



THE ROLE OF THE IRE TEACHER IN SHAPING THE ATTITUDE OF STUDENT'S RELIGIOUS MODERATION

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Abstract

The diversity of society is the wealth of the Indonesian nation, as well as efforts to moderate this diversity as a form of practicing the values of the precepts of Indonesian unity, including informal education (schools/madrasah). This article aims to describe the role of IRE (*Islamic Religious Education*) teachers in shaping students' attitudes toward religious moderation at SMK Swasta Teladan 1 North Sumatra. This study uses a qualitative approach with a descriptive study method. The research data were obtained using observation, interview, and document studies. Furthermore, data analysis uses reduction techniques (information/data sorting), data presentation, and drawing conclusions. Finally, the research data was declared valid after the triangulation technique test. The results of this study indicate that teachers (educators) act as conservators, innovators, transformers, and organizers in shaping students' religious moderation attitudes in schools. Through this research, it is hoped that it can add to the scientific treasures and become the concept of building religious moderation in schools.

Keywords: Religious Moderation, Character Building, Islamic Religious Education, The Role of Teachers.

Abstrak

Kemajemukan masyarakat merupakan kekayaan bangsa Indonesia, begitupun penting upaya memoderasi keragaman tersebut sebagai wujud pengamalan nilai sila persatuan Indonesia, termasuk di lingkungan pendidikan formal (sekolah/madrasah). Artikel ini bertujuan untuk mendeskripsikan peran guru PAI (Pendidikan Agama Islam) dalam membentuk sikap moderasi beragama siswa di SMK Swasta Teladan 1 Sumatera Utara. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi deskriptif. Data penelitian ini diperoleh menggunakan teknik observasi, wawancara, dan studi dokumen. Selanjutnya, analisis data menggunakan teknik reduksi (pemilahan informasi/data), penyajian data, dan penarikan kesimpulan. Akhirnya, data penelitian dinyatakan absah usai uji teknik triangulasi. Hasil penelitian ini menunjukkan bahwa guru (pendidik) berperan sebagai konservator, inovator, transformator, dan organizer dalam membentuk sikap moderasi beragama siswa di sekolah. Melalui penelitian ini, diharapkan dapat menambah khazanah keilmuan dan menjadi konsep membangun moderasi beragama di sekolah.

Kata Kunci: Moderasi Beragama, Pembentukan Karakter, Pendidikan Agama Islam, Peran Guru.

INTRODUCTION

Pluralism is a gift for the people of Indonesia, a very valuable wealth, and national identity. This wealth includes ethnicity, race, skin color, language, customs, and religion believed by the Indonesian people.¹ Diversity if not tied with a knot of unity, then what is visible is the difference between one another. This is evidenced by the number of disputes and violations of norms that occur in society, as well as research by Priatmoko informs that there is a significant increase in cases of violations and criminal acts in society every year.²

The diversity of Indonesian society, especially in the field of religion, is often seen as a barrier between people with different beliefs. In fact, it is not uncommon to cause an exclusive attitude in social interactions. In line with this, Dewantara explained that there are 3 (three) views of the community regarding diversity, namely exclusive, inclusive, and moderate.³ Furthermore, Andiko stated that sentiments between religious communities are usually caused by exclusive and inclusive religious attitudes.⁴ On this basis, efforts are needed to foster an attitude of religious moderation in the community.

According to Muallifin, the attitude of religious moderation does not only foster public openness of thought about the nature of human creation that is different, especially regarding differences in religious beliefs.⁵ More than that, religious moderation is able to create harmonization and harmony in society. Hadi & Anggraeni added that religious conflicts that have occurred in the community should be a lesson in how these conflicts "take many victims" and do not produce benefits.⁶

Plurality and multiculturalism as the wealth of this nation should be fenced off by internalizing the values of religious moderation as an effort to "shield" against the threat of national division or disintegration.⁷ In line with this, Thorburn explained that the danger of disintegration is also exacerbated by extreme attitudes, fanaticism, and liberal ideology among the Muslim community (Muslims).⁸ Furthermore, Priatmoko stated the importance of discussing moderate Islam as an effort to fight against the large current of division.⁹

¹ Siti Fathonah, "Mempertegas Visi Pendidikan Islam Sebagai Pendidikan Multikultural," *Edukasia: Jurnal Pendidikan dan Pembelajaran* 1, no. 1, 2020: 85-96. <http://www.jurnaledukasia.org/index.php/edukasia/article/view/10>. See also N. Ihsanudin, "Pendidikan Islam di Tengah Masyarakat Multi-Etnik: Mendesain Pembelajaran Pendidikan Agama Islam di Era Globalisasi", *Jurnal Madania* 7, no. 2, 2017: 174-189. <http://ejournal.uin-suska.ac.id/index.php/madania/article/view/4837>.

² Sigit Priatmoko, "The Internalization of Wasathiyah Values in Inclusion Madrasah: A Case Study of Integrated Madrasah Ibtidaiyah of Ar-Roihan Malang" *Al-Bidayah: Jurnal Pendidikan Dasar Islam* 11, no. 2, 2019: 358-378. <http://repository.uin-malang.ac.id/8122/>.

³ Agustinus Wisnu Dewantara, "Pancasila Sebagai Pondasi Pendidikan Agama di Indonesia," *CIVIS* 5, no. 1, 2015. <http://journal.upgris.ac.id/index.php/civis/article/view/626>.

⁴ Toha Andiko, "Melacak Akar Konflik dalam Islam dan Solusinya bagi Kerukunan Umat Beragama di Indonesia," *Madania: Jurnal Kajian Keislaman* 17, no. 1, 2020: 39-52. <https://ejournal.iainbengkulu.ac.id/index.php/madania/article/view/2841>.

⁵ Muhammad Fatkhan Muallifin, "Islam dan Budaya Lokal (Pluralisme Agama dan Budaya di Indonesia)," *Abdan: Jurnal Pendidikan Madrasah Ibtidaiyah* 2, no. 1, 2019: 61-75. <https://mail.stpi-bim.ac.id/jurnalbaru/index.php/ABDAU/article/view/25>.

⁶ Syamsul Hadi & Dewi Anggraeni, "Multicultural Education Based on Pesantren: Analysis Study of Multicultural Education", *Edukasi Islamika* 6, no. 2, (2021). <http://ejournal.iainpekalongan.ac.id/index.php/edukasiislamika/article/view/4932>.

⁷ D. Stewart, & M.M. Kocet, "Role of Student Affairs in Promoting Religious and Secular Pluralism and Interfaith Cooperation," *Journal of College and Character* 12, no. 1, 2011.

⁸ M. Thorburn, "Informed Review of Philosophical and Pedagogical Possibilities, Social Democracy, Economic Liberalism and Physical Education", *Pedagogy, Culture, & Society* 1, no. 1., 2019: 1-12.

⁹ Sigit Priatmoko, "The Internalization of Wasathiyah Values in Inclusion Madrasah: A Case Study of Integrated Madrasah Ibtidaiyah of Ar-Roihan Malang" *Al-Bidayah: Jurnal Pendidikan Dasar Islam* 11, no. 2, 2019: 358-378. <http://repository.uin-malang.ac.id/8122/>.

In connection with the above opinion, Purwanto, et.al. explained that Islam as an absolute moderate religion. However, Muslims (who believe in Islamic teachings) are often confronted with attitudes or views that are not moderate.¹⁰ On this basis, it is necessary to internalize the attitude of religious moderation in the community. In line with this, Yusnaldi, et.al. emphasized that the diversity that occurs in society is usually natural and is part of the nature of nature's creation while maintaining the unity of such diversity is a shared obligation that must be optimized.¹¹ Because the harmony of a nation is not only seen in the quality of education in the country but how education is able to transmit and maintain stability from various conflicts that occur in society.

In this context, the central role of the teacher (educator) is needed in providing kaffah religious teaching and inculcating a moderate attitude in students.¹² For this reason, teachers are required to be able to "play" their role as the main capital for students in responding to the various differences and diversity that surrounds them.¹³ Furthermore, Hurairah emphasized the importance of religious teachers (Islamic religious education) educating students according to the guidance of the Qur'an and Sunnah, by looking wisely at various local social, social, and cultural situations.¹⁴

The role of IRE teachers in Islamic educational institutions is felt and has a significant impact on the moderate attitude of students, both in madrasas and pesantren. However, this is not seen as significant in public schools, because the plurality that exists often becomes a barrier between students. Therefore, Islamic religious education (IRE) teachers have an extra role in teaching and practicing religious moderation to students at school.

On this basis, the researchers chose a public school as the research setting, to be precise at the Private Vocational High School 1 North Sumatra. This institution is unique from the aspect of students' religious diversity, where there are students of Islam, Catholic, Christian, Parmalim, Hindu, Buddhist, and Confucian religions. Based on observations (preliminary studies), researchers obtained data that 239 students in the SMK studied, that Muslims are considered a minority with an overall percentage, 30% Muslim, 5% Hindu, 5% Parmalim, 2% Buddhist, and 58% Christian. . In fact, teachers at the Teladan 1 Private Vocational School in North Sumatra are also considered to be a Muslim minority, including worship facilities for Muslims (in the form of a prayer room) which are still in the development planning stage in 2022.

Indeed, relevant research on the internalization of religious moderation in students has been studied from various perspectives. Among other things, discussing the aspects of the method of habituation of moderate attitudes in students at school¹⁵, internalization of

¹⁰ Yedi Purwanto, et.al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum," *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 17, no. 2, 2019: 110-124. <https://jurnaledukasikemenag.org/index.php/edukasi/article/download/605/pdf>.

¹¹ Eka Yusnaldi, et.al., "Implementation of Islamic Education Curriculum in Muhammadiyah 3 Basic School Padang Sidempuan," *Syamil: Jurnal Pendidikan Agama Islam* 1, no. 1, 2020: 135-155. <https://journal.uinsi.ac.id/index.php/syamil/article/view/1991>.

¹² Edi Kuswanto, "Peranan Guru PAI dalam Pendidikan Akhlak di Sekolah," *Mudarrisa: Jurnal Kajian Pendidikan Islam* 6, no. 2, 2014: 194-220. <https://www.ijtihad.iainsalatiga.ac.id/index.php/mudarrisa/article/view/764>.

¹³ Wahyu Iskandar, "Analisis Kebijakan Pendidikan dalam Perspektif Madrasah," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 4, no. 1, 2019. <https://www.jurnal.stiq-amuntai.ac.id/index.php/al-madrasah/article/view/109>.

¹⁴ Ahmad Junaedy Abu Huraerah, "Etika Guru dalam Perspektif al-Tirmidzi (Studi Atas Kitab Sunan al-Tirmidzi Karya Abu Isa Muhammad bin Isa al-Tirmidzi)," *Journal of Islamic Education Policy* 1, no. 2, 2017. <http://journal.iain-manado.ac.id/index.php/jiep/article/view/431>.

¹⁵ Fitria Hidayat, "Peran Guru Agama Islam dalam Menanamkan Moderasi Beragama Melalui Program Pembiasaan di SMPN 1 Parongpong Kabupaten Bandung Barat," *Al-Karim* 6, no. 1, 2021: 154-173.

religious moderation in pesantren¹⁶, character cultivation in students¹⁷, actualization of religious moderation in educational institutions¹⁸, religious moderation efforts on social media¹⁹, the role of religious teachers and lecturers in instilling an attitude of religious moderation²⁰, and fostering religious moderation at the university level²¹.

Observing the literature review above, information is obtained that the study of religious moderation is a positive trend in the field of Islamic studies reviewed by researchers in 2020. This is in view of the importance of preventing acts of radicalism and terrorism which are increasingly worrying, as well as efforts to harmonize relations between communities. Likewise, there is a gap analysis between this research and the previous one, namely from the aspect of efforts to internalize religious moderation in public schools, with reference to the role of Islamic religious education teachers. Furthermore, the researcher

<http://jurnal.stai-yaptip.ac.id/index.php/alkarim/article/view/249>. See also Mayske Rinny Liando & Hadirman, "Praktik Kultur Moderasi Beragama dalam Lembaga Pendidikan Muhammadiyah (Studi di SMA Muhammadiyah Manado)," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 1, 2022: 379-392. <http://jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/2089>.

¹⁶ Ade Putri Wulandari, "Pendidikan Islam Berasaskan Moderasi Agama di Pondok Pesantren Nurul Umahat Kotagede Yogyakarta," *Tesis*, UIN Sunan Kalijaga Yogyakarta, 2020. See also Husnul Khotimah, "Internalisasi Moderasi Beragama dalam Kurikulum Pesantren," *Rabbani: Jurnal Pendidikan Agama Islam* 1, no. 1, 2020: 62-68. <http://ejournal.iainmadura.ac.id/index.php/rabbani/article/view/3008>. See also Ali Nurdin & Maulidatus Syahrotin Naqqiyah, "Model Moderasi Beragama Berbasis Pesantren Salaf," *Islamica: Jurnal Studi Keislaman* 14, no. 1, 2019: 82-102. <http://books.uinsby.ac.id/id/eprint/318/>. See also Abdul Aziz, "Akar Moderasi Beragama di Pesantren (Studi Kasus di Ma'had Aly Sukorejo Situbondo dalam Terbentuknya Nilai-nilai Moderasi Beragama)," *Jurnal Ilmiah Ar-Risalah: Media Ke-Islam-an, Pendidikan dan Hukum Islam* 18, no. 1, 2020: 142-157. <http://ejournal.iaiiibrahimy.ac.id/index.php/arrisalah/article/view/982>.

¹⁷ Fitri Alawiyah, "Islamic School Education in Indonesia", *Jurnal Aspirasi* 5, no. 1, 2014: 51-58.

¹⁸ Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2, 2019: 323-348. <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/113>. See also M. Kholis Amrullah & M. Irfan Islymy, "Moderasi Beragama: Penanaman pada Lembaga Pendidikan Formal dan Nonformal," *Nizham Journal of Islamic Studies* 9, no. 2, 2021: 57-69. <https://ejournal.metrouniv.ac.id/index.php/nizham/article/view/4308>.

¹⁹ Ari Wibowo, "Kampanye Moderasi Beragama di Facebook: Bentuk dan Strategi Pesan," *Eduagama: Jurnal Kependidikan dan Sosial Keagamaan* 5, no. 2, 2019: 85-103. <https://www.lp2msasbabel.ac.id/jurnal/index.php/edu/article/view/971>. See also Wildani Hefni, "Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1, 2020: 1-22. <http://jurnalbimasislam.kemenag.go.id/jbi/article/view/182>.

²⁰ A.R. Samsul, "Peran Guru Agama dalam Menanamkan Moderasi Beragama" *Al-Irfan: Journal of Arabic Literature and Islamic Studies* 3, no. 1, 2020: 37-51. <http://ejournal.kopertais4.or.id/madura/index.php/alirfani/article/view/3715>. See also Koko Adya Winata, *et.al.*, "Peran Dosen dalam Pembelajaran Pendidikan Pancasila dan Kewarganegaraan untuk Mendukung Program Moderasi Beragama," *Jurnal Pendidikan* 8, no. 2, 2020: 98-110. <https://unimuda.ejournal.id/jurnalpendidikan/article/view/449>.

²¹ Rosyida Nurul Anwar & Siti Muhayati, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam pada Mahasiswa Perguruan Tinggi Umum," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 12, no. 1, 2021: 1-15. <http://www.ejournal.radenintan.ac.id/index.php/tadzkiyyah/article/view/7717>. See also Yedi Purwanto, *et.al.*, "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum," *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 17, no. 2, 2019: 110-124. <https://jurnaledukasikemenag.org/index.php/edukasi/article/download/605/pdf>. See also Nur Salamah, *et.al.*, "Upaya Menyemai Moderasi Beragama Mahasiswa IAIN Kudus Melalui Paradigma Ilmu Islam Terapan," *Quality* 8, no. 2, 2020: 269-290. <https://journal.iainkudus.ac.id/index.php/Quality/article/view/7517>. See Abdul Aziz & Najmudin, "Moderasi Beragama dalam Bahan Ajar Mata Kuliah Pendidikan Agama Islam (PAI) di Perguruan Tinggi Umum Swasta (Studi di STIE Putra Perdana Indonesia Tangerang)," *Jurnal Pendidikan Karakter JAWARA (Jujur, Adil, Wibawa, Amanah, Religius, Akuntabel)* 6, no. 2, 2020. <https://jurnal.untirta.ac.id/index.php/JAWARA/article/view/9778>. See Maskuri, *et.al.*, "Mengembangkan Moderasi Beragama Mahasantri Melalui Ta'lim Ma'hadi di Pesantren Mahasiswa," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 1, 2020: 32-45. <http://repository.uin-malang.ac.id/8305/>.

summarizes it in the title, "*The Role of IRE Teachers in Shaping Students' Religious Moderation Attitudes at Private Vocational High School 1 North Sumatra*".

METHOD

This study uses a qualitative approach with a descriptive study method. The focus of the research discusses how the role of IRE teachers in shaping students' attitudes of religious moderation at SMK Swasta Teladan 1 North Sumatra.²² Sources of research data obtained from informants, which are divided into 2 (two), namely primary data sources and secondary data sources. The primary data includes information from IRE teachers at SMK Swasta Teladan 1 North Sumatra, while secondary data includes information from students, school principals, as well as other supporting data in the form of books and lesson plans. Data collection was carried out using observation, interview, and documentation techniques. Then, the data were analyzed using reduction techniques, data presentation, and drawing conclusions. The data was finally declared valid after going through a data triangulation test (methods and sources).

RESULTS AND DISCUSSION

The Role of Islamic Religious Education Teachers in Shaping Students' Religious Moderation Attitudes at Exemplary Private Vocational School 1 North Sumatra

Internalization of values is the process of making values a part of a person's self.²³ The process is created from the existence of value education in the true sense, namely the creation of an environmental atmosphere and teaching and learning interactions that allow the process of socialization and internalization of values to occur. If we take a quick look at the vision and mission of the Exemplary Private Vocational High School 1 North Sumatra, it is found that there are 4 values developed in the school, namely: religious, superior, creative, characterized, and environmentally friendly.

Religion is the appreciation and implementation of religious teachings in everyday life, so this religious aspect must be invested in the maximum. Moderation is a religious concept carried out by Islamic religious education (IRE) teachers at the Teladan 1 Private Vocational School in North Sumatra. This is intended so that students are no longer rigid in religion. As stated by one of the IRE teachers that:

"Students must be equipped with a good and correct understanding and application of religion. One way to do this is to have a moderate religion, because religion is not only a matter between humans and the creator but also between humans and humans, as well as with the universe, in my opinion, this is the real form of Islam rahmatun lil 'alamin".²⁴

Given the importance of having a moderate attitude in religion, the IRE teacher at the Teladan 1 Private Vocational School in North Sumatra has several efforts to form an attitude of religious moderation to their students. FH as the IRE teacher explained that:

*"Moderation is a must so that people know that religion, especially Islam, is not scary, Islam is rahmatan lilalamin. Islam has been taught by previous scholars that Islam is wasathiyah, in the middle, not radical but not free, there are rules that bind it."*²⁵

²² Muhammad Shaleh Assingkily, *Metode Penelitian Kualitatif: Panduan Menulis Artikel Ilmiah dan Tugas Akhir*, (Yogyakarta: K-Media, 2021).

²³ Muhammad Shaleh Assingkily, "Living Qur'an as A Model of Islamic Basic Education in the Industrial Era 4.0," *Al Ibtida': Jurnal Pendidikan Guru MI* 6, no. 1, 2019: 19-36. <https://pdfs.semanticscholar.org/7ad8/c3b20f37c0aaed39f6a5ab3985b59ee0a92e.pdf>.

²⁴ Wawancara dengan FH (Guru PAI SMK Swasta Teladan 1 Sumatera Utara), pada tanggal 14 September 2021, Pukul 13.55 di ruang guru.

²⁵ Wawancara dengan FH (Guru PAI SMK Swasta Teladan 1 Sumatera Utara), pada tanggal 14 September 2021, Pukul 13.55 di ruang guru.

The efforts of IRE teachers in shaping attitudes of religious moderation in students by inserting a moral message to be able to respect the beliefs of others in every IRE learning. According to one student's statement, the religion teacher at the Teladan 1 Private Vocational School in North Sumatra always taught how to respect other people's beliefs, be tolerant, and should not impose one's will on other people's beliefs.

Teacher's Role as Conservator

The teacher's role in building religious moderation in schools is not only limited to learning in the classroom, but the teacher must also play an active role outside the classroom, even outside the hours of the Teaching and Learning Process (PBM). These roles can be in the form of motivators, facilitators, counselors and even become examples or teachers which then lead to a process of imitation from a teacher to students.

The basic role of a teacher is to become a conservator, given that religious moderation is a new thing for the public to listen to. Teachers are required to be able to understand first, how to moderate religion. Religious moderation in this aspect of worship does not confuse the understanding of each religion, but still adheres to the religious beliefs of each, and religious moderation makes it possible to improve the quality of one's worship. FH as a IRE teacher at the Teladan 1 Private Vocational School in North Sumatra expressed his views on religious moderation, saying as follows: *“Religious moderation is the model for Moderate Islam, which is Islam that can adapt. It means that you can accept various groups, that's the point.”*²⁶

Based on the quote above, FH stated that religious moderation is the implementation of Moderate Islam or Islamic Moderation. Where Islamic Moderation according to FH can accept any group, be it ethnicity, race or religion, without weakening a Muslim's belief in religion.

Based on the results of the interviews above, it can be concluded that the IRE teacher's views on something new at the Teladan Private Vocational High School 1 North Sumatra, namely, briefly the IRE teachers at the school consider religious moderation as strengthening religious harmony by prioritizing tolerance. As a conservator, FH as a IRE teacher at the Teladan 1 Private Vocational School in North Sumatra stated:

*“as the conservator (guard) of the value system, he stated that he had a great responsibility towards himself and also said: As a conservator earlier, the teacher must be able to give an understanding, yes, what is religious moderation. I think from giving that understanding earlier, this could be the students' understanding. After that, giving an example of how to behave to people of different religions gave a fair and non-offensive attitude, and released students to play together so they could feel togetherness.”*²⁷

In short, as conservators, FH has a big responsibility to themselves and demands to always remind students to recognize and implement religious moderation before entering class in the morning.

²⁶ Wawancara dengan FH (Guru PAI SMK Swasta Teladan 1 Sumatera Utara), pada tanggal 14 September 2021, Pukul 13.55 di ruang guru.

²⁷ Wawancara dengan FH (Guru PAI SMK Swasta Teladan 1 Sumatera Utara), pada tanggal 14 September 2021, Pukul 13.55 di ruang guru.



Figure 1. Mr. FH (IRE teacher) gives instructions to students before entering class.

Teachers should have a role as an innovator that is able to provide innovation in building religious moderation in schools. The innovation of a religious teacher does not escape his role as a center in personality development, especially character in building religious moderation. FH as a IRE teacher gave responses through interviews about innovation in building religious moderation.

Other innovations, namely those that are able to build the value of religious moderation such as unity and brotherhood, are through celebrations of Islamic and national holidays that involve multi-religion in its implementation. RP as the principal of the North Sumatra 1 Exemplary Private Vocational School, also said the following:

*“In addition to being a IRE teacher at school, FH is also active in various organizations, especially as a mosque administrator, so invitees for activities in the community are also active. Especially in this school, for example, 1 Mubarram on big days plays a very important role and other PHBIs. The role of conveying was carried out not only with existing Islamic students, but also he was active for all existing students. Shows his role not only as an educator but an innovator who is always enthusiastic in various activities”*²⁸



Figure 2. Interview with Mrs. Erneni Sirait, S.Pd (Principal)

NF, a student at the Private Vocational High School 1 North Sumatra, said: *“Yes, Mr. FH is active in class and outside in that activity. When the school holds a birthday or a flash school, other religions also hold”*.²⁹ Based on the student interviews, it was shown that FH was active in activities outside the classroom such as celebrating Islamic and national holidays. As for such

²⁸ Wawancara dengan ES (Kepala Sekolah SMK Swasta Teladan 1 Sumatera Utara), pada tanggal 12 September 2021, Pukul 10.02 di ruang kepala sekolah.

²⁹ Wawancara dengan NF (Siswa SMK Swasta Teladan 1 Sumatera Utara), pada tanggal 28 September 2021, Pukul 08.44 di lingkungan sekolah.

flash school activities, it is not only Islam that holds spiritual/religious development activities but other religions are also carried out. Based on the results of interviews with ES and NF, it shows that FH's innovation is still around learning by providing an understanding of religious moderation, through its attitude and verbal delivery.

Teacher's Role as Transformer

The program that was innovated apart from being an activity, there was also a program that was not planned and did not take the form of an activity, which became a teacher's role, namely a transformer through motivating and becoming a figure. The transformation carried out by IRE teachers in building religious moderation is, the teacher becomes a teacher (example/role model). FH IRE teacher at Private Vocational High School 1 North Sumatra in an interview said:

"For example, a clean Friday of faith, we as teachers don't just order, "bring a broom, yo! we sweep together!", but also while doing. Because the child is easy to catch with us explaining, taking notes, listening and seeing. That's very 80% quickly accepted by students".³⁰

Teachers in building religious moderation according to SI as a teacher at the Private Vocational High School 1 North Sumatra, said:

"Because of the limitations of teachers, yes, as our role models for Islamic religious teachers, during religious lessons there are no teachers who are Christians, even though they are not in their fields, they are also busy. Sometimes I also ask myself "what are these two doing?". I asked them. "Do you have your book?" Yes, that's me, that's all so far. If students answer "Yes", then I invite you to write, if you want in class you can and outside too. There, it is not uncommon for them to survive and even participate in the learning and even take notes".³¹

SI shows that being a teacher must be able to be fair to every student. As for the shortcomings in schools expressed by FH, namely the lack of non-Islamic religious teachers, where when there are no teachers who are able to provide learning FH immediately acts to give them opportunities, to study in class or find a comfortable place for these students to study. Moderation values are not difficult if only given motivation and examples but also need verbal reinforcement.

The results of the interview above show that there are various ways to motivate and become a teacher in every school of SMK Swasta Teladan 1 North Sumatra in building religious moderation, briefly being a motivator and teacher solely to build religious moderation in schools. Innovation in building requires an organization that is able to have an impact on students, both in the school environment, therefore one of the teacher's roles is as an organizer. Organizer (organizer) for activities in building religious moderation in schools, this is considered very important to achieve the goal of building religious moderation in schools. Religious moderation allows students to prevent radicalism and foster egalitarian values, namely avoiding discrimination against different religions at school.

³⁰ Wawancara dengan FH (Guru PAI SMK Swasta Teladan 1 Sumatera Utara), pada tanggal 11 September 2021, Pukul 14.02 di ruang guru.

³¹ Wawancara dengan SI (Guru SMK Swasta Teladan 1 Sumatera Utara), pada tanggal 14 September 2021, Pukul 09.20 di ruang guru.



Figure 3. Documentation of iftar events at schools which were also attended by non-Muslim students and teachers

IRE teachers have various roles, which are carried out to build religious moderation. In simple terms, various indicators of the teacher's role were found by researchers through interviews with ES, SI, NF. Demonstrating the role of IRE teachers in building religious moderation at the Model Private Vocational High School 1 North Sumatra, including; Conservator, Innovator, Transmitter, Transformer, and Organize.

Teacher's Role as Conservator

Based on the results of the interview with FH, it can be concluded that the teacher's point of view as a conservator of something new at SMK Swasta Teladan 1 North Sumatra, namely, as a custodian of the values of moderation (conservator) of the IRE teacher means more to the frame of religious tolerance, in building values. fair, balanced, simplicity, unity and brotherhood have become the identity of schools and their respective neighborhoods. This is in line with the value of moderation promoted by the ministry of religion. The values of religious moderation taken from the above theory developed by IRE teachers are: Fair, Balanced, Simple, Unity, Brotherhood. Based on the results of interviews with IRE teachers, they stated that their role as conservators gave them a big responsibility to be able to behave well in broadcasting how to moderate religion.

FH as a conservator has a big responsibility to themselves and demands to always remind students to recognize and implement religious moderation before entering class in the morning. One student from each school can say that the teacher as a conservator conveys to students to maintain the values of religious moderation.³²

Based on the results of the interviews, they said that this moderation as a strengthening of religious harmony, must be able to maintain the values contained in it and make students understand the importance of these values. The role of FH as a conservator has differences in its activities, based on statements from each and the situation of students at school. Where the plurality of schools is very high, it focuses on religious tolerance and apart from broadcasting through morning gatherings at schools but also through habituation of student appointments every Tuesday ceremony.

Teacher's Role as Innovator

Teachers as Innovators (developers) of the value system of science. Innovation is an indicator that shows the development of a role or behavior, which should be a competency for each actor in that role. The results of the interview with FH as the IRE teacher, also with

³² Hafizh Idri Purbajati, "Peran Guru dalam Membangun Moderasi Beragama di Sekolah," *FALASIFA: Jurnal Studi Keislaman* 11, no. 2, 2020: 182-194. <http://ejournal.inaifas.ac.id/index.php/falasifa/article/view/569>.

ES as the principal of the primary school where the research is located, and SI as the teacher at the school. Simplified that the role of IRE teachers at SMK Swasta Teladan 1 North Sumatra in building religious moderation, namely, includes Conservator (maintainer of the value system which is the essence of religious moderation), innovator (learning, mentoring or activities outside the classroom), Transmitter (successor of these systems to students), transformer (transferring the values of religious moderation through organized activities) and organizer (implementer of innovations carried out both in the classroom and outside the classroom; teacher, motivator and figure).³³

Interviews with FH also show various kinds of innovations carried out in each school. Private Vocational High School 1 North Sumatra as a school that bears the image of Favorite has many innovations in strengthening the value of religious moderation as well as strengthening religious and nationalist characters in schools. The innovation can be in the form of implementing the Islamic Holiday Celebration (PHBI) and spiritual guidance for each class in order to cultivate spiritual values that will lead to the values that exist in religious moderation.³⁴ A very interesting innovation that was carried out was the celebration of the PHBI which involved multi-religion. PHBI celebrations are carried out by the Islamic religion such as routine lectures, birthdays of the prophet and so on, based on the statements of SI and ES, it shows that when carrying out these activities other religions also participate in building the piety of their respective religions.

In short, the innovations carried out by FH in schools are not only through their own behavior, but are carried out in the form of special guidance activities that are scheduled and regular and there are several activities that involve multi-religious activities, which is justified through the expression by ES (principal), SI (one of the teachers), KA (one of the students).

Teacher's Role as Transmitter

The value is then passed on by the teacher, as is the role of the transmitter (successor) of value systems to students. This role is not so difficult for IRE teachers to carry out, according to the results of interviews with FH. Basically, even though it comes with a new name, namely "religious moderation". The religious moderation has been familiar with the school culture, but also remains with the aim of straightening religious views. In order to keep students from being extreme in embracing their religion, and being able to make students adaptable, by placing themselves wherever and however without eliminating the existence of the religion adhered to in the practice of moderation.

The teacher as the successor (transmitter) who behaves continues the essence of the value of religious moderation. Based on the results of an interview with FH on September 11, 2021, it was stated that, in fact there was no in-depth planning that had to be prepared to build religious moderation echoed by the ministry of religion. The program basically, has run by itself and is not a new thing.

According to FH as a transmitter, because religious moderation is not a new matter, in the future, to be further strengthened in building religious moderation, this program must always be reminded or conveyed to students. This presentation about strengthening religious moderation was carried out in order to provide understanding to students at school. So that in the implementation of strengthening the values of religious moderation it can be applied and

³³ Toha Andiko, "Melacak Akar Konflik dalam Islam dan Solusinya bagi Kerukunan Umat Beragama di Indonesia," *Madania: Jurnal Kajian Keislaman* 17, no. 1, 2020: 39-52. <https://ejournal.iainbengkulu.ac.id/index.php/madania/article/view/2841>.

³⁴ Yedi Purwanto, *et.al.*, "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum," *Edukasi: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 17, no. 2, 2019: 110-124. <https://jurnaledukasikemenag.org/index.php/edukasi/article/download/605/pdf>.

implemented easily by students. FH also said the way to build religious moderation was to become a motivator and mentor.

Teacher's Role as Transformer

According to Syamsudin, the teacher is a transformer (translator) of these value systems through his incarnation as well as in his personality and behavior, in the process of interacting with students for educational purposes.³⁵ According to FH, in building the value of moderation, it is very necessary to become a transformer. The teacher as a transformer must be able to convey the values of religious moderation to students both through the figure of a teacher. Being the main teacher in education, plays an important role in guiding and educating students to become intelligent human beings and have commendable character.³⁶

FH also stated that being a figure (examples), must also be able to give love to each student so that they can easily strengthen the relationship between the IRE teacher and each student. Based on an interview with a student who studied at the Private Vocational High School 1 North Sumatra, he also stated that the teacher in being a teacher really exemplifies what students should do to become students who understand moderation and set an example of the values of moderation.

The interview with one of the students also said that as a FH teacher, he exemplifies moderate attitudes, such as mingling with everyone, being fair, exemplifying togetherness and brotherhood. Based on the statement above, IRE teachers give more examples to students on how to get along, translating the values of religious moderation which include fairness, balance, simplicity, unity and brotherhood. Teachers in carrying out their roles have indicators in achieving success, so teachers must be able to assess which means they must collect, analyze, interpret and be able to provide judgment (judgment), on student behavior during the learning process in achieving learning outcomes according to predetermined criteria, both regarding aspects of process effectiveness and product qualification.

According to Kuswanto, the role of FH teachers as transmitters and transformers (guiding, motivating and being figures), enables students to mediate between religious and social matters.³⁷ Provide an understanding of the values of moderation through various forms of innovative activities, either directly or indirectly programmed. The role of FH in the interview, stated that, as a control and evaluation to build religious moderation, it can be seen through major changes in maintaining heterogeneous religious harmony into the potential for extraordinary harmony to be maintained. Give an impact on the association of students with fellow students, and students against teachers.

Based on the description of the teacher's role above, there is a striking difference between the roles of the two teachers. The roles that include conservators, transmitters, innovators, organizers and transformers can be seen differences in innovators, through each innovation shows that FH has many innovations in building religious moderation in its schools. Meanwhile, FH is still limited in innovation to build religious moderation, although the values of religious moderation are still conveyed through other roles such as organizer and transformer. This difference occurs because the circumstances of students, the environment and the school are the supporting and inhibiting factors for each teacher.

³⁵ Abin Syamsudin, *Psikologi Kependidikan*, (Bandung: PT Remaja Rosdakarya, 2007).

³⁶ Muhammad Shaleh Assingily, "Upaya Mewujudkan Program Kampus Merdeka pada Kurikulum PGMI STIT Al Ittihadiyah Labuhanbatu Utara," *At-Thullab: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 2, 2020: 62-77. <http://journalfai.unisla.ac.id/index.php/at-thulab/article/view/263>.

³⁷ Edi Kuswanto, "Peranan Guru PAI dalam Pendidikan Akhlak di Sekolah," *Mudarrisa: Jurnal Kajian Pendidikan Islam* 6, no. 2, 2014: 194-220. <https://www.ijtihad.iainsalatiga.ac.id/index.php/mudarrisa/article/view/764>.

Teacher's Role as Organizer

The teacher as an organizer (organizer) creates an educational process that can be accounted for, both formally (to those who appoint and assign) and formally (to students, and to Allah SWT).³⁸ Organizing an educational activity is a very important teacher's role. Success in activities will be measured through implementation, and the output of these activities will be felt after their organization.

Based on the results of interviews with the Faculty of Law, the programs that were innovated were very diverse. Through an interview with FH, a IRE teacher, stated that the organization of this activity to build religious moderation only requires strengthening. The program that supports the strengthening of religious moderation has actually been neatly organized and carried out well according to FH accountants for religious activities at the Exemplary Private Vocational School 1 North Sumatra.

Exemplary Private Vocational School 1 North Sumatra in the implementation of PHBI always coordinates with other religions. For example, in flash school activities in schools, other religions also make religious worship activities such as Christian spiritual guidance. The organization of this activity contains a positive value where teachers are very concerned about pluralism in schools and unite perceptions to maintain harmony from pluralism.³⁹ The PHBI program is not the only program that is a program to develop religious character and nationalism. Other activities such as spiritual development for children in grades III, IV, V, VI are carried out every month during the implementation of religious learning in class, with the following details:

Table 1. Distribution Schedule of Spiritual Coaching.

Week	Day	Class
1 (first)	Tuesday	X (OTKP)
2 (second)	Tuesday	X (AK)
3 (third)	Thursday	XI (OTKP)
4 (fourth)	Thursday	XI (AK)
5 (fifth)	Friday	XII (OTKP)
6 (sixth)	Saturday	XII (AK)

Source: Results of interviews with IRE teachers in Private Vocational Schools Example 1 of North Sumatra, September 11, 2021.

Spiritual guidance for the Islamic religion has a goal in learning morals, fiqh, and the Qur'an and Al-Hadith. The purpose of this spiritual development is to strengthen students' faith in Allah and provide other learning, as well as an opportunity to strengthen religious moderation in schools. Other multi-religious activities at the school include a youth oath day ceremony program. The youth oath day ceremony is used as a place to preserve culture and cultural heterogeneity in schools. IRE teachers always take part in these US recognition activities.

According to FH, with activities like this, it is possible to present the values of religious moderation, one of which is tolerance, egalitarianism, unity and brotherhood. Private Vocational High School 1 North Sumatra, based on the results of interviews with SI as a IRE teacher, stated that currently there is no program that is devoted to strengthening

³⁸ Abin Syamsudin, *Psikologi Kependidikan*, (Bandung: PT Remaja Rosdakarya, 2007).

³⁹ Nur Ahyat, "Metode Pembelajaran Pendidikan Agama Islam," *Edusiana: Jurnal Manajemen dan Pendidikan Islam* 4, no. 1., 2017: 24-31. <http://ejournal.uicm-unbar.ac.id/index.php/edusiana/article/view/5>.

religious character and nationalism. Strengthening character in this field also affects the strengthening of religious moderation values.⁴⁰

This difference remains focused on building the value of religious moderation in their respective schools. These values are points to maintain inter-religious harmony in schools, and also to continue to encourage students to strengthen the quality of faith and piety. Furthermore, in the formation of character in moral behavior (moral behavior), students get used to living a moderate attitude and acting. Such life habituation is part of the hidden curriculum that exists in the school environment.⁴¹

Religion in the development of Indonesian nationalism actually has a vital role. This is also inseparable from historical factors. Indonesia was captured and fought for on the basis of religion and religious people state firmly that independence is first of all thanks to the grace of Allah the Almighty, then driven by a noble desire. The pledge shows the high religiosity of the Indonesian people, especially in fighting for and being grateful for independence.

As a result, religion also gets a very high place and attention in the law. Even on the basis of the state, religious principles are positioned in the first precepts. The Constitution also regulates it specifically, and the state has formed a special ministry that handles religious issues. The Ministry of Religion builds nationalism in Indonesia because of the spirit of unity that is driven by the same fate and interests even though they come from different backgrounds.

CONCLUSION

Based on the explanation in the previous section, it can be concluded that the role of IRE teachers includes the role of educators, teachers, directs and mentors in internalizing the values of religious moderation in students of SMK Swasta Teladan 1 North Sumatra, namely the basic role of a teacher is to become a conservator, given that religious moderation is something new for the public to hear. Furthermore, it has a role as an innovator, namely being able to provide innovation in building religious moderation in schools. Furthermore, the role of the teacher is a transformer by motivating and becoming a figure. Furthermore, the teacher's role is as an organizer, namely (organizer) for activities in building religious moderation in schools, this is considered very important to achieve the goal of building religious moderation in schools.

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⁴⁰ Heri Gunawan, *et.al.*, "Internalisasi Nilai-nilai Moderasi Beragama dalam Pembelajaran PAI di SMA Al-Biruni Cerdas Mulia Kota Bandung," *At-Thullab: Islamic Religion Teaching and Learning Journal* 6, no. 1, 2021: 14-25. <http://journal.uinsgd.ac.id/index.php/atthullab/article/view/11702>.

⁴¹ Amirul Mukminin, "Strategi Pembentukan Karakter Peduli Lingkungan di Sekolah Adiwiyata Mandiri," *Ta'dib: Jurnal Pendidikan Islam* 19, no. 2, 2014: 227-252. <http://jurnal.radenfatah.ac.id/index.php/tadib/article/view/16>.

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