

# Strategic planning for the implementation of religious moderation at Al-Ma'arif Institute in Way Kanan District

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## Article History

Received on 30 August 2024

1<sup>st</sup> Revision on 20 September 2024

Accepted on 29 September 2024

## Abstract

**Purpose:** This proposes is a strategic plan for fostering religious moderation within the Al-Ma'arif Institute in Way Kanan District, Indonesia. The plan aims to cultivate a tolerant and inclusive learning environment that embraces diversity and promotes peaceful coexistence among students and staff.

**Research methodology:** The research employs a qualitative approach, utilizing in-depth interviews, focus group discussions, and document analysis to gather data on existing religious practices and attitudes within the Institute. The insights gained inform the development of a strategic framework encompassing key areas such as curriculum development, teacher training, student engagement activities, and community outreach initiatives.

**Results:** The anticipated outcomes of implementing the strategic plan include enhanced understanding and appreciation for diverse religious perspectives among students and teachers., development of peaceful and tolerant campus culture that respects individual beliefs, improved community relations and contributions to fostering religious harmony in Way Kanan District.

**Contribution:** This research offers a valuable roadmap for educational institutions seeking to promote religious moderation within their communities. The strategic plan, tailored to the specific context of the Al-Ma'arif Institute, provides a practical framework that can be adapted and applied by other institutions in diverse settings. The success of implementing this plan can serve as a model for fostering peaceful and inclusive learning environments that contribute to broader societal harmony.

**Keywords:** *Religious Moderation, Strategic Planning, Interfaith Dialogue, Curriculum Development, Teacher Training*

**How to Cite:** Novari, D. M., Pahrudin, A., Syafril, S., & Koderi, K. (2024). Strategic planning for the implementation of religious moderation at Al-Ma'arif Institute in Way Kanan District. *International Journal of Financial, Accounting, and Management*, 5(4), 525-536.

## 1. Introduction

Strategic management provides the foundation for planning, implementing, and evaluating strategic measures to achieve long-term organizational goals. In this context, strategic management not only includes analyzing the internal and external environment, but also involves formulating the strategic direction to be taken. The importance of strategic management lies in its ability to provide purposeful direction, build competitive advantage, and improve overall organizational performance. (Gao, Greenberg, & Wong-On-Wing, 2015)

The importance of strategic management can be seen from its ability to provide purposeful direction and focus for the organization. By setting long-term goals, organizations can plan activities and allocate

resources effectively. This approach not only helps organizations to prepare for possible environmental changes, but also allows them to adjust their strategies according to the dynamics of these changes. In addition, strategic management helps organizations to improve their overall performance by ensuring that strategic decisions are taken in a systematic and measurable manner. By evaluating the success of strategies that have been implemented, organizations can learn from their experiences and improve their ability to make better strategic decisions in the future. (Philip, Hermawan, & Iwan, 2017)

Religion, as the holder of moral and ethical values, plays a significant role in human life. (Huntington & Jervis, 1997) However, it is important to understand and appreciate religious diversity and practice religious moderation. Religious moderation emphasizes being balanced and thoughtful in practicing one's faith, avoiding extremism, and promoting the values of tolerance. (Galtung, 1996)<sup>4</sup>

Religion has a significant role in human life as it provides moral guidance, ethics and values that shape a person's way of life. It can also provide social support, spiritual comfort and hope for its adherents. (Cox, 2015) Although religions come in many different forms and beliefs, the ultimate goal of religion is the same, which is to achieve inner peace and closeness to God. However, as with all things human, religion can also be misused for political or economic purposes. This can lead to religious fanaticism and interfaith conflict. Therefore, it is important to understand and appreciate religious diversity and practice the values of tolerance and mutual respect among religious communities.<sup>6</sup>

Planning for the implementation of religious moderation in the institute requires careful strategies, including awareness of the importance of religious moderation, provision of religious facilities, organization of inclusive activities, involvement of lecturers and staff, adoption of religious moderation values in the curriculum, training for lecturers and staff, and religious-based social activities. (Beerken, Wit, & Jones, 2017)

Religious moderation is the attitude or practice of practicing religion in a balanced and wise way, without taking extremism or fundamentalism. Religious moderation emphasizes the importance of the values of tolerance, dialogue, and respect for diversity in religious beliefs. It includes practices such as respecting differences in beliefs, rejecting religious violence and discrimination, and avoiding attitudes that express intolerance for the beliefs or religions of others. (Abdullah, 2018)

Religious moderation can be a means to strengthen interfaith relations and promote peace and social harmony. In a broader context, religious moderation can also help build an inclusive and harmonious society, which includes different religions and beliefs. By practicing an attitude of religious moderation, one can strengthen one's beliefs and achieve a fuller inner peace, without damaging relationships between people of different religious beliefs. (Abdullah, 2018)

Religious moderation at the Institute refers to efforts to promote understanding, tolerance and respect for religious differences among students and academic staff. The aim is to create an inclusive and welcoming environment for all individuals regardless of their religion or beliefs. The practice of religious moderation involves activities such as seminars, workshops, and group discussions on religious and intercultural issues. In addition, institutes may provide places of worship, organize inclusive religious activities, and adopt policies that promote interfaith understanding and tolerance. Through the application of these values in daily life, institutes play an important role in addressing conflicts and enhancing interfaith harmony, creating positive relationships among students and academic staff, and celebrating religious and cultural diversity for the long-term benefit of society as a whole, particularly in creating peace and interfaith harmony. (Taufik, 2018)

Planning for the implementation of religious moderation at Al-Ma'arif Institute in Way Kanan Regency can refer to the framework proposed by Sutcliffe and Vogus. Steps such as building awareness of the importance of religious moderation, providing religious facilities, organizing inclusive activities, involving lecturers and staff in religious activities, adopting religious moderation values in the

curriculum, as well as involving religious-based social activities can be the foundation of implementation. (Cameron & Dutton, 2003)

However, challenges can arise, especially related to the religious identity or beliefs of the institute. Some issues faced by non-Muslim students need to be considered, such as limited worship facilities, lack of opportunities for interaction, and lack of support for different learning cultures. Therefore, the institute should carefully consider the implementation of religious moderation without ignoring the interests of certain groups. It should promote interfaith dialog, respect diversity, and strengthen the values of pluralism without creating injustice.

So the analysis of the internal and external environment of Al-Ma'arif Institute of Way Kanan Regency, it is necessary to pay attention to several strategic aspects. Nelson and Winter suggest that educational institutions, such as Al-Ma'arif Institute, must be able to adapt to environmental changes and develop their competitive advantage. (Galtung, 1996) Religion, as an integral part of the internal and external environment, plays a significant role. Therefore, planning the institute's religious moderation implementation strategy should take into account views on interreligious conflict and the importance of building dialogue and tolerance.

Keep in mind that this approach may be controversial in some institutes, especially if the institute has a strong religious identity or beliefs. The principle of religious moderation should be implemented with caution, considering the potential consequences of practices or policies that may disadvantage certain groups or create injustice. In addressing the challenges faced by non-Muslim students, institutes need to consider the importance of creating an inclusive environment, providing worship facilities for different religions, and organizing activities that engage non-Muslim students in campus life.

Challenges such as lack of support or recognition of religious differences can be addressed through the implementation of religious moderation that is inclusive and supportive of diversity. (Nussbaum, 2012) An in-depth understanding of the needs and perspectives of non-Muslim students can help the institute design more effective strategies. Planning the implementation strategy of religious moderation at Al-Ma'arif Institute of Way Kanan Regency therefore requires a holistic approach, involving an in-depth understanding of the institute's internal and external environments, as well as considering views from various strategic management theories and studies on interfaith dialogue.

By adopting the values of religious moderation and involving all stakeholders, the institute can create a campus environment that is inclusive, harmonious and respectful of diversity. The references included can serve as a guide to develop a solid strategy and ensure successful implementation of religious moderation at Al-Ma'arif Institute of Way Kanan Regency.

## **2. Literature Review**

### **2.1 Religious Moderation**

#### **2.1.1 Meaning of Religious Moderation**

The word moderation comes from the Latin *moderatio* which means moderation (neither more nor less). In the Big Indonesian Dictionary, moderation is defined by two meanings: the reduction of violence and the avoidance of extremes. In English, the word moderation is often used in the sense of average, core, standard, or impartial. (Hefni, 2020) Moderation can also be equated with the concept of *wasath* in Islam. According to Yusuf al-Qardhawi, *wasathiyah* (moderate) is one of the characteristics that other ideologies do not have. (Maskuri, Ma'arif, & Fanan, 2020) Moderation in Islam is known as *wasathiyah*.

Religious moderation based on the definition given by Lukman Hakim from the ministry of religion through a book he compiled entitled *Religious Moderation*, means confidence in the substance (essence) of the religious teachings he adheres to, while still sharing the truth as far as religious interpretation is concerned. In this sense, religious moderation shows acceptance, openness, and synergy from different religious groups. The word moderation, whose Latin form *moderatio* means sadness, also means self-

control. In English, moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderate means prioritizing balance in relation to beliefs, morals, and behavior (disposition). (K. N. Islam, 2020)

### *2.1.2 Principles of Religious Moderation*

In Mustaqim Hasan's research, the principles of religious moderation include the following 6 things: (Penulis, 2019)

1. Tawasuth (taking the middle way) Namely a view that takes the middle way by not exaggerating in religion and not reducing religious teachings, this middle way can mean an understanding that combines the text of religious teachings and the context of community conditions. (Hasan, 2021)
2. Tawazun (balanced), is a view of balance that does not get out of the line that has been set. If traced the term tawazun is rooted in the word mizan which means scales. (Setiyadi, 2012) Tawazun in the context of moderation can be understood as behaving fairly, balanced not one-sided, accompanied by honesty so as not to shift from the predetermined line.
3. I'tidal (straight and firm), The term I'tidal comes from the Arabic word fair which means the same, in the large Indonesian dictionary fair means not one-sided, not arbitrary. (Agama, 2012)
4. Tasamuh (tolerance), Tasamuh when viewed from Arabic comes from the word samhun which means ease. Meanwhile, according to the Big Indonesian Dictionary, tolerance means respecting, allowing, allowing, something different or opposite to one's own stance.
5. Musawah (equality), Musawah means equality, Islam never differentiates between humans in terms of their personality, all humans have the same level among other humans regardless of gender, race, ethnicity, tradition, culture, rank because everything has been determined by the Human creators do not have the right to change the provisions that have been established. (Najib, 2017)
6. Syuro (deliberation), In the context of moderation, deliberation is a solution to minimize and eliminate prejudice and disputes between individuals and groups, because deliberation is able to establish communication, openness, freedom of opinion, as well as being a medium for friendship so that a relationship of brotherhood and unity will be established. closely in ukhuwah Islamiyah, ukhuwah watoniyah, ukhuwah basariyah and ukhuwah human.

### *2.1.3 Indicators of Religious Moderation*

Based on this reality, indicators of religious moderation can be formulated as follows:

#### a. National Commitment

National commitment is a very important indicator to see the extent of a person's or group's religious expression and perspective towards national ideology. The most important thing in this case lies in the commitment to accept Pancasila as the basis of the state.<sup>46</sup>

#### b. Tolerance

Tolerance is the attitude of giving space and not disturbing other people when expressing their beliefs or conveying their opinions even though these opinions are different from what we believe.<sup>47</sup>

#### c. Anti-Violence and Radicalism

Radicalism and violence in the context of religious moderation are considered to arise as a result of a misunderstanding in understanding religion, in this case religion tends to be interpreted in a narrow sense.

#### d. Accommodating to local culture

Religious behavior and practices that are accommodating to local culture and traditions can be used to see the extent to which he is willing to accept religious practices that accommodate local culture and traditions. (D. T. J. P. Islam, 2022)

## **3. Research Methodology**

In this research, researchers used a qualitative approach with a case study type of research. Research data sources consist of primary and secondary data sources. Data collection techniques are through observation, interviews and documentation. The data analysis technique used in this research is the data analysis technique in accordance with the theory of Miles, Huberman and Saldana, namely analyzing in three steps, namely: 1) data condensation, (2) data presentation (data display), (3) drawing conclusions or verification (conclusion drawing and verification) (Huberman, 2014). To obtain valid data in this research, the researcher used five of the nine data validity checking techniques proposed by Moleong, namely 1) Persistent Observation, 2) Triangulation, 3) Member Check, 4) Reviewing, 5) Referential Adequacy Check.

## **4. Results and Discussions**

### ***4.1. Strategy planning for implementing religious moderation at the Al-Ma'arif Institute, Way Kanan Regency***

Implementing religious moderation in educational environments, such as the Al-Ma'arif Institute in Way Kanan Regency, requires careful and measurable strategic planning. In dealing with religious diversity, concrete steps need to be identified and integrated into strategic plans.

#### **a. Building Campus Community Awareness**

##### **1) Awareness Campaign Approach**

The first step in strategic planning is building awareness. Organizing awareness campaigns can involve activities such as seminars, workshops and social activities that discuss the importance of religious moderation. At Al-Ma'arif Institute, it was found that most students and staff were not fully aware of religious diversity on campus. Therefore, awareness campaigns will be specifically designed to present a profile of diversity and encourage open dialogue.

##### **2) Entire Community Participation**

It is important to involve the entire campus community, including students, faculty, and staff, in awareness campaigns. This initiative can create space for open dialogue, open minds, and ease potential inter-religious tensions in the campus environment. Findings from group discussions showed that students felt more comfortable participating in open dialogue activities. Therefore, the campaign will involve developing an online platform for discussion and exchange of views.

##### **3) Strengthening Tolerance Education**

In addition, this step can be supported by including educational material about religious tolerance and moderation in the curriculum. Including related modules or courses can provide a deeper understanding of these values. In interviews with lecturers, it was found that many of them were willing to include tolerance material in their curriculum. There will be a collaborative effort between faculty and religious centers to develop additional modules.

#### **b. Providing Inclusive Religious Facilities**

##### **1) Consultation with Stakeholders**

This strategic planning involves collaboration with stakeholders, especially diverse religious groups on campus. Consultations can help understand the religious practice needs and preferences of each group.

##### **2) Inclusive Facility Design**

The importance of inclusive religious facility design. A prayer space that is friendly to all religions can create a harmonious atmosphere on campus. The team of architects at the Al-Ma'arif Institute will work closely with architecture students to design facilities that reflect diversity and inclusivity. The 3D modeling will be presented to the entire community for feedback.

##### **3) Student Involvement in Design**

Involving students in the facility design and development process can provide a more comprehensive perspective, ensuring that the needs of all groups are met. A student design competition will be held to support their involvement in the religious facility design process.

#### **c. Involving Lecturers and Staff in Religious Activities**

### 1) Training and Workshops

Including faculty and staff in training and workshops on religious moderation can help them understand the active role they can take. Such training is effective in increasing understanding and support. Staff survey results indicate high interest in religious moderation training. In response, an intensive training program will be organized, with hands-on practical sessions on campus.

### 2) Inclusion in Religious Activities

Faculty and staff may also be invited to participate in inclusive religious activities. This not only gives them a better understanding, but also builds bridges between faculty, staff, and students. In interviews, it was found that some lecturers hoped to be more involved in religious activities. They will be invited to be guest speakers and support religious events.

### 3) Recognition of Inclusive Achievement

Providing recognition or awards to lecturers and staff who contribute positively in supporting religious moderation can increase their motivation and participation. An annual awards program will be introduced to recognize faculty and staff who actively support religious moderation.

## d. Internal and External Environmental Analysis

### 1) Survey and Consultation

The first step in environmental analysis is to conduct a survey and consult with all stakeholders. A deep understanding of the needs and expectations of each group can guide the formulation of appropriate strategies. Students assess the positive response to the religious moderation steps that have been taken. Therefore, surveys will be a continuous evaluation tool.

### 2) Evaluation of Student Responses

Analyzing students' responses and attitudes towards policies and initiatives related to religious moderation provides insight into the effectiveness of the strategies that have been implemented. Findings from the evaluation will be shared openly in student forums and will form the basis for adapting ongoing strategies.

### 3) Adaptation to External Changes

In formulating strategies, it is important to consider external changes such as social, political or economic changes that can influence the dynamics of religion on campus. The research findings highlight the need to remain flexible in the face of environmental change. A monitoring committee will be established to actively identify and respond to external changes that may affect the implementation of religious moderation.

## e. Implementation of Religious Moderation Values in the Curriculum

### 1) Special Module Development

Including special modules or courses that discuss religious moderation in the curriculum. This module can guide students in understanding and appreciating religious diversity. Based on discussions with faculty leaders, several faculties have expressed readiness to integrate religious moderation modules in their curriculum. This process will begin by identifying the areas of the course that can be included.

### 2) Collaboration between Religious Centers and Faculties

Collaboration between religious centers on campus and faculties can create curriculum integrity with the values of religious moderation. A working group between religious centers and faculty will be established to coordinate the integration of religious moderation values in the curriculum. They will be responsible for developing guidelines and evaluating their impact.

### 3) Continuous Evaluation

Conduct ongoing evaluation of how religious moderation values are integrated in the curriculum. Continuous evaluation supports continuous improvement. Evaluation will continue to monitor and evaluate the impact of integrating religious moderation values in the curriculum. Their findings will be presented at the annual academic meeting and will guide a continuous improvement process.

By integrating findings from research results at the Al-Ma'arif Institute, Way Kanan Regency, strategic planning for implementing religious moderation can be more targeted and effective in creating an inclusive and harmonious campus environment.

#### ***4.2 Obstacles and obstacles in planning strategies for implementing religious moderation at the Al-Ma'arif Institute, Way Kanan Regency***

In the midst of the growing dynamics of religious diversity, the challenge of creating an inclusive and harmonious campus environment at the Al-Ma'arif Institute, Way Kanan Regency is becoming increasingly urgent. Along with efforts to plan strategies for implementing religious moderation, research identifies obstacles and barriers that arise in implementing religious moderation measures in this institution. Through an in-depth understanding of the internal and external dynamics of the institute, as well as potential resistance from parties with certain religious identities, resolution efforts will be explained to ensure the success of implementation strategies that bring benefits to all components of the campus.

##### **a. Identify Obstacles and Obstacles**

###### **1) Lack of Awareness and Acceptance**

A number of students and staff indicated that some of them were not fully aware of religious diversity on campus. Some even doubt the need for religious moderation strategies, considering them irrelevant or disruptive to their religious identity.

###### **2) Potential Intergroup Conflict**

The existence of student groups that tend to form homogeneous social circles based on religion or belief makes it difficult to integrate the values of religious moderation. Potential conflict between groups can hinder efforts to create an inclusive campus environment.

###### **3) Uncertainty regarding Campus Religious Identity**

Several faculty and staff expressed their concerns regarding the possibility of losing the campus' religious identity if religious moderation was implemented too strongly. This creates uncertainty and reluctance in supporting this strategy.

##### **a. Potential Resistance from Parties with Certain Religious Identities**

###### **1) Resistance from Special Religious Groups**

It was found that there were groups of students or staff with certain religious identities who felt threatened or felt that religious moderation could reduce the authenticity of their religious identity. This potential resistance may come in the form of refusal or nonparticipation.

###### **2) Less Positive Response from Religious Leaders**

Interviews with religious leaders on campus indicate that some of them reject or have a less positive view of religious moderation efforts. This can be a significant obstacle because religious leaders have great influence within the campus community.

###### **3) Potential Impact on Donors and External Parties**

The existence of resistance from certain religious groups can also have an impact on relationships with donors and external parties who have interests related to campus religious identity. This creates external pressures that may hinder strategy implementation.

##### **b. Ways to Overcome Obstacles**

###### **1) Open and Inclusive Dialogue**

One key step is to facilitate open dialogue between all stakeholders. Through dialogue forums, the concerns and views of various parties can be heard and solutions sought together.

## 2) Providing Understanding Through Education

Through the organization of seminars, workshops, and educational campaigns, efforts can be made to provide a better understanding of the importance of religious moderation and how it can complement, not replace, an individual's religious identity.

## 3) Consider Diversity in Strategy Implementation

In developing strategies, it is important to consider the context and religious diversity on campus. Recognition of the uniqueness and specificity of each religious group can avoid implementation that is too general and does not take into account existing diversity.

# 5. Conclusion

## 5.1 Conclusion

In formulating a strategy for implementing religious moderation at the Al-Ma'arif Institute, Way Kanan Regency, several crucial points have been identified. First, concrete steps including building campus community awareness, participation of the entire community, and strengthening tolerance education need to be implemented. This includes awareness campaigns, the creation of online platforms for discussion, and the integration of tolerance material in the curriculum, all of which will engage students, faculty, and staff. Second, providing inclusive religious facilities requires consultation with stakeholders, facility design that reflects diversity, and student involvement in the design process. Third, involving lecturers and staff in religious activities can be achieved through training, inclusion in religious activities, and recognition of inclusive achievements.

However, in its implementation, there were several obstacles and obstacles that emerged. Lack of awareness and acceptance of religious diversity, potential conflict between groups, and uncertainty regarding campus religious identity are the main challenges. Resistance from specific religious groups, less than positive responses from religious leaders, and the potential impact on donors and external parties also need to be addressed. To overcome this obstacle, the importance of open and inclusive dialogue, providing understanding through education, and considering diversity in strategy implementation is key.

By paying attention to these steps, it is hoped that the implementation of religious moderation at the Al-Ma'arif Institute, Way Kanan Regency can create a campus environment that is inclusive, harmonious, and in accordance with the values of religious moderation. Continuous evaluation of the response and impact of implemented strategies will be the basis for continuous improvement in the future. Supporting references can be taken from similar research in various educational institutions and literature discussing the implementation of religious moderation.

## 5.2 Suggestion

Considering the challenges and obstacles faced in implementing religious moderation at the Al-Ma'arif Institute, Way Kanan Regency, here are several suggestions to strengthen this strategy:

### 1. Expansion of Awareness Campaigns

Increase the scope of the awareness campaign by utilizing various media platforms, such as campus radio, social media, and notice boards and actively involving the entire campus community in supporting this campaign, including students, lecturers, and administrative staff.

### 2. Inclusive and Regular Dialogue:

Organizing regular dialogues involving the entire campus community to listen to various perspectives and create shared understanding and establishing partnerships with religious student organizations to hold more specific and in-depth dialogue forums.

### 3. Strengthening Education Programs:

Offering additional educational courses on religious moderation and tolerance as an option for students as well as collaborating with religious centers to hold periodic workshops that engage faculty and staff in exploring the concept of religious moderation.



#### 4. Building Lecturer and Staff Involvement:

Develop special training programs for lecturers and staff about the importance of their role in creating an inclusive campus environment and activate lecturers and staff in religious activities, such as seminars, to strengthen their direct involvement.

By implementing these suggestions, it is hoped that the Al-Ma'arif Institute of Way Kanan Regency can overcome obstacles that may arise and advance the implementation of religious moderation more effectively.

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