98	Increased
Accommodating Local Culture	3.25	3.85	Increased

Diagram 1

Based on the data in the table and bar chart above, it is known that all indicators of religious moderation attitudes increased after the internalization of religious moderation values was implemented. Internalization of religious moderation values effectively increased students' moderate attitudes overall.

- 1) Students' commitment to nationalism increased from an average score of 3.35 to 3.95, indicating a stronger awareness of upholding national values.
- 2) Tolerance increased from 3.30 to 3.90, indicating an increased appreciation for differences in religious life.
- 3) Anti-violence attitudes experienced the most significant increase, from 3.22 to 3.98, indicating that students increasingly reject acts of violence in the name of religion.
- 4) Accommodation toward local culture increased from 3.25 to 3.85, reflecting students' increasing openness to local traditions and culture.

The results of this study indicate that internalizing the value of religious moderation has a significant influence on improving students' moderate attitudes. This finding is supported by quantitative data in the form of a questionnaire to measure moderate attitudes, which showed an increase in the average religious attitude score from before to after the treatment. A significant increase was observed in the high and very high categories (85.1%).

Quantitatively, the increase in average scores across all indicators of religious moderation, including national commitment, tolerance, anti-violence, and accommodating local culture, indicates that internalizing the values of religious moderation is effective in shaping moderate attitudes. The anti-violence indicator showed the highest increase, from 3.22 to 3.98, indicating that students are increasingly aware of rejecting acts of violence in the name of religion. This is supported by qualitative findings showing that students prefer a peaceful and dialogical approach to resolving conflicts. Meanwhile, the indicator of accommodating attitudes towards local culture showed the lowest increase, rising from 3.25 to 3.85. This indicates that students are increasingly open to local traditions and wisdom and are able to see them as an integral part of contextual religious practice.

In this study, the researcher conducted a learning process on students of the Elementary School Teacher Education Study Program in the fifth semester of the Fiqh Science course with the Fiqh Education course material. The researcher conducted a process of measuring moderate attitudes in students by internalizing the values of religious moderation which include attitudes of national commitment, tolerance, anti-violence and accommodative attitudes towards local culture before and after internalizing the values of religious moderation according to the stages of understanding, appreciation and practice during six learning sessions. Two learning sessions with the understanding stage for students, two learning sessions with the appreciation stage and two sessions at the practice stage.

Based on the observation results, during the understanding stage during two meetings, the lecturer systematically introduced the basic concepts of religious moderation to students through a structured learning process. In learning the Fiqh Science material, PGMI students were directed to deepen moderate attitudes with core values of religious moderation such as national commitment, tolerance, non-violence and accommodating attitudes towards local culture along with their indicators and normative foundations in the Qur'an, hadith, and regulations of the Ministry of Religious Affairs. This process was carried out through conceptual explanations in lectures, group discussions in class, and problem-based learning on issues of intolerance in the higher education environment. Strengthening understanding integrated with the Fiqh Education material was also carried out by presenting concrete examples of the application of moderate attitudes in daily interactions, for example how to respond to differences of opinion, address diverse religious practices, and understand local traditions and culture.

During the appreciation stage, students are guided to begin reflecting on and accepting the values of religious moderation personally, after they have cognitively grasped the concept of religious moderation. This appreciation process occurs through meaningful, conscious learning experiences, habituation in learning, exemplary teaching by lecturers, social interactions between students, and an inclusive academic culture.

Students are able to display a moderate attitude in their daily behavior in class, provide space for differences of opinion, and resolve problems and debates through problem-based learning in a fair and proportional manner while still respecting each other. One of the materials studied is the Islamic jurisprudence of worship which is full of nuances of differences of opinion among scholars regarding ablution, tayamum and prayer, as well as the Islamic jurisprudence of muamalah material regarding conventional and online buying and selling, as well as conventional and online borrowing.

Learning the Fiqh Education course is carried out by getting used to not justifying acts of radicalism, terrorism, or violence in the name of religious teachings, building communication, social cooperation, and harmonious relationships in conducting group discussions and solving problems. At the appreciation stage, this is carried out in two meetings by carrying out self-reflection or self-assessment that directs students to reflect on their attitudes and understanding of moderate attitudes. Students are invited to reflect on personal experiences related to national commitment, tolerance, anti-violence and accommodating to local culture.

The results of observations at the practice stage are the most decisive phase in the process of internalizing the value of religious moderation in PGMI students, which was carried out in two meetings, showing that the attitude of religious moderation is manifested in real actions, both in the academic context in the learning process in the classroom. In group discussions, discussing the material on Fiqh, strengthening students' awareness and behavior in maintaining national values and making Pancasila values the foundation of national and state life. Respecting the diversity of ethnicities, religions, cultures, and languages of fellow students. Students are also able to demonstrate acceptance of different views regarding the material being discussed, as well as showing an open attitude in class discussions.

Students' anti-violence attitudes are demonstrated through concrete behavior, prioritizing deliberation in problem-solving and rejecting all forms of violence, both physical and verbal, and prioritizing peaceful means of resolving conflicts or differences. Through collaborative discussion and problem-based learning, students demonstrate that local culture serves as a contextual medium for conveying Islamic values and has become integrated with the local community's identity in discussing Fiqh material.

Interviews with several students revealed that they were able to understand the values of religious moderation, including national commitment, tolerance, anti-violence, and accommodating local culture, thereby enhancing their moderate

attitudes. PGMI students also demonstrated analytical and critical thinking skills to develop moderate attitudes. They were able to practice problem-solving through deliberation, dialogue, and scientific argumentation rather than emotional or confrontational approaches. They were also able to mitigate potential conflicts when minor tensions arose within discussion groups.

Based on the interview results, information was obtained that the understanding, appreciation, and practice of the values of religious moderation are indications that the process of internalizing the values of religious moderation in the learning process of the Fiqh material has been effective and can improve students' moderate attitudes. Students conveyed that tolerance needs to be manifested in an attitude of respecting the opinions of others, not imposing personal or group egos, and opening up space for dialogue in dealing with differences related to interactions in lecture activities. They argued that the process of internalizing the values of religious moderation in the academic environment and learning activities has had a positive impact on students' understanding and perspectives.

Overall, the research findings indicate that the the classroom learning process that incorporate the values of religious moderation makes a significant contribution to shaping the moderate character of PGMI students at IUN Sunan Gunung Djati, particularly in the Fiqh course. Through the application of collaborative learning models, problem-based learning, and a curriculum that support the implementation of religious moderation, the internalization of these values can be carried out more effectively. The finding of this study incicate that the internalization of religious moderation values is an affective strategy for enchancing student'moderate attitudes. The mixed methods approach used provides a more comprehensive understanding, where the quantitative data shoe a significant improvement, while the qualitative data explain how the process of change occurs within the students.

However, this study has several limitations, including the limited number of respondents and the scope of the research, which only covers a single group of students. Therefore, future research is recommended to involve a broader sample and develop more complex research designs in order supporting programs, such as curriculum development and students activities that promote religious moderation, strengthen inclusive religious literacy, and ensure that formation of moderate character occurs systematically. These activities can expand student social experiences and reinforce the implementation of religious moderation values in real life.

Conclusion

The findings indicate that the process of internalizing the values of religious moderation encompassing conceptual understanding, value internalization, and behavioral application contributes significantly to improving the moderate attitudes of Madrasah Ibtidaiyah Teacher Education Program (PGMI) students at UIN Sunan Gunung Djati, particularly in the Fiqh education course. Quantitatively the data show an increase in moderate attitude scores across each indicator. Qualitatively,

interviews and observation confirm that students are able to demonstrate that the success of internalizing religions moderation values is closely linked to a systematic process, which includes the stages of introduction, internalization and application of values.

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