

Integration of Islamic Moderation Values on Islamic Education Learning Material at Madrasah Aliyah Level

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Abstract. This research aims to discover and to describe the pattern of integration of Islamic moderation values on material of Islamic education learning at Madrasah Aliyah Level. This research used qualitative method with the literature approach. This research began by collecting primary and secondary sources, followed by categorizing library sources based on research needs, collecting library resources data, displaying data as findings, abstracting data as of becoming facts, analyzing facts and ultimately obtaining the research results in the form of new information. The results of the research indicate that the pattern of integration between Islamic moderation values and material of Islamic education are able to be conducted through four moves, describing the religious moderation values in detailed which are obtained from various supporting sources, classifying Islamic moderation values to be linked into Islamic material education, integrating its moderation values into Islamic material education and incorporating the religious moderation values into the evaluation of learning. The Islamic moderation values which are conveyed in teaching and Islamic education learning taught to students are conducted gradually, either by direct learning or by self-learning by using teaching's material. Islamic moderation values are more convenient to be linked with Islamic education learning, as the content is much related to materials of Islamic education.

Keywords: Islamic Moderation Values, Islamic Education, Religious Moderation, Integration Pattern

Introduction

Indonesia as a multicultural country, which consists of various ethnicities, languages, and several religions, should have diverse characteristic (heterogeneous), which upholds the value of tolerance and maintain the life of interpersonal peacefully (peace co-existence) which does not accentuate the characteristic of equality (homogeneity). On its development, multiculturalism has many potential problems. In case ethnicities distinctions are able to cause cultural friction, languages

distinctions can cause communication friction, while religious fanaticism and view distinction in comprehending religious teaching will cause ideological friction.

Some of these frictions, the problem raised by religious fanaticism are sufficient to bring on serious problem for the life of the nation and the state. One of them is the problem of radicalism, extremism and intolerance that have become a concern not only in Indonesia but also worldwide. As radicalism, extremism and intolerance develop in society, hence suppression and harshness against different denomination and understanding of religion are often an excuse on behalf of name ideology. In order to concern does not occur in society, early protection is required in society namely the comprehension of moderation as the way of perspective to overcome these problems.

Jillian Schwedler (2011) stated moderation – a process rather than a category – entails change that might be described as movement along a continuum (simultaneous) from radical to moderate. Implicitly, moderation sometimes is explicitly related to the ideas of individual rights and democracy related to tolerance, pluralism and cooperation. To be more moderate, one must be more recognized to the possibility of other perspectives (point of view) that are different from the one is understood.

Moderation can be understood as a form of behaviors that identifies the mechanism of a change in paradigm. Moderation is the appropriate term to be used and has more positive meanings rather than adopting the term of deradicalization because moderation in practice is more less the same as enforcing existing norms (Schwedler, 2011).

In Islamic context recently, moderation has been emphasized as the main center of Islam in Indonesia. Besides being a solution to the various problems of global religious and civilization, this mainstream idea is as well as the right time for the moderate generation to take more combative movements. If radical, extremist and puritan groups speak loudly accompanied by acts of severity, then moderate Muslims have to speak louder accompanied by peaceful actions (Khaled, 2005).

In order to suppress the development of radicalism, the Minister of Religious Affairs at the time, Lukman Hakim Saifuddin, designated 2019 as the year of Religious Moderation of the Ministry of Religious Affairs. At the same time, the United Nations has also designated 2019 as the International Year of Moderation (Qolbi, 2019). Therefore, the state through the Ministry of Religious Affairs strives to be able to fend off and protect the religious life of Indonesian from issues of intolerance, extremism and radicalism. One of the policies that has emerged and continues to be pursued and to be developed is the concept of religious moderation, including the study of Islamic Moderation.

The policy is understood as the first move to fend off anti-tolerance issues, nor are even that efforts to monopolize the righteousness in the context of religion still the major matter in fostering an attitude of tolerance. The existence of radical thinking is increasingly developing an intolerant attitude in religion. This is further exacerbated by the increase in violence by certain factions both verbally and physically to outsiders of their faction. Hence, it is necessary to find an alternative solution in order to dodge religious intolerance attitudes. This research is expected to be able to offer a solution in fostering an attitude of religious tolerance through the application of the principles of religious moderation which is integrated in the learning materials of Islamic Religious Education at the Madrasah Aliyah Level. So that the purpose of this research is awareness of the importance of tolerance, strengthening the values of religious moderation, equality of the concept of truth as seen from the arguments of Islam can be formed in the form of understanding to Muslims through the integration of these moderate values in the learning material of Islamic Education.

This research is a complement to the study of Islamic moderation because this study seeks to provide an understanding of the importance of moderation in religious practice in order to avoid radicalism and intolerance towards others. Several studies on moderation have been conducted, such as Agus Akhmadi's (2019) research which raised the theme of religious moderation in Indonesian diversity. This research is more related to religious moderation to cultural values in a pluralistic Indonesian society and in a multicultural context. Likewise, research by

Fahri and Zainuri (2019) raised the issue of religious moderation in the Indonesian context. This study describes some values in the concept of Islam that can be grown as part of the application of religious moderation itself, such as the value of religious moderation can be shown through the attitude of *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah*. (egalitarian), *shura* (deliberation), *ishlah* (reform), *aulawiyah* (put priority), *tathawwur wa ibtikar* (dynamic and innovative). Meanwhile, the results of Sutrisno's research (2019) reveals that in general, religious moderation is very appropriate to be applied to educational institutions, on the basis that educational institutions are more diverse, consisting of multiculturalism so that it is very suitable to be a reflection in the Indonesian context, because educational institutions can be seen as the basis of a moderation laboratory, religion through a socio-religious approach in religion and the state.

Previous research on moderation is still general in nature, attracting moderation values in religious contexts, using cultural to socio-religious approaches, in contrast to this study which specifically applies moderation values in the Islamic context in Islamic Education learning materials, so as students are directly able to apply and understand how the values of moderation can be realized in the learning process, or the occurrence of a pattern of integration between the moderation into the learning process through the adaptation of Islamic Education learning materials, so they can be directly evaluated, assessed and determined the level of understanding of students on the application of religious moderation in their daily life.

Methodology

This research uses a qualitative approach by using literature approach, by conducting a series of collections, processing and analyzing data obtained from relevant written literature with a focus on the research problem, namely the integration of Islamic moderation values on Islamic education, the results of the research are presented in narrative.

This research is a non-interactive qualitative research. The procedure of this study was through collecting data from relevant

literature and studies, reading, recording and analyzing using content analysis until answers were found from the focus of the problem that has been described in the background (Zed, 2007).

The stages of the study were started by collecting primary and secondary sources related to religious moderation, especially the value of Islamic moderation and collecting Islamic Education learning at the Madrasah Aliyah level. The next stage was categorizing library sources based on research needs. At this stage, the library sources obtained were sorted based on the categorization of the primary or supporting sources which would later be analyzed for researchers to find patterns of integration. Furthermore, the data collection of library sources was carried out. The data obtained was in the form of determining the values of moderation and the materials studied in Islamic Education subjects at the Madrasah Aliyah level. After the data was obtained, the data were displayed as findings. After the data findings were obtained, the next stage was to abstract the data so as becoming field facts, then a fact analysis was carried out and finally the research results were obtained in the form of new information in the form of an integration pattern between Islamic moderation values that were included in the materials on Islamic Education subjects at Madrasah Aliyah Level.

Research Results and Discussion

Islamic Moderation: Definition and Actualization

Moderate Islam means carrying the theme of Islam in the middle by conveying religious serenity, neither too far to the right nor too to the left. Emphasizes on the concept of equilibrium puts ensconce on an impartial path, and is able to be linked of various thoughts that are different from one to another. Or by definition that is well-known in Western is a moderate Islamic paradigm to banish radical Islamic thought patterns. Moderate Muslims are those who are willing to participate in the enforcement of the state system, while radical Islam is considered to be those who refuse participation and have their own pattern in state enforcement. This moderation is considered as the express itself in the terms of greeter acceptance and understanding of Islamist on issues relating to democracy, political freedom, and women rights and

minorities (Clarck,J.A, 2006). The implementation of the state is determinate touches all aspects of state life, such as legal compliance, social culture, science and education, thus reaching compliance with the government system that has been mutually agreed upon, both by the founders of the state, as well as system changes after going through a series of legal procedures.

In Islamic concept, moderation is known as the word “*al-wasathiyyah*” which is taken from the word “*al-wasith*” and *al-wasath*, both of which are *mashdar* (infinitive) of the word “verb”, “*wasatha*”. In addition, the word *wasathiyyah* is often synonymous with the word “*al-iqtishad*” with the subject pattern of “*al-muqtashid*”. Furthermore, applicatively the word “*wasathiyyah*” is more often used to show a complete thinking paradigm, especially with regard to religious attitudes in Islam (Zamimah,2018).

Moderation is termed in Arabic as “*wasath*” or “*wasathyyiah*” the person is called the “*wasith*”. The word “*wasith*” itself has been absorbed into Indonesian Language which has three meanings, 1. Intermediary, sifting (for instance, trade, business, etc.), 2. Separator (conciliator) between disputants, and 3. Leaders in competition. What is clear, according to Arabic language experts, the words are “everything that is good according to its object” (Almu’tasim, 2019). Because moderation is part of the paradigm of thinking in terms of religious context, it is proper that Islamic moderation can be developed, as a “*wasith*” who mediates and reconciles disputes among the society, as well as mediating for groups with right and left tendencies which are often referred to as radicals.

In another interpreting, Islamic moderation according to Kemal Hasan (2011) is the achievement of justice and upholding morals, avoiding extreme understanding and attitudes of injustice to oneself or others. Meanwhile, Al-Qardhawi (2011) defines moderation as equilibrium that balance two opposite ends, where no end stands alone with its strength or eliminates opponents with different views. Then, according to Whabah Al-Zuhaili (2006), moderation means modesty and equilibrium (*I’tidal*) in belief, morality and morals, in how to deal with

others and in the socio-political system of order and government which is applied as the fundamental of the state.

From those theories, eventually, it is affirmed that in dealing with various problems, moderate Islam always takes a compromise and equilibrium approach to put itself in the middle, including in addressing a difference of view, both in religious differences or in different schools of thought (*Mazhab*). Moderate Islam always prioritizes tolerance, mutual respect, while still believing in the truth of the beliefs of each religion and schools of thought (*Mazhab*). With the result that all can accept decisions with cool-headed, without having to get involved in anarchist actions (Darlis, 2017).

By Islamic moderation, it is expected that tolerance will be created both in terms of perspectives and attitudes towards different understanding in interpreting Islamic teaching itself. However, the concept of Islamic moderation must continue to be studied in depth and rigorously, so that it is not used as an excuse for groups whose aim is none another than to overthrow Islam with various fragments teaching which in turn will make distance from the true teaching of Islam.

The government's efforts to carry religious moderation deserve appreciation in the midst of the issue of discordance, among religious communities. The diversity of perspectives in responding to values in a religious teaching is prone to friction, which in turn will cause much bigger problems. The history of Indonesian has proven, how disintegration and intolerance occur in society, religious conflicts such as what happened in Poso from 1998 to 2001 had emerged. Furthermore, how divergence in comprehending religious teaching have an impact on *takfiri* (disbelief) and displacement to different groups from the point of view of their groups, so that Islamic moderation is an actualization effort in preventing radicalization and various other forms of discordance between diversity of view in understanding Islamic teachings.

Islamic Moderation Education: Exigency and Requisite

In the context of comprehending the essence of "*wasathiyyah*" (moderate) in its various fields and aspects, proponents and executants of *wasathiyyah* are requisited to cognize to the existence of the

relationship of attraction between “the middle one” and the two ends. Certainly, it does not just require patience and tenacity in dealing with it. However, it requires adequate knowledge and understanding, so that it is not dragged by one end (Shihab, 2019:3).

One of the most effective ways to transfer knowledge and understanding the values of Islamic moderation is through education because education has all the tools to mold human intentions and feelings. Through teaching and learning, the absorption of Islamic moderation values might be more effective and more able to last longer in students’ memory, compared to convey Islamic moderation values only through religious lectures with limited time, or books that tend to be monotonous, so that the message is not conveyed gradually and continuously.

Education is considered to have a holistic and integrated approach, so that Islamic moderation will indeed be more convenient absorbed and even adequate to be part of the characteristic of Islamic education itself. Therefore, the holistic and constructive movements placing Islamic moderation as the main center of Islamic education from the efforts of Ministry Religious Affairs through the School’s Directorate of Curriculum, Facilities, Institutions And Students in formulating twelve pledge programs (Pendis Magazine,2017), namely, 1. Preparing multiculturalism education modules for Primary School, Secondary School, and High School. 2. Organizing a National School Scout Camp. 3. Strengthening students towards “*Bersinar Madrasah*” (Bright School) which means, clean healthy, inclusive, safe and child friendly. 4. Organizing school interests and talent events in various fields both academically or arts. 5. Socialization of multicultural education to the head of school. 6. Organizing an International Seminar on overcoming radicalism through primary and secondary education. 7. Preparation of assessment guidelines and guidance for students’ daily attitudes and behaviors. 8. Preparation of indications for extra-curricular activities based on moderation values. 9. Preparation of service guidelines in instilling the values of *Rahmatan Lil Alamin* (Bearer of Grace, light or Blessing for the Entire Universe) for counseling guidance teachers. 10. Formulating the instruction for counseling guidance teachers to assist students prone to extremism teachings. 11. Development of guidelines for

detecting extreme teachings in school's environment. 12. Socialization of deradicalization policies through curriculum innovation.

Such a comprehensive moderation program is through Islamic education, indicating that the principle of Islamic moderation which contains the principle of equilibrium (*tawazun*) among behaviors; attitudes, knowledge values, and capability are the main character that must be in students. Because basically, the equilibrium principle is an attitude and life orientation taught by Islam, so that in practice students are not as well as extremism in their lives, not solely pursuing the afterlife by neglecting worldly life (Abuddin Nata, 2016).

The principle of Islamic moderation in education can be said containing the principle of "*Bhineka Tunggal Ika*", is or also well known as unity in diversity. This principle is intended as the maintenance of the diversity among students, both in differences of talents, interests, abilities, needs, religions, races, ethnicities, and other differences (Al-Syaibany, 1979). Enacting Islamic moderation values through Islamic education might be possible and an arduous necessity to overlook the relation between two of them. However, to be able to link the two of them require integration patterns so that there is no indicative contra-applicative to one another between Islamic moderation and Islamic education.

Integration Pattern of Islamic Moderation Values on Islamic Education Learning Material

There is another advantage if Islamic moderation values are conveyed in teaching and learning that students are taught gradually through a process of integrating knowledge both in direct learning in self-learning using teaching materials. The intention of this interpretation is that the values of religious moderation are linked to the subject of Islamic education. The subject of Islamic education is considered more convenient to be associated with the values of moderation, because the content is closely related to the material in the learning of Islamic education itself. Therefore, special guidance is needed for educators in linking religious moderation materials on Islamic education materials.

Integration knowledge according to Kuntowijoyo (2004) is to make the Qur'an (Holly Book) as a scientific paradigm, which in this case can be conducted in two ways: 1. Integralization, the integration of human scientific wealth with revelation, 2. Objectification, making Islamic knowledge as a blessing for entire human race, 3. It means that the integration of knowledge in Islamic teaching does not neglect the source of Islamic teaching in the form of Qur'an (Holly Book) and the *hadith* itself as propositions, then bring forth knowledge and expediency for entire human life.

To be more comprehensive, the integration pattern needs to be integrated with interconnection. The integrative-interconnective approach can be defined as an approach that seeks mutual respect, where between general science and religion are aware of each other's limitations in overcoming human problems, this will bring forth to a collaboration, at least mutual understanding approach and method of thinking (process and procedure) between the two scholarly (Bagir, 2008). Certainly, the relation between the approaches and methods of thinking between Islamic moderation and Islamic education is dynamic among one another, not partial, mutually supportive, and suffusing each other's weakness. The integration pattern of Islamic moderation values on Islamic education can be seen from the Venn diagram below:

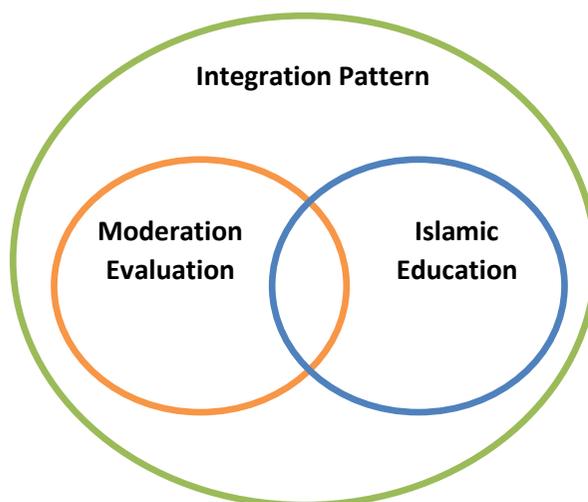


Figure 1. Integration pattern of Islamic moderation values and Islamic Education

Figure 1 shows that Islamic moderation values and Islamic education are coherent to one another and mutually supportive. In spite of teaching application, the value of Islamic moderation does not have to be conveyed in the particular material, yet giving samples in daily life, it can be said that there has been integration between two of them.

There are several moves that must be conducted by Islamic education teachers to integrate values of religious moderation on learning Islamic education in the classroom. First, mapping the values of religious moderation in detail obtained from the pocket book or religious moderation from the Ministry of Religious Affairs and other supporting sources. Second, classifying Islamic moderation values to be linked to Islamic education material. Third, integrating these moderation values into Islamic education material. Fourth, incorporating the values of religious moderation into learning evaluation. The following is an overview of the moves of integrating Islamic moderation into Islamic Religious Education:

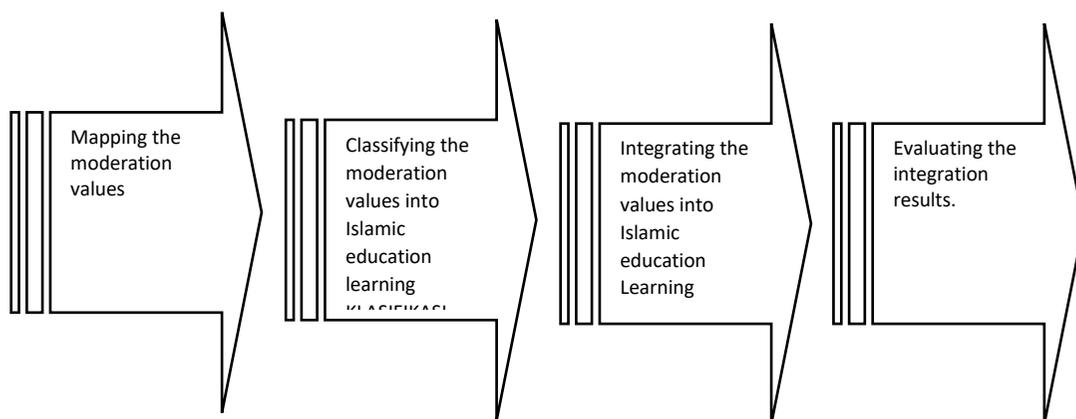


Figure 2. The Flow of the Integration Pattern of Islamic Moderation Values into Islamic Education

The initial move is to map what values are parts of Islamic moderation. These values are obtained from various sources both from the pocket book of religious moderation or other sources related to Islamic moderation values, the following values are obtained as in the table below:

Islamic Moderation Values			
1	Righteous	12	Fraternity
2	Courteous	13	Mutual Assistance
3	Graceful	14	Good Prejudice
4	Kindness	15	Social Tolerance
5	Reliable	16	Compassion
6	Equilibrium	17	Enjoining What Is Right And Forbidding What Is Wrong (<i>Amar Ma'ruf Nahi Munkar</i>)
7	Not Cross The Line	18	Self-Control
8	Resolute (<i>Istiqamah</i>)	19	Awareness
9	Generous	20	Prioritizing Interfaith Dialogue
10	Solid Faith	21	Open-Minded
11	Deliberation	22	Mutual Respect

Table 1 : Mapping of Islamic Moderation Values

From table 1 above, at least twenty-two values are obtained which become the explanations of Islamic moderation. It means that someone will be considered to be part of the moderator of Islam if they comprehend, understand, and implement these values. The values obtained from these various sources will be processed or be materials that will be associated with Islamic education material.

The second move is to classify Islamic moderation values to be related to Islamic education material. In classifying the level of religious moderation values, it is necessary to be mapped the material of Islamic education which will be linked to the value of religious moderation, so that Islamic religious education material flows by itself without being forced, either when the teacher provides material or sample in daily life. The following classification process can be seen from the table below:

No	Islamic Education Materials	Moderation Materials
1	Self-desires control (<i>Mujadah an-nafs</i>), Positive thinking (<i>Husnuzhon</i>), and fraternity (<i>Ukhuwah</i>)	√ Righteous
		√ Courteous
		√ Graceful
		√ Social Tolerance
		√ Kindness
		√ Reliable
		√ Compassion
		√ Generous
		√ Equilibrium
		√ Deliberation
2	Prohibition of doing adultery (<i>Zina</i>)	√ Solid Faith
		√ Not Cross the Line
		√ Awareness
3	99 Names of God (<i>Asma'ul Husna</i>)	√ Solid Faith
		√ Open-Minded
		√ Resolute (<i>Istiqamah</i>)
4	Dress according to Islamic Religion (<i>Syariat</i>)	√ Not Cross the Line
		√ Courteous
5	Sincerity	√ Graceful
		√ Courteous
		√ Enjoining What Is Right And Forbidding What Is Wrong (<i>Amar Ma'ruf Nahi Munkar</i>)
6	obligation to study	√ Open-Minded

	√ Prioritizing Interfaith Dialogue
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Table 2. Classification of Islamic moderation values and Islamic education material

From table 2, it is obtained an overview of the relation between Islamic education materials which can be related to the material of moderation values that was mapped earlier in the first move.

The third move is to integrate moderation values to Islamic education material by integrating the values of religious moderation by inserting the values of religious moderation into the material of Islamic education. On the other hand, there is a compound of religious moderation values material on Islamic education material. The integration can be conducted in two ways. First, making the material directly that is by conveying Islamic education material and religious moderation values in common. Second, making samples or applications in students' daily activities. It means that every Islamic education material taught is always accompanied by samples of religious moderation values that students must do. The following table is in the presentment of direct integration material :

No	Moderation Values	Islamic Education Material	Integration Materials
1	Social-Tolerance Courteous Graceful Kindness Reliable Compassion	Fraternity (<i>Ukhuwah</i>)	<i>Ukhuwah Islamiyah</i> is a term that denotes a fraternity that is established on the basis of Islam throughout the world regardless of differences in skin color, ethnicity/race, language and nationality. This is what makes the Muslims have high social tolerance because what binds the brotherhood is the same belief of faith in Allah SWT and his messenger. This bond of faith is much stronger and more lasting than other primordial bonds, even stronger than blood bonds.

			That is why, one of the attitude that must be possessed in order for that <i>Ukhuwah (fraternity) to be maintained</i> is <i>courteous, righteous, graceful, reliable, and compassion always.</i>
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Table 3. The Insertion of Religious Moderation Values into Islamic Education

In table 3, it can be determined in advance what Islamic moderation values and Islamic education material will be integrated directly. Then, both of the materials will be a new amalgamated material that is integrated with one to another.

The fourth move is to include religious moderation values in the learning evaluation. The learning process is judged to be successful or not by means of evaluation. With evaluation, educators can find out whether students have understood the material being taught or not. Evaluation also serves as a measuring tool whether the material being taught needs repetition or not. The following is a rubric for determining the evaluation value to measure students' understanding:

No	Questions	Total Score	Score Indicator
1	What does <i>Ukhuwah Islamiyah</i> mean?	30	30 The answer is correct, précised and completed
			20 The answer is not quite correct
			10 The answer is not correct
			0 The answer is blank
2	Please, write the source of <i>Ukhuwah Islamiyah</i> based on Al-Quran and Hadist!	30	30 The answer is correct, précised and completed
			20 The answer is not quite correct

			10	The answer is not correct
			0	The answer is blank
3	What are the moral values that can be developed and possessed by every muslims from <i>Ukhuwah Islamiyah</i> ?	30	30	The answer is correct, précised and completed
			20	The answer is not quite correct
			10	The answer is not correct
			0	The answer is blank

Table 4. Evaluation and Integration Assessment of moderation into Islamic Education Materials

In table 4 above, questions related to the material that have been integrated are arranged. As an example in the table is *Ukhuwah Islamiyah* of Islamic education material that has been linked to the values of moderation in the form of social tolerance, courteous, righteous, graceful, trustworthiness and always compassion. There is a maximum number of scores that can be given by the teacher, and there is also a score indicator that can make it more convenient for teachers to determine students' scores. The total number of scores can be changed according to the number of questions and the needs of the Islamic education teacher.

Conclusion

The integration between Islamic moderation values and Islamic education is an alternative that can be conducted in order to transfer Islamic moderation values, in the midst of the requisite for the importance of understanding Islamic moderation in dispelling radicalism, extremism and intolerance, which often on behalf of religion in order to maintain the integrity and unity of the nation and state. Islamic moderation is the short cut way to present Islam that is tolerant, full of compassion, peace-loving and upholds differences but still based on enjoining what is right and forbidding what is wrong (*Amar Ma'ruf Nahi Munkar*) which carries the vision of Islam as a blessing for the universe. For Islamic education teachers, this integration is expected, not just

teaching material on Islamic education in the classroom, but at the same time it can also instill Islamic moderation values to students such as, righteous, courteous, graceful, compassion, reliable, equilibrium, not cross the line, resolute (*istiqamah*), social tolerance, prioritizing interfaith dialogue, and other values in teaching and learning activities.

The pattern of integration that can be carried out by educators in the learning process of Islamic Education is carried out in several stages. First, it begins by mapping the values of religious moderation in detail obtained from the pocket book on religious moderation from the Ministry of Religion and other supporting sources. Second, classifying the values of Islamic moderation which will later be linked into the material for Islamic Education at the Madrasah Aliyah level. Third, integrating the values of moderation that have been obtained into Islamic education materials. Fourth, incorporating the values of religious moderation into the evaluation of learning.

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