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Patterns of fostering religious moderation among students

I Made Arsa Wiguna

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
Corresponding author email: imadearsawiguna@gmail.com

Heny Perbowosari

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
Email: henysari74@gmail.com

I Gusti Made Widya Sena

Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
Email: gustisena7@gmail.com

Agus Subagya

Madrasah Aliyah Negeri 1 Jembrana
Email: agus.subagya212@gmail.com

Chozinatul Asror

Madrasah Aliyah Negeri 1 Jembrana
Email: chozinatulasror@madrasah.kemenag.go.id

Abstract---*This research explores the pattern of fostering religious moderation among students at MAN 1 Jembrana use the qualitative method. The coaching pattern is an integration of religious moderation values into subjects like Akidah Akhlak, the Mental Development Process through YouTube, Extracurricular, and Co-curricular, the commitment of leaders and religious moderation coaches at MAN 1 Jembrana, and Harmony Ambassador Programs with an insight into local culture and religious literacy. The obstacles faced in fostering religious moderation are the parents' mindset and the existence of social media containing harmful content, also the behavior of individual religious figures does not align with the attitude of religious moderation.*

Keywords---*fostering patterns, religious moderation, social harmony, State Madrasah Aliyah, students.*

Introduction

Radicalism and religious exclusivity frequently lead to horizontal conflicts among religious adherents in Indonesia. The widespread spread of radical concepts occurs predominantly via online platforms, including websites and social media. Erdogan's research highlights the internet's role in activities like recruiting radical and terrorist groups, generating propaganda, planning attacks, and seeking financial benefits. Online platforms are the most significant source of spreading violent extremism and radical ideology (Erdoğan, 2023). Radicalization mainly arises because of the absence of religious pluralism (Khan & Al-Azhari, 2019). Not infrequently, these radical ideas lead to anarchist and even terrorist acts that not only divide the Indonesians but also have other destructive impacts. Even though every religion mandates its followers to do good, humanize humans, and build a harmonious life. Likewise, the Indonesian state motto, *Bhinneka Tunggal Ika*, should be lived and interpreted, namely that differences are inevitable, but differences are precisely what makes unity beautiful and valuable. So far, the public stigma towards terrorists is often associated with networks of hardline religious organizations; even terms such as infidel and jihad

have negative connotations for non-Muslims, for example, because they are often mentioned and used when these radical groups "justify" their actions (Rusman et al., 2009; Cosenz & Bivona, 2021).

In our world, incidents of religious, racial, and communal violence are widespread, and divergent beliefs on religious matters have resulted in substantial human and material losses. Even rigid human behavior gives rise to hatred and differences of opinion (Ahamd, 2021). Jihad is the most essential doctrine for expanding the power of the ISIS movement. ISIS preaches the obligation of jihad for everyone and uses the Prophet's hadith as a theological basis to ignite the enthusiasm of its members and attract the attention of the masses (Melhim et al., 2023). In his research, Warsah stated that Islamic religious education teaches noble attitudes and behavior through Islamic teachings, and jihad is defined as a sincere, reasonable effort to bring about peace rather than radicalism (Warsah, 2021). Based on the results of research on comparative studies of terrorism in Muslim and non-Muslim countries from an economic perspective, the number of injuries and murders is relatively higher in Muslim countries compared to non-Muslim countries, which have a higher number of attacks. By increasing GDP per capita, terrorism can be minimized or reduced. Increasing economic activity can also reduce the impact of terrorism in developing countries (Hussain & Qasim, 2019). Judging from Tariq's findings regarding Neo-Islamophobia in the Western worldview, Islam is presented in the context of British discourse as a "problem religion," problematizing it as a threat to European symbolic identity. On the other hand, in the context of US discourse, Islam is symbolized as a "systemic problem," which problematizes Muslims as a security threat to the sociopolitical and cultural continuity of US society (Tariq & Iqbal, 2023).

Likewise, Mujahidin's research regarding Islamophobia and extremism behavior towards Muslim minorities in Sri Lanka in several dimensions, such as campaigns to reject halal labels on food, Muslim women's clothing, Muslim slaughter of livestock, religious rituals, attacks on mosques and Muslim-owned businesses, mandatory cremation for all citizens of Sri Lanka regardless of religion during the COVID-19 pandemic, and the closure of Islamic schools, therefore, at least the government needs to enforce law and order in a fair and balanced manner for all citizens and ensure that policies of multiculturalism and tolerance between religious communities are maintained (Mujahidin, 2023). As research by Becker et. al, in the United Kingdom, Muslims are increasingly classified as a racialized religious minority, which allows for legal protections against discrimination. However, in Germany, where Muslims are primarily classified as a religious minority, they do not receive the same level of legal protection against discrimination (Becker et al., 2023). Islam is a tolerant religion; this is reinforced by the Hindu statement that Islam is a religion that encourages tolerance and coexistence without fanaticism as long as other parties want to live side by side with Muslims (Alotaibi, 2021). In Islam, the term "*Washatiyah Islam*" is used, which means moderate Islam, which is not too extreme on either the right or left side. Of course, actions that are contrary to human values (terrorism) cannot be justified, even if they hide behind the guise of religion.

Literature review

The existing research on promoting religious moderation among Madrasah Aliyah students is limited. However, some pertinent studies, like Mujizatullah's work titled "Religious Moderation Education for Students of Madrasah Aliyah Muhammadiyah Isimu Gorontalo Regency," focus on aspects such as students' comprehension of religious moderation. However, Mujizatullah's study specifically explores students' understanding of religious moderation, emphasizing two indicators: tolerance and adaptation to local culture (Mujizatullah, 2020). Furthermore, Alim, M.S, and Munib, in their article entitled Actualization of Religious Moderation Education in Madrasahs, studied using literature research methods the Islamic views regarding religious moderation and the character values of moderation in Islam, as well as the role of Madrasahs in instilling the values of moderation (Alim & Munib, 2021). According to him, Madrasah stands out as an Islamic educational institution that successfully incorporates moderate Islam into its curriculum, making it a model for religious moderation education in other educational settings. Madrasahs can promote the integration of moderation in Islam through various strategies to enhance this approach. It includes formulating a vision and mission that emphasize moderation in alignment with Islamic teachings, developing a comprehensive curriculum that incorporates the values of moderation in Islam, fostering habits and cultivating a madrasa culture to internalize character values aligned with moderation in Islam, and implementing programs that reinforce moderation based on Islamic teachings. Kalim's writing underscores the observation that society, and students in particular, are becoming polarized and on the verge of radicalization (Van Dinther et al., 2011; Regehr et al., 2013). Neglecting this issue may result in extremism, ultimately leading to violence and terrorism. Kalim's writings suggest more moderation in society through modernism and the mobilization of moderates in society and academia (Khan & Al-Azhari, 2019). Next, Sugiarti's research emphasizes efforts to identify Unsoed Purwokerto students' understanding of religious aspects and the strategies used to internalize Islamic moderation values among

students as an effort to ward off radicalism (Sugiarti & Roqib, 2021). Hakan's research emphasizes the value of education as a means to defeat acts of violence. According to him, the principles of compassion for others and wisdom in various areas of life are two main values that have proven to be effective in fighting violence (Gülerce & Yapan, 2020). Furthermore, As'ad's writing explains the concept of the al-Wasatiyah agency through the social agency theory of Emirbayer & Mische (1998), reviews how the Al-Azhar Alumni International Organization (OIAA) displays its Wasatiyah (moderate) identity in the Indonesian religious constellation (Putra, 2021). Ebrahimi's research relates to a comparative study of thoughts about Islamic moderation from West Asian students, or West Asian Students (WAS) with other Asian students, or Asian Students (AS) studying in Malaysia. The findings overall have revealed WAS's fanatical and negative views towards Islamic moderation as well as towards non-Muslim society (Dasih et al., 2023). Chauvinism appears to be a consequence of Arab culture and indoctrination. Such perceptions and ignorance about authentic Islam affect the entire world with a deep negative stigma (Ebrahimi et al., 2022). Furthermore, Shah & Saeed, in their writing, identified a large number of adherents to radicalization in higher education institutions. Higher Education Institutions (HEIs). These writings also explain the central concept of the theological radicalization and how true Islamic principles combat this misunderstanding (Shah & Saeed, 2022). Next, Nisa's research was about the use of applications as an effort to build religious moderation at MAN 2 Tulungagung, which developed a digital application product for the house of religious moderation and then internalized the value of religious moderation through the application, as well as testing the effectiveness of the digital product Rumah Modem at MAN 2 Tulungagung (Nisa et al., 2021). Based on these studies, no one has specifically conducted research on patterns of fostering religious moderation among Madrasah Aliyah students to achieve social harmony. Most of them study religious moderation issues using library research, mixed methods, and R&D methods. They theoretically convey ideas about strategies for implementing, developing, and strengthening religious moderation at the school or madrasa level (Asadullah & Chaudhury, 2016). These studies also have not specifically reviewed the development of religious moderation referring to the four indicators, especially at the Madrasah Aliyah level. Based on the gap phenomenon and research gap, the problems studied are regarding the pattern of fostering religious moderation and the obstacles faced in fostering religious moderation for students at MAN 1 Jembrana.

Data and Method

The design of this research is descriptive-qualitative, specifically outlining the approach used to depict the guidance methods employed by leaders and coaches in promoting religious moderation among students at MAN 1 Jembrana. In line with Satori and Aan Komariah's opinions, the post-positivistic paradigm produces a qualitative research approach characterized by narrating phenomena or symptoms with words (Satori, 2014). Qualitative research has several characteristics, including having a natural background with direct data sources and the researcher is the main instrument; being descriptive; focusing on the process and the outcome, making the "meaning" significant; making the focus of the study the limit of the research; having a tentative initial design; and using data triangulation for data validity. The research methodology involves pre-research activities (initial observation and interviews), the main research phase (comprising observation, in-depth interviews, and document study), post-research analysis (document analysis), and subsequent field analysis (data analysis). The selection of Madrasah Aliyah Negeri 1 Jembrana as the research location is based on specific considerations.

- 1) Madrasah Aliyah Negeri 1 Jembrana is the largest MAN on the Island of the Gods, where the majority of the population is Hindu;
- 2) Madrasah Aliyah Negeri 1 Jembrana is used as a MAN Model for the Bali and Nusa Tenggara regions;
- 3) Accredited A;
- 4) Outstanding (Best) Madrasah in 2022;
- 5) Student of MAN 1 Jembrana, Bali, Aldinta Batrisya Wasima (17) won 1st place in the Talented Cultural Tourism Activator at the 2022 Young Initiator for Religious Moderation Harmony Ambassador selection event. With this achievement, Aldinta was ordained as the 2022 Religious Moderation Ambassador;
- 6) Achievements on an international scale such as winning a gold medal at the Youth International Science Fair 2023, a silver medal at the ASEAN Innovative Science, Environmental, and Entrepreneur Fair 2023;
- 7) The 33rd anniversary of MAN 1 Jembrana, on March 22 2023, is commemorated with nuances of Indonesian culture as a reflection of indicators of religious moderation.

In this study, informants were selected using a purposive sampling technique, including the Principal of MAN 1 Jembrana, the Religious Moderation Advisor, Harmony Ambassadors for 2022 and 2023, and several students actively participating in the Harmony Ambassador work program. Following Sugiyono's approach, the researcher, acting as the research instrument, subsequently developed a straightforward research tool. This tool comprised an

observation guide, interview questions for engaging with informants, a cellphone for recording during in-depth interviews, and a digital camera for documenting activities relevant to the two problem statements (Sugiyono, 2013). The data collection technique used in this research was non-participant observation, the researcher came to Madrasah Aliyah Negeri 1 Jembrana to observe every activity related to the pattern of formation with religious moderation. The instrument used is an observation guide (Sugiyono, 2013). The second technique is in-depth interviews to obtain information regarding the pattern of fostering religious moderation at Madrasah Aliyah Negeri 1 Jembrana (Sujarweni, 2014). The third technique is the study of documents in the form of a collection of regulations, learning implementation plans, photos of extracurricular activities, harmony ambassador work programs, award certificates, and other documents related to this research problem (Sugiyono, 2013). The data analysis technique used borrows the Miles and Huberman model, which can be applied in this research (Satori, 2014) including data reduction, data display or data presentation, conclusion drawing/ verification

The theory employed is based on Albert Bandura's social learning theory, which encompasses the concepts of observation, imitation, and modelling. Bandura asserts that anything learned through direct experience can also be acquired indirectly through observation. Bandura also states that a model will be most effective if it is seen as having honor, competence, high status, or power (Hergenhahn & Olson, 2008). In this context, teachers and school principals serve as influential role models shaping the development of religious moderation, particularly at Madrasah Aliyah Negeri 1 Jembrana. Students observe naturally occurring patterns of religious moderation as well as those established through specific programs initiated by school principals, religious moderation instructors, and existing harmony ambassadors. Subsequently, students emulate these patterns, applying them to various activities and eventually becoming models or role models themselves. This iterative process contributes to the emergence of successive generations embodying religious moderation (Arnett & Sidanius, 2018; Zuo'an, 2013).

Results

Fostering religious moderation among students at Madrasah Aliyah Negeri (MAN) 1 Jembrana has an important role in creating a moderate generation towards social harmony. This coaching can be seen implicitly or explicitly in all academic and non-academic activities at MAN 1 Jembrana. There are eleven superior programs known as the *PRESTISIUS* Formula (*Program Pengembangan Prestasi Siswa dan Kompetensi Lulusan MAN 1 Jembrana*) to help students realize their dreams, as follows:

- 1) KAMPIUN (Klub Olimpiade dan Prestasi untuk MAN 1 Jembrana).
- 2) Program SUPREMASI atau Sukses Prestasi Bersama Olahraga dan Seni MAN 1 Jembrana
- 3) PROFESIONAL (Program Intensif Keterampilan dan Pengembangan Skill Output Lulusan)
- 4) PUSLITBAS (Pusat Literasi dan Pengembangan Bahasa).
- 5) MATRIC (MAN 1 Jembrana Robotic Club)
- 6) KARIMAH (Pembentukan Karakter Islami MAN 1 Jembrana) Tim ini menangani prestasi PAI, pembinaan mental dan spiritual peserta didik, serta pendalaman dan pelatihan keilmuan keagamaan yang mengacu pada prinsip-prinsip moderasi beragama
- 7) PERMATA (Program Sukses Percepatan Masuk Perguruan Tinggi Ternama).
- 8) PRIMA (Program Siswa Sehat MAN 1 Jembrana)
- 9) PERWIRA (Program Pengembangan Kewiraan dan Keorganisasian Siswa) membantu siswa menjadi pemimpin melalui organisasi Madrasah (Bidang Advokasi dan Baksos, Bidang Kepanduan, Bidang Kedisiplinan dan Keamanan, dan Bidang Bela Negara).
- 10) MUSTIKA (Media Publikasi Berita Terkini MAN 1 Jembrana)
- 11) HIPOTESA (Himpunan Peneliti Objek tentang Sains).

(Source: MAN 1 Jembrana documentation and interview results with MAN 1 Jembrana Religious Moderation Assistant Teacher in 2023)

Furthermore, the pattern of fostering religious moderation for students at MAN 1 Jembrana includes several aspects, which can be explained as follows:

1. Background to the Religious Moderation Policy at MAN 1 Jembrana

Religious moderation is the Ministry of Religion's flagship program, which aims to create a harmonious life between religious communities. This program was implemented in all units and work units under the Ministry of Religion. Religious moderation does not only enter scientific discussion spaces but also, what is interesting, enters the realm of learning, being integrated into subjects or becoming a separate subject. In the scope of tertiary institutions, especially

in the MBKM-oriented KKN curriculum, religious universities include religious moderation as one of the mandatory subjects for strata 1 and 3 levels. At the strata 2 level, it has not been explicitly included as a course but is integrated into relevant courses.

A similar approach is taken in religious schools like Madrasah Aliyah Negeri 1 Jember, albeit with a slightly different structure. While religious moderation is a mandatory subject in tertiary institutions, at MAN 1 Jember, it is incorporated into the Akidah Akhlak subject. This subject encompasses the primary content of studying Wasathiyah (Moderate) Islam as Rahmatan Lil' Alamin. A dedicated Religious Moderation Team has been established to implement and enhance religious moderation programs actively.

Based on information obtained from MAN 1 Jember Religious Moderation Advisor (interview, 5 July 2023), this religious moderation program is a derivative of the program promoted by the Ministry of Religion and is a superior program. Briefly, the history of the existence of the religious moderation program at MAN 1 Jember began in May 2021, when the Director General of Education, Ministry of Religion of the Republic of Indonesia organized a Young Initiator for Religious Moderation to look for potential moderation ambassadors. In response to this, the Principal of MAN 1 Jember issued a Letter of Recommendation Number B-856/Ma.18.2/PP.00.6/05/2021, which included the names of two students and one accompanying teacher, which later became the forerunner to MAN 1 Jember's moderation activities. Religious moderation activities held at MAN 1 Jember are consistently carried out and realized in various programs, especially by selected moderation ambassadors. Receiving great support from the leadership, the religious moderation team synergized with related parties such as FKUB and several high schools around MAN 1 Jember to collaborate and ensure a real commitment to implementing religious moderation based on established programs. Such as the collaboration with the title Religious Moderation Activities Cooperation Agreement Number: B-1824/Ma.18.2/PP.00.6/10/2021, which was carried out between MAN 1 Jember and FKUB Jember. The contents of the cooperation agreement include:

"MAN Jember, as the FIRST PARTY, has appointed a MAN 1 Jember student in the name of Aldinta Batrisyia Wasima as the Young Initiator of the 2021 Religious Moderation Harmony Ambassador, also known as the Harmony Ambassador. The religious moderation program offered by Harmony Ambassadors is KARMA PALA (Kajian Rutin Moderasi Beragama Pelajar Lintas Agama), which consists of SILALIMA (Diskusi Pelajar Lintas Agama), STOMATA (Study Tour Moderasi Beragama Lintas Agama), and BIMASAKTI (Bimbingan Moderasi Beragama Kerjasama dengan Kelembagaan, Tokoh, dan Instansi). As an implementation of the long-term BIMA SAKTI program, for every Religious Moderation/ National Insight/ Tolerance activity held by the Religious Harmony Forum, the SECOND PARTY, namely FKUB Jember, provides the opportunity for Harmoni Ambassadors to become speakers and take part in the activities".

Establishing this collaborative agreement signifies the dedication of the leadership and community of MAN 1 Jember to advance religious moderation, specifically within Aliyah madrasahs and high schools in general. The work programs endorsed by Duta Harmoni 2021 are distinguished by unique acronyms, some of which encapsulate philosophical values from Hindu teachings, such as Karmaphala (the result of actions) and Bhima, a character from the Mahabharata epic. Meanwhile, Silalima is related to Pancasila as the ideology of the Indonesian nation. This activity is carried out consistently by MAN 1 Jember, and currently, in 2023, the Harmony Ambassador work program, Aisah Nalah, has also been implemented with an activity acronym that also carries the theme of local Balinese culture.

2. Religious Moderation Development Pattern

In line with the formation of a religious moderation team based on the Letter of Recommendation from the Principal of MAN 1 Jember, it was followed up with coaching by the coach for students, both those who were candidates for moderation ambassadors and about learning activities. In general, based on information from religious moderation coaches, religious moderation coaching for MAN 1 Jember students includes four main patterns, which can be described as follows:

a. Integration of the value of religious moderation into the Aqidah Akhlak subject

The integration of religious moderation in the learning domain at MAN 1 Jember is carried out by presenting material on moderate Islam (Wasathiyah) as a sub-material of the subject of Aqidah Akhlak. The equivalent word for religious moderation in Islamic teachings is *wasathiyah*. *Wasath*, or the middle way in Islam, can be classified into four scopes, namely:

- 1) *Wasath* in matters of faith is described as balance within certain limits.
- 2) *Wasath* in matters of worship; balance between *hablum minallah* and *hablum minannas* in terms of worship

- 3) *Wasath* in terms of temperament and character. Islam teaches people to restrain and direct their desires to develop noble character (*akhlakul karimah*) in everyday life.
- 4) *Wasath* in terms of the formation of *sharia*.

Next, the characteristics of Washatiyah Islam are explained, including 10 principles of moderate Islam, namely

- 1) *Tawassuth* (taking the middle path)
- 2) *Tawazun* (balanced)
- 3) *I'tidal* (straight and firm)
- 4) *Tasamuh* (tolerance)
- 5) *Musawah* or equality
- 6) *Shura* or deliberation
- 7) *Ishlah* or reform
- 8) *Aulawiyah* (putting important things first)
- 9) *Tathawur wa ibtikar* (dynamic and creative)
- 10) *Tahadhdhur* means maintaining noble morals, character, identity and integration as *khairu ummah* in the life of humanity and civilization.

Islam Wasathiyah is Islam *Rahmatan Lil Alamin*; this term is not only a discourse amid the strong current of religious exclusivism, radicalism and intolerance, but in this context as a medium for contemplation and preventive and curative solutions to problems and threats of national disintegration. According to *Akidah Akhlak* teaching materials, Islam that is *rahmatan lil alamin is wasati* Islam, or moderate Islam. It is known as *Washatiyah* Islam because of its moderate way of thinking, which means it is not too rigid (rigid without interpretation) and not too liberal (too broad an interpretation). *Wasathiyah* Islam can accept the Republic of Indonesia, and a moderate attitude is an embodiment of Islamic teachings *as rahmatan lil alamin*, mercy for the entire universe. To produce the best *ummah* (*khairul ummah*), a moderate attitude must be striven for.

b. Mental Development Process through YouTube Social Media

The pattern of fostering religious moderation at MAN 1 Jembrana is through Kultum (kuliah tujuh menit) or seven-minute course activities, the Khaibar program (religious broadcast media via MAN 1 Jembrana YouTube). Some shows that raise the theme of religious moderation are as follows. First, Khaibar Session 2 Episode 2 with the theme of Religious Moderation. This activity is one of the flagship programs of the PAI and Arabic Language Laboratory. Khaibar Session 2 Episode 2 can be accessed at the link <https://www.youtube.com/watch?v=wTWqkChWXe4>. In this session, the resource person, who is also a student in class. According to him, there are four basic principles related to tolerance. First, the principle of diversity or plurality is a natural characteristic and part of Allah's *sunatullah* to create diversity because it has one purpose, as stated in the Quran surah al-hujurat verse 13.

"O people! Indeed, We created you from a man and a woman, and then We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant."

The second principle is the principle that differences occur according to God's will. The Quran confirms this in Surah Yunus verse 99

"And if your Lord had willed, all people on earth would have believed. But do you (want to) force people so that they become believers?"

The third principle is the principle of equality, namely looking at all humans in one family from the perspective of creation. We see that all people on this earth must have been created by Allah/God Almighty. The fourth principle is the principle of human nobility based on their human status. Humans are creatures who have been elevated in rank by Allah from all of His creation and have also been crowned as caliphs on this earth. In his presentation, the student also emphasized that tolerance would be very beautiful if Muslims really implemented it well and wisely. The concept of tolerance in Islam is meant only in a social or *muamalah* context, not about faith or belief in God. Tolerance has only one goal, namely, to create a sense of security and peace between religious communities in the lives of the nation and state.

There is an important statement to underline in the theme of the lecture, namely the student's statement regarding an example of tolerance, namely allowing other people to carry out their worship, but as Muslims, it is better not to participate in saying or celebrating, let alone participating in their worship. This is also related to one of the

statements in the questionnaire regarding greetings or happy holidays for other people or colleagues celebrating it. In 2020, there was an incident that prohibited the greeting of Merry Christmas by the Ulama Consultative Council in Aceh, Chairman of the Banda Aceh City MPU Tgk. Damanhuri Basyir emphasized that Muslims are prohibited from wishing those celebrating Merry Christmas. Saying Christmas and New Year sentences is haram because it is contrary to the Islamic faith and law (Diskominfotik Banda Aceh, 2020)

Second, Khaibar Session 3 Episode 6, which has the theme Implementation of Religious Moderation, can be accessed at the link <https://www.youtube.com/watch?v=4OpTM8XC5-Q>. The theme of Religious Moderation is always interesting to discuss, and there will be new things learned from the speaker in the broadcast, Neyza Puspita Rini from class X3 MAN 1 Jembrana. In the introductory session, Neyza explained the phenomenon of the diverse Indonesian nation with various cultures, tribes, traditions, and religions. This is what often causes conflict and tension, which has implications for the harmony of the Indonesian nation. That is why unity and integrity must be maintained. Neyza continued with a question to the participants present, "Are we willing if this great nation has to collapse because of personal and group interests?" the answer is, of course, no." According to his narrative, three types of *ukhuwah* must be maintained and guarded. The first is *ukhuwah Islamiyah*, namely the brotherhood of fellow Muslims, the second is *ukhuwah Wathoniyah*, namely the brotherhood of compatriots and fellow countrymen. Third is *ukhuwah Basyariah*, namely the brotherhood of fellow human beings. Neyza continued that to achieve religious moderation, two ways can be done. The first is that as a millennial generation, we must become a *wasathiyah* people, namely people who are in the middle, people who are moderate and not excessive. Neyza referenced a verse from the Quran, Surah Al-Baqarah, Verse 143, which conveys that Muslims are made a moderate community to serve as witnesses to human actions, and the Prophet Muhammad is a witness to their actions. Additionally, the second approach to attain religious moderation is by adopting an attitude of *tasamuh* or tolerance, characterized by mutual respect and understanding, particularly in matters of religious diversity.

Neyza then quoted Surah Alkafirun verses 4-6, namely, "And I have never been a worshiper of what you worship, and you have never returned to be a worshiper of what I worship, for you your religion and for me, my religion is principles that Allah directly mentioned, but according to Neyza, there are still many people who misunderstand tolerance. Therefore, it is important to be moderate as a solution to create harmony in religious life while respecting differences in views so as not to fall into the trap of extremism, intolerance, and violence in the name of religion. Neyza emphasized that being moderate does not mean someone shallow in their faith, not someone who underestimates religious demands, and not someone who is liberal. Moderates are pious people, adhere to moral values and religious teachings, and have a tolerant, non-violent, and friendly attitude toward local culture. As an Indonesian nation, it is appropriate for us to carry out *ukuwah* in maintaining brotherhood so that there is harmony and to strengthen the unity of our beloved country, Indonesia.

Third, it is through the participation of one of the MAN 1 Jembrana students on behalf of Achmad Dhani Fauzi in the Animation Video Competition entitled "National Commitment and Love of the Homeland", which is part of the Indonesian Ministry of Religion's 2022 Indonesian Harmony Week activities. The video display and complete narrative can be accessed at listen to the link: <https://www.youtube.com/watch?v=3WB23uQVS94>. In his report, Achmad explains that religious moderation is not just a perception but the heart of life in spiritual life and other aspects. A moderate attitude can eliminate barriers of difference and extreme behaviour in society, especially in matters of religious life. Religious moderation is essential for Generation Z because that generation will hold the leadership relay. Achmad invited this generation not to allow human tragedies in the name of religion to repeat themselves in the future. Differences are inevitable. There is no harmony without moderation, which motivates Achmad to promote religious moderation among the millennial generation. A harmonious and peaceful Indonesia is a shared responsibility, so one effort can be made through implementing religious moderation.

The fourth is the Video Discourse competition, a series of Indonesian Harmony Week activities of the Ministry of Religion of the Republic of Indonesia 2022. The participant is Ahmad Yusronil Wafi, a student at MAN 1 Jembrana with the theme Religious Moderation entitled National Commitment and Love of the Motherland. Ahmad loudly voiced the call to strengthen national commitment and love for the country. The video of the lecture can be accessed at the link: <https://www.youtube.com/watch?v=SNmJwYOF2kU&t=29s>. In his video, Ahmad stated that the nation's moral values, namely love for the country, are decreasing daily. The existence of a free market and foreign cultural influences that enter without being filtered is one of the factors causing the loss of love for the country and manners as the identity of the Indonesian nation. Ahmad emphasized that in this modern era, it is difficult to find young people who respect and are proud of their own country's ideology, namely Pancasila. Sometimes, those living abroad feel embarrassed to admit they are from Indonesia. *Allah subhanahu wa ta'ala* says in the Quran Surah Al Baqarah verse 126, namely, remember when Abraham prayed, O my Lord, make this country of Mecca a safe country and give sustenance in the form of fruit to its inhabitants, namely those who believe in Allah and the Last Day. Ahmad continued that Indonesia is a country with different backgrounds, a diverse nation with various tribes, regional

languages, and religions. Therefore, differences should foster a sense of nationalism in Indonesians who love their homeland. Such a person would not be willing if his beloved homeland were damaged by someone else. People who love their land will be ready to sacrifice their energy, thoughts, wealth, and lives. Ahmad further discussed the societal phenomenon in the digital age, noting a diminishing sense of nationalism due to an emphasis on individual freedom. This shift results in a lack of unity among nations and instances of mutual blasphemy and insults among Indonesians. Ahmad encourages the younger generation to actively cultivate the spirit of nationalism in their daily lives, envisioning a great and honorable Indonesia in the global context. He emphasizes the importance of fostering a sense of nationalism to see the nation's flag proudly flying. Let us imbue a strong sense of nationalism.

The fifth is a video discourse that is also related to the 2022 Harmony Week of the Ministry of Religion of the Republic of Indonesia by Dania Faradullah with the title National Commitment and Love for the Motherland, which can be accessed at the link <https://www.youtube.com/watch?v=7iAkxU7Z9JA&t=80s>. In line with the video presented by Ahmad Yusronil Wafi in the previous video, Dania started her video with the statement that God created humans with different looks; this means that humans come from the same source. Dania stated that one way to foster a sense of love for the country is to strengthen the national commitment to make Indonesia a tremendous and valuable nation. The pluralism of the Indonesian government under the auspices of Pancasila is an asset for realizing a complete, peaceful, and prosperous nation. If every member of society instilled compassion, tolerance, and love for the country, the Indonesian government would become successful, just, and prosperous. Fighters and heroes sincerely sacrifice their bodies and souls to defend their homeland as part of their faith values. In the past, faith was to gain independence, and now it is faith to gain independence. Independence is now something to be grateful for. Don't forget the heroes' struggle; don't dirty the heroes' services with disobedience and disgraceful acts, with divisions in our beloved homeland. *Allah Subhanahu Wa Ta'ala* has taught his people always to pray and make this nation safe. At the end of the video, Dania calls for loving this country as much as you love your family, as you love yourself so that Indonesia will become a safe, peaceful, and prosperous country. An ideal prayer and hope amid widespread social conflict, racially charged politics, and religious strife.

Moreover, the activities undertaken by the Young Initiator of MAN 1 Jembrana Harmony Ambassadors were posted on the MAN 1 Jembrana YouTube channel. This dissemination aims to reach the wider public and the younger generation, especially in the abundance of information in cyberspace, encompassing both constructive and detrimental content.

National commitment can be said to be another term for nationalism, but nationalism needs to be viewed positively. Like Nursi's view (Rahim & Akhtmetova, 2019), regarding positive nationalism. He says positive nationalism can bring universal values needed for social solidarity. In other words, Nursi tried to correct the negative connotation of nationalism by applying it for positive purposes. According to Nursi, social solidarity is a source of strength. Therefore, Nursi tried to unite various schools of thought and tribes in Islam. The basic principle of solidarity is mutual recognition and working for a common goal. So, it is not negative nationalism. According to Nursi, Islam recognizes a person's love for the nation and state but completely rejects sentiments of arrogance and prejudice against other nations or countries (Rahim & Akhtmetova, 2019). In line with Smith's research that examines how religious socialization in congregation, family, and school settings as well as family religious tradition during adolescence are linked to both boundary-based and ends-based morality in young adulthood, and finds strong links between religious upbringing and later moral characteristics (Smith, 2023).

c. Extracurricular and Co-curricular Activities

Extracurricular activities incorporating religious moderation comprise scientific writing and theatre. Scientific writing enhances students' critical thinking skills, allowing them to articulate research findings on specific topics. Themes for religious moderation in scientific writing are drawn from the four indicators: national commitment, tolerance, non-violence, and adaptation to local culture. Religious moderation development is also carried out through activities during the Introduction to the School Environment and MAN's anniversary celebrations as well as through competitions. Apart from that, it was also included in the second GANTARI (Gebyar Peningkatan Bahasa dan Literasi) or Language and Literacy Improvement Festival activity on October, 20th 2023, namely MAN 1 Jembrana which involved SMA 1 Jembrana, SMA 2 Jembrana, and SMK Marsudirini Jembrana. The second GANTARI activity was initiated by the 2023 Finalist Young Initiator of Religious Moderation Harmony Ambassador Aisah Nalah. The theme of the activity is through the second GANTARI activity "Create a Generation of Virtuous Literacy, Moderate Achievers for the Progress of the Country" which is installed as a background on the stage and can be seen in Photo 1 below.



Figure 1

Gantari's #2 theme is about create a literate generation who is virtuous, moderate, and has achievements for the progress of the country

The opening activity of the second GANTARI was filled with *pencah silat* performances, musical poetry, and what seemed to attract attention was the performance from SMAN 2 Jembrana, namely performing *balejanjur* (traditional Balinese musical art) in collaboration with the tambourine, a musical instrument usually used to sing *kasidah* (epic poetry). Arabic literature that is sung and contains praises containing religious preaching for Muslims) (Wikipedia, 2023) as seen in photo 2 below



Figure 2

Collaboration between *Baleganjur* and *Rebana*

Based on the description of these results, several findings can be presented as follows.

- 1) Integration of religious moderation in the learning domain at MAN 1 Jembrana is carried out by presenting material on moderate Islam (Wasathiyah) as a sub-material of the *Akidah Akhlak* subject;
- 2) The pattern of mental development regarding religious moderation at MAN 1 Jembrana is carried out through *kultum* activities (seven-minute course), the Khaibar program (religious broadcast media via YouTube MAN 1 Jembrana);
- 3) Extracurricular activities that integrate religious moderation include scientific writing and theater. Scientific writing cultivates students' critical thinking abilities and communicates research findings through written works centred around particular topics. One such theme within religious moderation is derived from the four indicators: national commitment, tolerance, non-violence, and the incorporation of local culture. Religious moderation development is also done through activities during the Introduction to the School Environment and MAN's anniversary celebrations and competitions. Apart from that, it was also included in the second GANTARI (Language and Literacy Improvement Festival) activity on October 20th, 2023, which involved MAN 1 Jembrana, SMA 1 Jembrana, SMA 2 Jembrana, and SMK Marsudirini Jembrana;

- 4) The implementation of religious moderation development at MAN 1 Jembrana is also due to the role of the Principal of MAN 1 Jembrana H. Agus Subaya, S. Pd., M. Pd., which provides and prepares space for the implementation of religious moderation programs. In this case, the principal of MAN 1 Jembrana can be said to be a role model for the entire MAN 1 Jembrana community by providing support for implementing religious moderation practices inside and outside MAN 1 Jembrana. Several strategic steps and policies demonstrate the leadership's commitment to establishing religious moderation. Such as collaborating with FKUB Jembrana to provide access for Harmoni Ambassadors to disseminate their ideas in forums organized by FKUB. Furthermore, with the issuance of Recommendation Letter Number B-856/Ma.18.2/PP.00.6/05/2021, which recommends two students of MAN 1 Jembrana in the names of Ahmad Yusronil Wafi and Aldinta Batrisya Wasima as ambassadors of harmony. Albert Bandura's social learning theory states that people observe behavior directly through social interactions or indirectly through observation, imitation, and modeling. This theory explains the interaction of environmental and cognitive elements that influence people's learning. While punished actions tend to be avoided, rewarded actions are more likely to be imitated.
- 5) Harmony ambassador programs with an insight into local culture and religious literacy support efforts toward social harmony.
 - a. DIRASAH and KARMAPALA (SILALIMA, STOMATA, BIMASAKTI) by Aldinta Batrisya Wasima (2021 Harmony Ambassador and 2022 Religious Moderation Ambassador). For example, STOMATA (Study Tour Moderasi Beragama) was conducted to visit places of religious worship and sometimes see religious rituals carried out by the congregation. This way is effectively to build a moral perception regarding to religious moderation in achieving social harmony. In line with Chvaja's research that examines the impact of religion, specifically religious rituals, in promoting the perception of morality as objective. This shows about the crucial role that adolescence plays in shaping moral perspectives (Chvaja, 2024)
 - b. KHAIBAR and MANTRASIMA by Ahmad Yusronil Wafi (2021 Harmony Ambassador)
 - c. NYAMA BRAYA BALI, PERMATA, GANTARI BALI, and MADE BALI by Aisah Nalah (2023 Harmony Ambassador)
 - d. MANDARA SAKTI by Muhamad Nur Alif Hidayatulah (2023 Harmony Ambassador)

3. *Obstacle in maintaining religious moderation at MAN 1 Jembrana*

The implementation of religious moderation at MAN 1 Jembrana faces several obstacles, which can be explained as follows.

a. **Parental mindset**

The parental mindset referred to here is the parent's concern if the attitude taken by their child is contrary to the teachings of the Islamic religion. These parents still adhere to the teachings of their religion, but sometimes, their strong adherence hinders interaction with other beliefs and cultures. Apart from that, the boundaries between cultural forms and religious practices are blurred. Often, these two things are confused, such as Hindus in Bali who wear traditional clothes to pray at the temple or traditional clothes when attending wedding invitations or when going to the homes of Banjar residents with certain traditional events.

Next came Bali Governor Regulation Number 79 of 2018 concerning Balinese Traditional Clothing Days, which regulates the use of Balinese traditional clothing every Thursday, *Purnama*, *Tilem* and Provincial Anniversaries. In Article 8, it is stated that Balinese Traditional Clothing, as referred to in Article 4, paragraph 1, is used by employees in government institutions, teachers, education staff, and students. Meanwhile, in paragraph 4, it is stated that other indigenous people of the archipelago who live in the province can wear Balinese traditional clothing or traditional clothing from their respective regions. Non-Hindu people and people from other ethnicities will likely think that traditional Balinese clothing is used for going to temples, meaning non-Hindu people do not wear it, even though traditional clothing is not only for praying at temples. This is why not all students (especially religious schools) wear traditional Balinese clothing because they are worried that the clothing will be a symbol of another religion, which, if used, could be interpreted as part of the Hindu community. This parental concern is one of the obstacles to implementing religious moderation at MAN 1 Jembrana.

b. **Social media that displays negative content**

The existence of social media plays a big role in modern society, but it plays very little role in agrarian society because modern society, which generally lives in big cities, wants to show its self-actualization. Social media

addiction is thought to have a bad impact on mental health, especially if comment on provocative posts. Social media also often displays discourse by religious figures using harsh and provocative language. Likewise, the narration in certain videos (usually relating political and religious matters) leads readers' opinions towards the thoughts of the video uploader which are not necessarily correct or have not been verified. In line with opinion of religious moderation advisor in MAN 1 Jembrana's (Interview 15th of July 2023) stated that social media activists also play a role in displaying and combining the meaning of moderation with a liberal attitude, an attitude of tolerance with an attitude of collaboration, so that the use of these terms is often used as an excuse for refusing to be moderate and tolerant.

Social media serves as a platform for radical groups to disseminate their ideology, and there are individuals, often labelled as "religiously fervent," who actively endorse such perspectives. These individuals perceive themselves as the most righteous, firmly believing that their teachings are the most accurate, ensuring them a superior position in the eyes of God.

This leads to religious exclusivism and intolerance. Several social media that are often used as media for disseminating foreign doctrines and ideologies are Instagram, Facebook, Twitter, Telegram, YouTube and Websites (Viska, 2019)

Based on this data, the highest numbers come from social media Facebook and Instagram, followed by Twitter, Google and YouTube, Telegram, file sharing, and websites. The spread of radicalism and terrorism content is challenging to control because of its massive distribution.

Quoting the opinion of the Head of Sub-Directorate for Internet Content Control, Directorate General of Applications at the Ministry of Communication and Information, Anthonius Malau, (Viska, 2019), The use of the internet by terror groups creates new challenges in overcoming terrorism from various aspects, such as legal, technical, and socio-religious. For this reason, the government has implemented several strategies to overcome this, such as collaboration between government agencies, social media platforms, electronic system providers, and the IT community. Anthonius Malau explained that the Ministry of Communication and Information's countermeasures against terrorism are carried out in cyberspace because terrorist groups also use the internet network. Likewise, based on data obtained from BNPT which also collaborates with Kominfo through the Directorate General of Aptics to monitor 4 platforms, namely Telegram, Whatsapp, Facebook, and Tamtam. As of March 12, 2021, 321 groups and social media channels were indicated to be spreading radical terrorism propaganda, of which 145 groups or channels came from the Telegram platform. Meanwhile, throughout 2020, 341 cyber contents were observed spreading radical terrorism propaganda, most of which were under the accounts of organizations that had been officially banned, such as HTI (Chaniago, 2021)

The strategy employed by members of social media groups is to expand persistently. When their actions are monitored and their accounts are shut down, they establish new accounts on various platforms, repeating this cycle. The younger generation, who are very close to cyberspace (the internet), are very vulnerable to being infiltrated by destructive radical ideas. According to Brigadier General Eddy Hartono, Director of Law Enforcement at BNPT and Spokesperson for BNPT, what is unique is that radical ideas are influencing the younger generation because of the increasing phenomenon of self-radicalization in the digital era. Individual interactions in cyberspace make it easier for them to be exposed to radical terrorist content in cyberspace without having to interact directly with radical individuals (Chaniago, 2021). Furthermore, according to the Minister of Communication and Information, Budi Arie Setiadi (Rizkinaswara, 2023), From the beginning of July 2023 to August 2023, Kominfo found 174 accounts and content for indoctrination and the spread of radicalism. Kominfo immediately took down the account to realize the 2024 Peaceful Election as directed by President Jokowi and, of course, maintain the security, stability, and integrity of the Indonesian nation. It is proof that radical content on social media is spread massively using a close-open pattern, meaning that when BNPT and Kominfo track a social media account with radical content, the account admin will open a new account, and so on. Apart from that, there is also the phenomenon of self-radicalization that needs to be watched out for. It is also an obstacle for MAN 1 Jembrana to strengthen religious moderation among students because the young generation's closeness to the internet is challenging to control. The vulnerability of students being exposed to misleading doctrine also needs to be prevented through activities with the theme of religious moderation, both in curricular, extracurricular, and co-curricular activities.

c. The behavior of religious figures is not in synergy with an attitude of moderation

The third obstacle in implementing religious moderation at MAN 1 Jembrana is the behavior of individual religious figures, which is not directly proportional to the moderate attitude. According to General Ahmad Nurwakhid, Director of Prevention at BNPT, five indicators can be used to determine whether a preacher is included in the radical category. It can be seen from what is conveyed in the material (Faizin, 2022)

First, the speaker teaches a doctrine that rejects Pancasila and supports the ideology of the transnational caliphate—second, teaching the doctrine of *takfiri* by disbelieving people of different understandings, beliefs, and religions; and third, fostering anti-government attitudes or legitimate leaders spreading hatred and fostering public distrust towards the government and state through slander, fighting against each other, hoaxes, and hate speech. Fourth, have an exclusive attitude towards the environment and change, and reject diversity and differences. Fifth, they usually have anti-religious or anti-cultural views (Faizin, 2022).

Efforts that can be made to prevent the influence of radicalism and exclusivism include those stated by Naim and Muhajir. According to him, as a pluralistic nation, differences are a necessity. Therefore, a comprehensive understanding is needed to understand pluralism. A rigid and intolerant perspective endangers Indonesia's sustainability. Naim reviews Nurcholish Madjid's views, which can be traced, mapped, and reconstructed into integral parts. At least this strategy can be mapped into five topics: (1) reconstruction of Islamic beliefs, (2) changing the mindset of Muslims, (3) development of scientific ethos, (4) understanding history objectively, and (5) reactivation of Pancasila. (Naim, 2020).

Likewise, Kusnawan's research on religious moderation in da'wah cadre formation states that every stage of West Java Islamic Unity Youth cadre formation, both formal and informal, involves implementing strategies for instilling the values of religious moderation. Mainly material, methods, instructors, strategic issues, duration, and evaluation methods. It is hoped that the results of this research will enable the implementation of a da'wah training model based on religious moderation in da'wah groups in West Java (Kusnawan & Rustandi, 2021). This strategy can be imitated and operationalized for similar activities as a preventive measure against radicalism, intolerance, exclusivism, and misleading doctrines that threaten the nation's integrity. Furthermore, according to Murdan's research, to realize religious moderation, the Campalagian Grand Mosque, in the context of this research, plays a role in developing the surrounding community to maintain the integrity of the country from various ideologies that threaten the disintegration of the nation and state. One of the efforts is to foster monotheism, faith, and morals. Apart from that, in strengthening the values of religious moderation, the Campalagian Grand Mosque also prioritizes strengthening understanding of the text of the Quran through the study of the book Tafsir Jalalain by Jalaluddin al-Mahalli and his student Jalaluddin as-Suyuthi. Meanwhile, to strengthen fiqh material, it refers more to books written by Shafi'iyyah scholars, such as the Fiqh books Wadih, Safinatunnajah, Fathul Qorib, and Fathul Mui'in. The learning and materials come from books written by *ulama* with a moderate direction of thought, namely *what* (moderate) and *tawazun* (balanced), which have lived and developed long since Islam was known worldwide. The acceptance of the culture that develops in the local community reflects an inclusive and tolerant attitude, thereby creating a peaceful and dynamic atmosphere, as long as it is still within a corridor that can compromise religious beliefs (Murdan et al., 2022).

Conclusions

The pattern of fostering religious moderation at MAN 1 Jembrana is carried out in several formats, first through integrating religious moderation in the Akidah Akhlak subject to realize Wasathiyah or moderate Islam. Second, there is commitment and support from leaders and teachers, especially religious moderation advisors. Third, mental development can be achieved through YouTube, a social media platform filled with religious discourse with several themes of religious integration and documentation of competitions related to the Harmony Week held by the Indonesian Ministry of Religion in 2022. Fourth, through extracurricular and co-curricular activities during the Jembrana MAN 1st Anniversary celebration, The Introduction to the School Environment period, and the second GANTARI activity, which carried the theme of Religious Moderation. Fifth, namely through the Duta Harmoni action program by using terms/acronyms for its activities taken from religious values and local wisdom in Bali. Challenges encountered in establishing religious moderation at MAN 1 Jembrana encompass the conservative mindset of parents, challenges in embracing other cultures perceived as closely associated with specific religions, the presence of harmful content on social media containing hate speech and radical doctrines, and the conduct of specific religious figures not aligning with a mindset of moderation.

Some suggestions that can be given:

- 1) For the Principal of MAN, 1 Jembrana, to consistently promote religious moderation, not only as an Ambassador of Harmony but also as other ambassadors of religious moderation whom MAN Jembrana personally selects to strengthen unity among the younger generation.
- 2) The elected Harmony Ambassadors should not stop spreading the spirit of religious moderation but continuously internalize and transmit these values to colleagues and at the next level of education.

- 3) Religious leaders should educate the younger generation on how to develop a moderate attitude, avoid harmful and destructive radical lectures, and conduct scientific studies on religious moderation.
- 4) For FKUB and the Jembrana Regency Ministry of Religion to promote cross-religious and cultural activities to create religious harmony, especially for the younger generation vulnerable to being infiltrated by radical ideas.
- 5) For other school leaders of the same level in Jembrana to conduct studies at MAN 1 Jembrana to implement aspects of religious moderation for their students.
- 6) Other researchers can conduct research related to efforts to maintain patterns of fostering religious moderation or the relationship between the level of religious belief and moderate attitudes of students at MAN 1 Jembrana or the other schools.

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