

Date Received : April 2024
Date Accepted : May 2024
Date Published : June 2024

IMPLEMENTATION OF THE PAI LEARNING MODEL TO IMPROVE RELIGIOUS MODERATION AMONG IPB UNIVERSITY STUDENTS

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Keywords:

Model,
PAI learning,
moderation,
students,
Moderation

ABSTRACTS

This research aims to determine and analyse the implementation of the Islamic Religious Education (PAI) learning model to enhance religious moderation. The research was conducted at IPB University using a qualitative approach. Data collection techniques included observation, interviews, and document studies involving lecturers and students as the research subjects. The findings indicate, among others: (1) the PAI learning model is established before lectures, starting from planning, scheduling, assistant assignments, teaching materials, and conditioning learning facilities; (2) the curriculum used in PAI learning integrates the national MBKM curriculum with IPB University's curriculum, (3) the core material of PAI courses at IPB University consists of Islamic material integrated with various disciplines (science) and technologies that can positively impact openness to perspectives, critical thinking, moderation, implemented in daily morality on campus, (4) Religious moderation among students has been implemented conducive manner. This is influenced by several factors, including guidance, correct understanding of religion, a healthy academic climate, students' maturity in behaviour demonstrating friendship, and the exemplary behaviour of lecturers in interacting with fellow campus citizens by teaching theories and practices of tolerance among religious communities.

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A. INTRODUCTION

In the era of knowledge development, integrating science is viewed as a strategy to cultivate individuals with balanced character traits, including moderation in thinking and understanding, demonstrating moderate behaviour, and embracing religious methods. This comprehensive approach aims to strengthen spirituality and instil noble morals. In connection with Ali, seamlessly integrating belief and science reduces the likelihood of extremist ideologies infiltrating, particularly those stemming from distorted religious comprehension and behaviour. This emphasises the importance of embracing a moderate understanding. (Ali 2020) In the context of pluralism, in terms of religion, tradition, ethnicity, and nationality, moderation is understood as an essential aspect of Islam that is highly relevant to Indonesia. (Dawing 2017) Islamic higher education, in its development, has more missions. It serves as an agent of education to prepare noble character graduates who will participate in religion and national development. (Kafid and Rohman 2018). In global religious and civilisation contexts, Islamic moderation can address various issues, including radical, extremist, and Puritan groups engaging in various forms of violence. (El Fadl 2015).

Moderate and inclusive Islamic education and teaching are deemed to be the most effective strategies for resolving and regulating religious life in a plural society and avoiding misunderstandings regarding beliefs and practices. (Almu'tasim 2019). A Muslim's belief principle in understanding religion always respects and treats every follower of religion, adhering to the principle of equality or non-discrimination against other religions, better known as moderation. Moderation means being tolerant of the characteristics of Islamic moderation. If communities of different religions in Indonesia live side by side and tolerate each other, this will affect the achievement of harmony among religious communities. (Fahri and Zainuri 2019).

Sociologically, every Muslim cannot avoid matters related to differences in religious understanding or beliefs in practising religion. Thus, relying on the principles of Islamic teachings (*al-Wasathiyyah al-Islamiyyah*) always respects divine (*rabbaniyyah*) and human (*insaniyyah*) elements, combines materialism (*maddiyyah*) and spiritualism (*ruhiyyah*), prioritises public interest (*al-jamaiyyah*)

and individual interest (al-fardiyah), and combines revelation and reason (Almu'tasim, 2019).

Religious moderation, which balances practising one's faith and respecting others, offers a potent countermeasure to extremism. Extremism's core issue is not beliefs themselves but rather their intolerant, inflexible enforcement. This intolerance, often leading to violence, stems from a desire to impose rather than genuinely believe. Even educated individuals can fall into this trap. Thus, combating extremism requires not just ideological debate but urgent educational intervention. According to Pring, by promoting religious moderation and critical thinking, societies can inoculate themselves against extremism's allure, fostering peaceful coexistence. (Pring 2017) As stated earlier, religious moderation solves the problem of the two extreme poles in religiosity: the ultraconservative or extreme right pole on one side and the liberal or extreme left pole on another. (Ropi 2019). Furthermore, Helmawati et al., argue that the ethos of tolerance or religious moderation is intricately woven into human perception, instincts, and cognition. These facets of human nature shape our behaviour, etiquette, and perspectives on coexistence. As we gather knowledge and insights, our attitudes and approaches towards living harmoniously with others undergo refinement. Thus, According to Helmawati et al., tolerance and moderation are not merely prescribed rules but a dynamic interplay between our innate faculties and the wisdom we acquire along life's journey. (Helmawati et al. 2024).

Based on the above issues, grasping the essence of religious moderation becomes paramount, transcending mere textual interpretation to encompass a holistic contextual understanding. Trisnowali et al. argue that a moderate approach to religion in Indonesia must underscore balanced comprehension and attitudes, reflecting the nation's kaleidoscope of diverse cultures, customs, ethnicities, races, and beliefs. Strengthening the societal understanding of religious moderation, particularly among the younger generation, is imperative. The values inherent in religious moderation are profoundly relevant to our nation's current landscape, characterised by its rich diversity of cultures, tribes, religions, and races (Trisnowali et al. 2022). Such views align with Winata's opinion that religious moderation is an approach that always emphasises balance in responding to differences in religious

beliefs in social life. Therefore, adopting a middle position between extreme and excessive attitudes is the principle of Islamic moderation that teaches and guides individuals to mutually respect, appreciate, and prioritise human values and equality and tolerance among religious communities (Adya Winata et al. 2020).

Understanding and practising religious moderation are crucial because they align with the main essence of Islamic teachings that advocate for the goal of *Rahmatan Lil Alamin*, which is to bring mercy to the entire universe. Moderate Muslims highly value opinions and respect differences with others. Islamic moderation is oriented towards principles of courtesy in behaviour, justice in decisions, harmonious interaction in society, promoting dialogue and peace, opposing violence in preaching, and avoiding radical attitudes and views. (Purnomo and Umiarso 2018) Meanwhile, Abuddin Nata argues that understanding religious moderation is considered very important in facilitating cooperation between nations to fulfil their needs. However, if not grounded in moderate religious values, globalisation can cause problems. Religious moderation is expected to return society to understanding, appreciating, and practising the prophetic mission of religion, which generally brings mercy to the entire universe. (Nata 2014).

Such views align with Winata's opinion that religious moderation is an approach that always emphasises balance in responding to differences in religious beliefs in social life. Therefore, adopting a middle position between two extreme and excessive attitudes is the principle of Islamic moderation that teaches and guides each individual to mutually respect, appreciate, and prioritise human values and equality and to prioritise tolerance among religious communities. (Adya Winata et al. 2020).

Islam, which adheres to *Ahlussunnah wal Jamaah* (ASWAJA), highly values moderation (*Wasathiyah*), diversity, and tolerance. Its principles maintain the unity of Islam and the Unitary State of the Republic of Indonesia, with a strong focus on education, welfare, and preaching. Thus, Islam has become the fundamental strength for the nation's life and the Republic of Indonesia, advancing, modern, tolerant, and peaceful. (Aidid 2016).

Anggara argues that efforts to implement religious moderation, especially among millennial generation students who are vulnerable to extreme ideas,

particularly those occurring around campuses or universities, are bolstered by the significant influence of the Ministry of Religion on the lives of Muslims in Indonesia. Mandated by the Indonesian government, the Ministry of Religion is pivotal in managing the nation's religious diversity, explicitly focusing on fortifying the spirit of religious moderation. (Hidayah, Ohan, and Wahed 2022). The National Counterterrorism Agency (BNPT) reported that universities exposed to extremist ideas had been warned. This was conveyed by the Director of Prevention of BNPT in a dialogue involving the academic community at the University of Jember on July 24, 2019, explaining that the penetration of extremist ideas has entered all lines, including among campuses. Even the main target is large campuses. The most important thing is preventing and persuading the academic community to at least guide their students to avoid extreme ideas (liputan6.com; 2/11/2019).

Meanwhile, the Secretary-General of the Ministry of Religious Affairs stated that young people and educated individuals currently dominate the groups involved in extremist movements. It is proven that many young people are involved in extremist movements, one of which is access to technology media that quickly disseminate information and easily influence young people to join extremist movements that tend towards radicalism (Nur et al..co.Yogyakarta; 28/10/2019). According to Ade Arip Ardiansyah and Mohamad Erihadiana, the growth of radicalism in universities stems from ideologies embedded within the education system. Therefore, Ardiansyah argues that it is crucial to employ religious moderation as a shield or antidote against the proliferation of radical ideologies. Implementing religious moderation can help prevent the emergence of extremist attitudes and enhance harmony within the academic environment. This is vital to creating an inclusive and safe learning environment for all students. (Ardiansyah and Erihadiana 2022).

Based on the phenomenon above, it is considered necessary for the government and academics to address and trace the roots of extremism with various motives for prevention. At the same time, civil society and academics also require their roles and cooperation in soft-approach efforts despite challenges and obstacles. Prevention efforts in handling such movements need to be continuously undertaken

to enable individuals, especially young people, to detach themselves from violent groups, one of which is through teaching religious moderation to students.

As a proposed solution to address and handle extremist movements, at least through three aspects: (1) education, especially the implementation of the Islamic Religious Education (PAI) learning model, and (2) law enforcement. A practical alternative solution to the first point is seen as implementing an optimal and appropriate PAI learning model to achieve the intended targets. PAI learning is a critical factor that can change human mindsets towards better lives, including the lives of young people, including students. According to Sundari's opinion, a suitable learning model for students should be carried out by instilling moderate Islamic values. Implementing a science-integrated religious education model is a suitable strategy for educators (lecturers) in the learning process to stimulate critical thinking and social skills to achieve predetermined learning outcomes. Additionally, appropriate learning can enhance motivation, interest, and enthusiasm for learning, as well as tap into the potential of each student. The entire process and implementation of the learning model essentially depict learning activities starting from planning and implementation to the end of learning activities between students and educators, in this case, lecturers. (Sundari 2015).

Based on the author's observations, IPB University implements a religious education model integrating religious material with general knowledge (science). Religious education at IPB University involves integrating general knowledge (science) and Islamic religious material. Integration of knowledge in PAI learning can be seen from several indications, including (1) the religious lecture model at IPB University does not dichotomise religion and science, (2) The curriculum used in PAI learning is a combination of the national MBKM curriculum and the university curriculum, (3) The PAI learning process aims to enrich Islamic knowledge with correct understanding, particularly among millennial students. Another observation is that the perspective and practice of religion among IPB University students have not been confirmed to be moderate and to maintain harmonious values in the campus environment. However, there are no horizontal conflicts related to understanding and practising religion among IPB University students (H.A., Observasi, 13 September 2023).

Observations on other aspects show that IPB University's governance quality is excellent, as evidenced by its ranking as the top PTUN in Indonesia in 2020, according to the Ministry of Education and Culture (Kemdikbud). There is a uniqueness behind IPB University's success in implementing the Tridharma of higher education, one of which is the science-integrated PAI learning model, which may have implications for enhancing religious moderation among its students.

Research on the PAI learning model in improving religious moderation among millennial students at IPB University is exciting to be further investigated because implementing religious moderation at universities is more complex and needs more attention, considering that students have minimal access to Islamic Religious Education (PAI). Students only interact with lecturers of Islamic religion for a minimal time. This research is very beneficial to provide input for policy-making and innovation, especially for lecturers to choose PAI teaching approaches at universities that can cultivate a tradition of moderate yet critical thinking in students, improve the quality of human resources for the future and expand the knowledge base.

Based on the above phenomenon, the author focuses on implementing the Islamic Religious Education (PAI) learning model to enhance religious moderation among students. This discussion aims to understand various essential factors in enhancing religious moderation among students through implementing the PAI learning model at IPB University. The findings of this research can serve as inspiration and a bridge to close the gap in educational orientation to achieve pragmatic education goals and religious education in public universities (PTU).

B. METHOD

The approach used in this research is qualitative. This research focuses on a case study at IPB University. The research period they lasted six months, from early December 2023 to March 2024. This research focuses on the integrated teaching model of Islamic Education with science in enhancing religious moderation among students. Data collection from research subjects used the snowball sampling technique. The informants selected for this research are considered competent to provide knowledge related to data and information in the field, including (1) PAI

Lecturer Coordinator, (2) PAI Lecturers/Instructors, and (3) IPB University Students.

The research object is first-year students participating in the learning process of Islamic education. Sample selection in the research uses a purposive sampling technique. Data collection techniques include interviews, documentation, and documentary studies with descriptive qualitative analysis techniques. After the data collection process, the analysis steps in this research are data reduction, with a qualitative analysis approach aimed at obtaining actual results that can be categorised and drawing correct conclusions. In this research, the data analysis technique systematically examines and organises interview transcripts, field notes, and other materials collected to improve the researcher's understanding of the material and present findings to others as research subjects. (Ghony and Almanshur 2012).

C. RESULT AND DISCUSSION

1. Implementation of Islamic Education Learning Models at IPB University

Based on interviews with key informants, the implementation of Islamic education learning at IPB University is conducted across all study programs. These activities are carried out in classrooms according to the schedule IPB sets. To support the effectiveness of this Islamic education implementation, the process and execution of Islamic education learning at IPB also occur outside lecture hours. This is done through assistance and the organisation of Islamic studies that collaborate with organisational elements within the IPB environment. This is done to achieve the learning objectives fully" (W.P-UH-Coordinator of Islamic Education Lecturers-IPB-11-01-2024).

The implementation of Islamic education learning at IPB is conducted according to schedule. At the beginning and end, a general assembly is held at the Graha Widya Wisuda Building, accommodating approximately 2000 students. The speakers are Islamic education lecturers. Then, in the second meeting and onwards, mentoring activities involve assistance. The mentors are fifth-year students selected by the Islamic Education lecturer team. Meanwhile, the mentoring/Islamic education learning activities are centralised at the Al-Hurriyah Mosque on the IPB

campus. In the Islamic education learning mentoring system, the mentor first presents the material, followed by discussions, Q&A sessions, and at the end of the discussion, the mentor assigns tasks" (WP.FA-IPB University Student-23-11-2023). The lecture or KBM (Kuliah-Kerja Mahasiswa) time is from Monday to Thursday, from 08.00-11.00 WIB. Then, from 11.00 - 14.00 WIB. In the first and second semesters, Islamic Education courses are taught to first-year students. Islamic Education courses are taught in the first year considering the large number of first-year students, which is about 4000 people. So, we divided it into two stages: learning in the first semester for 2000 students and another 2000 in the second semester (WP-MS-IPB et al. -23-11-2023).

The teaching method of Islamic Education applied at IPB includes Dialogue Method (Hiwar), Lecture Method, Application and Practice Method, Exemplary Method (*Qudwah Hasanah*), Advice Method, Reward and Punishment Method, Habituation Method, and Response/Assistance Method. So, among the Islamic Education teaching methods used at IPB are lecture and dialogue methods or *Hiwar*" (Interview with Dr Hamzah, M.Si-Coordinator of Islamic Education Lecturers-IPB-11-01-2024).

The model defines the methods applied as a plan, method, or series of activities designed to achieve a particular educational goal. Darmawati et al. argue that the Islamic Education learning model is carefully crafted with detailed plans and strategic methods to achieve the goals of Islamic religious education. In seeking efficiency, people naturally gravitate towards methods they perceive as the most effective for reaching their objectives. (Darmawati, S. Pettalongi, and Idhan 2019). According to Yamin et al., a model is a learning model of operation to achieve something, while a method is a way of achieving something. The learning model shows a plan to achieve goals, while methods are ways to carry out learning. (Yamin and Harmelink 2001).

This corresponds to the theoretical approach in selecting the teaching model, namely: (1) alignment between the teaching model and the objectives, (2) alignment of the teaching model with the type of knowledge to be conveyed, (3) alignment of the teaching model with the target audience, (4) cost, (5) effectiveness of the teaching model for both groups and individuals; (6) characteristics of the teaching

model; and (7) time required (Majid, 2013).

2. Curriculum Design of PAI

Through meticulous observations and insightful interviews, it emerged that the Islamic education curriculum at IPB intertwines the national curriculum with IPB's distinctive framework. Niemelä explains that this innovative approach aligns with educators' growing enthusiasm towards curriculum integration, echoing scholars' long-standing advocacy for its exploration. Curriculum integration serves as a beacon of educational advancement, countering the fragmentation of knowledge inherent in today's specialised society. This holistic process fosters a more unified and comprehensive educational experience, enriching students' learning journey and ensuring its relevance in contemporary academia. (Niemela 2022)The curriculum at IPB aims to develop Islamic insights and apply Islamic teachings to perfect understanding and mastery of Islam. According to Nurbatra et al., as cited by Muhammad Anas Ma'arif (2022) et al., the religious tolerance learning design aims to cultivate an attitude of tolerance and shape students' character in line with the objectives of the National Education System and to fully interpret the philosophy of tolerance by engaging with specific religious figures. (Maarif et al. 2023).

According to Hoban (2005), as cited by Karyo et al. (2022), interactions in the dynamic classroom environment are influenced by various factors, including students' responses, the curriculum content, institutional structures, and teachers' values. (Dittrich, 2022). This classroom setting is consistent with the PAI course learning approach at IPB University, which integrates the national curriculum with IPB's framework, emphasizing interdisciplinary integration. The objective is to foster a profound understanding and mastery of Islam by amalgamating Islamic insights with natural sciences. This integrated curriculum, developed by the PAI lecturer team, nurtures a robust Islamic atmosphere on campus. Consequently, many IPB alums have emerged as Islamic scholars and community leaders, underscoring the effectiveness of this educational model, as articulated by WP-Dr: Hamzah, the Coordinator of PAI Lecturers at IPB (WP-Dr. Hamzah-Coordinator of PAI Lecturers-IPB-11-01-2024).

For this purpose, lecturers, program heads, department heads, deans, and even the rector must set an example and become role models in practising the indicators of Islamic education in their daily behaviour. The corrective insertion model is carried out by providing students with an understanding of the existence of a wrong understanding of attitudes of intolerance and radicalism in the name of religion. (Huda 2024). Thus, a conducive atmosphere will be created to shape the character of students and all campus residents so that Islamic education is not just a learning platform but a responsibility for all campus residents to nurture, practice, and develop. (Mulyasa 2013).

3. Integration of Science in Islamic Education Learning

According to Cankoy (2010), as cited by Syahrur Rohmah et al., effective teaching entails adjusting instructional approaches to align with both the content being taught and students' individual traits, thereby ensuring the attainment of educational goals. These approaches should be engaging, stimulating, enjoyable, demanding, and motivational, fostering active student participation and providing ample opportunities for creativity, innovation, and autonomy based on their distinct abilities and interests. (Rohmah, Kusmayadi, and Fitriana 2020). This teaching philosophy is mirrored in the Islamic education (PAI) offered at IPB University, where educators blend elements of the national curriculum with those developed internally by the university. In the PAI program, instructors seamlessly incorporate general knowledge, particularly from the scientific domain, into their teaching practices. As confirmed by Rafi, an IPB student, during an interview, the PAI curriculum at IPB underscores the fusion of general or scientific concepts with religious teachings (Researcher interview with Rafi, IPB student-03-11-2023). By aligning customized instructional approaches with the integration of general knowledge into religious education, IPB University's PAI program not only addresses the diverse needs of students but also promotes active participation, critical thinking, and exploration of interdisciplinary linkages, enhancing the overall learning journey.

The main outline of the subject matter of Islamic Education (PAI) courses at IPB University takes the form of Islamic material integrated with various disciplines of knowledge (science) and technology that can have a positive impact on students' openness to thinking, especially in their daily ethics, particularly when in the campus environment. (W.P-UH-Coordinator of PAI Lecturers-IPB-11-01-2024). "The ultimate goal of the PAI learning process at IPB is for students not to separate between

religious knowledge and scientific knowledge (dichotomy) in the context of worship to Allah SWT. The indicator is that students are enthusiastic about studying religious knowledge, natural sciences, or general knowledge (science) with high motivation because it is commanded by the religion sourced from Allah's command" (Interview with Dr. Hamzah-Coordinator of PAI Lecturers-IPB-11-01-2024). This finding is in line with Suprayogo's opinion that integrating knowledge or science is a natural combination of religious principles (in this case, Islam) with general knowledge or science. Integration connects knowledge and values from science and religion to achieve a deeper and more sustainable understanding of Islam (Chanifudin, 2020).

4. Religious Moderation Among Students

Religious moderation among IPB University students shows a significant and conducive improvement. This is influenced by several factors, including a healthy academic climate, the maturity of students in demonstrating friendship behaviour, and the exemplary conduct of lecturers in interacting with fellow campus members by teaching both the theory and real-life practice of tolerance among different religious communities. As mentioned by an informant, PAI lecturers teach moderation issues, as here students come from different religious backgrounds, and the learning environment separates Islamic and non-Islamic students into different classes (Interview with Researcher Khairul Huda, 07-12-2023). Furthermore, PAI lecturers have taught us the importance of respecting the religious differences and beliefs of others, which can be achieved by not demeaning or mocking other religions and by avoiding expressing beliefs excessively, which could trigger conflicts (Interview with Student Ridwan Alif Lam Bajo, 23-11-2023).

These findings align with Zahroh's opinion, stating that the positive impact of implementing religious moderation in educational institutions includes (1) creating a peaceful, harmonious, and peaceful religious life, (2) emphasising balance in personal, family, societal, and overall life, (3) fostering unity and solidarity from existing diversity, and (4) establishing mutual understanding from an early age among students with different religious beliefs. (Zahroh, 2022) Many expert scholars have concluded that moderation, tolerance, and religious freedom—important for bolstering democracy in Indonesia—should be widely promoted as they are essentially good. (Faizi 2023).

D. CONCLUSION

Based on the research results and discussions regarding the implementation of the Islamic Education (PAI) learning model to enhance religious moderation, the following conclusions can be drawn:

Firstly, the model used in PAI course instruction involves preparing PAI assistants/mentors. Students selected and appointed as PAI teaching assistants include third and fifth-semester students from various departments who are first trained and selected by PAI lecturers. The PAI learning model is established before the program is implemented, such as planning the semester's learning plan (RPS), preparing teaching materials such as modules, PowerPoint slides, conditioning learning facilities, training PAI assistants/mentors recruited from third and fifth-semester students who have been equipped with teaching materials, methodologies, intensive coaching, well-organized before being assigned by the PAI lecturer coordinator as teaching assistants.

Secondly, the PAI curriculum used in PAI instruction at IPB University is a combination of the national curriculum and IPB's curriculum. The curriculum contains universal Islamic teachings and emphasizes peaceful Islamic teachings, *Rahmatan Lil'alamin*, which provide spiritual tranquillity and balance oriented toward worldly and otherworldly aspects.

Thirdly, the Islamic religious material taught by lecturers in PAI instruction at IPB University combines the national and IPB University curricula. This confirms the integration of general knowledge (science) into the content of PAI course material taught by lecturers/instructors/assistants. The main topics of PAI courses at IPB University take the form of Islamic material integrated with various disciplines of knowledge (science) and technology that can positively impact students' openness to thinking critically, being moderate, which is implemented in the daily ethics of students in the campus environment. The material taught aims to shape Muslim students' comprehensive understanding of Islam.

Fourthly, religious moderation among IPB University students is improving and more conducive. This is influenced by several factors, including a healthy academic climate, a correct understanding of religion, the maturity of students in demonstrating friendship behaviour, and the exemplary conduct of lecturers in interacting with fellow

campus members by teaching both the theory and real-life practice of tolerance among different religious communities. PAI lecturers have taught students the importance of respecting differences in beliefs and religions, which is crucial. This is done by avoiding demeaning or mocking other religions and not excessively expressing one's beliefs, which could provoke conflicts among religious followers.

SUGGESTIONS AND ACKNOWLEDGMENTS

The researcher would like to thank all the leaders of STAI Al-Hidayah Bogor, especially the head of LPPM, who gave the researcher the opportunity and assistance to conduct research thoroughly. The researcher would also like to thank the Chancellor of IPB University and his staff, especially the PAI course lecturer team, who have permitted and provided various important information related to the objects studied. The author also thanks the research team who helped complete this article so that it can be published in a national journal and used as a reference for lecturers and students in developing Islamic religious education.

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