

The Transformation of Attitudes and Practices of Religious Moderation Among Lecturers at UIN Raden Fatah Palembang Following the Implementation of the IPMB



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Abstract

This research is motivated by the results of a survey conducted using the Religious Moderation Professionalism Index (IPMB) on Civil Servants in the Ministry of Religious Affairs. The survey is designed to assess the professionalism and the extent of religious moderation among Civil Servants as a basis for evaluation and development. The focus of the research is the transformation of attitudes and practices of Religious Moderation among lecturers at UIN Raden Fatah Palembang, as well as the efforts needed to implement it in the campus environment. The method used is quantitative with a Likert scale to assess lecturers' attitudes, opinions, and perceptions of religious moderation. The results of the study indicate that the implementation of IPMB has a positive effect on the transformation of attitudes and practices of religious moderation among lecturers at UIN Raden Fatah Palembang. Lecturers have experienced an increase in understanding and internalization of the values of religious moderation, reflected in higher commitment to nationalism, tolerance, rejection of violence, and appreciation of local culture. These changes indicate the need for ongoing efforts to promote religious moderation among academics to create an inclusive and harmonious campus environment. This research has important implications not only for UIN Raden Fatah Palembang but also for other educational institutions that want to enhance religious moderation on their campuses. Increased commitment to the values of religious moderation is expected to enrich interfaith and intercultural dialogue and strengthen interfaith cooperation in achieving educational and community development goals.

Abstrak

Penelitian ini dilatarbelakangi oleh hasil survei yang dilakukan dengan menggunakan Indeks Profesionalisme Moderasi Beragama (IPMB) terhadap Aparatur Sipil Negara di Kementerian Agama. Survei ini dirancang untuk menilai seberapa profesional dan sejauh mana moderasi beragama dimiliki oleh Aparatur Sipil Negara sebagai dasar sebagai landasan evaluasi dan pengembangan. Fokus penelitian adalah transformasi sikap dan praktik Moderasi Beragama pada dosen UIN Raden Fatah Palembang, serta upaya yang diperlukan untuk menerapkannya di lingkungan kampus. Metode yang digunakan adalah kuantitatif dengan skala likert untuk menilai sikap, pendapat, dan persepsi dosen tentang moderasi beragama. Hasil penelitian menunjukkan bahwa implementasi IPMB berpengaruh positif terhadap transformasi sikap dan praktik moderasi beragama pada dosen UIN Raden Fatah Palembang. Dosen mengalami peningkatan pemahaman dan internalisasi nilai-nilai moderasi beragama, tercermin dalam komitmen yang lebih tinggi terhadap kebangsaan, toleransi, penolakan terhadap kekerasan, dan penghargaan terhadap budaya lokal. Perubahan ini mengindikasikan perlunya upaya berkelanjutan dalam mempromosikan moderasi beragama di kalangan akademisi untuk menciptakan lingkungan kampus yang inklusif dan harmonis. Penelitian ini memiliki implikasi penting tidak hanya bagi UIN Raden Fatah Palembang tetapi juga institusi pendidikan lainnya yang ingin meningkatkan moderasi beragama di kampus mereka. Peningkatan komitmen terhadap nilai-nilai moderasi beragama diharapkan dapat memperkaya dialog antaragama dan antarbudaya serta memperkuat kerjasama lintasagama dalam mencapai tujuan pendidikan dan pengembangan masyarakat.

Keywords:

Transformation;
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Kata kunci:

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Introduction

Religious moderation, initiated by the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI) in response to the surge of religious extremism in Indonesia, continues to be strengthened as a balancing effort. Lukman Hakim Saifuddin highlights the importance of this concept, identifying three driving factors: first, religious practices that violate humanitarian values; second, religious interpretations that cannot be scientifically justified; and third, religious behaviors that threaten national unity through the politicization of religion. Strengthening religious moderation is considered crucial in maintaining national harmony and unity within the framework of tolerant and inclusive religious values.¹ Furthermore, the strategies implemented by the Ministry of Religious Affairs to reinforce religious moderation involve a holistic and integrated approach. This includes counselling, training, and interfaith dialogues to foster a better understanding of religious values aligned with the spirit of peace and harmony. Additionally, cooperation with religious institutions and local communities is enhanced to garner support and active participation in building a more harmonious and religiously integrated society.

The Ministry of Religious Affairs has established four indicators of religious moderation attitudes: 1) national commitment, 2) tolerance, 3) anti-violence, and 4) accommodative to local culture. Therefore, religious moderation has become a valuable practice that is most effective in achieving peace and welfare in Indonesia. The discourse of religious moderation, especially in Indonesia, is often explained through three pillars: moderation of thought, moderation of movement, and moderation of action.² Through the Tridharma (three duties) of higher education, lecturers are expected to actively contribute to realizing these three pillars: education, research, and community service. The education, research, and community service conducted by a lecturer should not only aim to increase knowledge but also to cultivate a moderate attitude. This is because higher education institutions are not only places for gaining knowledge but also places where moderate values and open-minded thinking must be firmly instilled. Higher education institutions play a vital role as melting pots of science, where new ideas and innovative concepts develop, and as nurseries for future national leaders who are expected to bring positive changes based on moderate values.

Religious moderation is the main foundation for Indonesia's rich diversity of cultures and beliefs. In the academic context, lecturers play a crucial role in instilling the values of religious moderation in the younger generation. They are not only educators but also role models in respecting differences in beliefs and promoting interfaith dialogue that prioritizes tolerance and appreciation of plurality. By incorporating religious moderation as an essential value, lecturers have the potential

¹ Moh. Khoeron, "Ini Tiga Kecenderungan Penyebab Pentingnya Moderasi Beragama," *Kementerian Agama*, 2021, <https://kemenag.go.id/read/ini-tiga-kecenderungan-penyebab-pentingnya-moderasi-beragama-dlyzq-dlyzq> di akses pada tanggal 26 Mei 2022.

² Kementerian Agama RI, *Moderasi Beragama, Badan Litbang Dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI Jl.MH. Thamrin No.6 Lt. 2 Jakarta Pusat*, 2019.

to create an inclusive and harmonious campus environment. They can facilitate open discussions about various religious views without leaving behind the values of social justice and national unity. Through this approach, lecturers are expected to shape young intellectuals who are not only academically competent but also understand the importance of respecting and collaborating within the diversity of religious beliefs in Indonesia.

As educators and mentors for the next generation, lecturers certainly have a significant responsibility to instill and realize the values of religious moderation among students and within the academic environment. UIN Raden Fatah Palembang, as one of the leading Islamic educational institutions in Indonesia, reaffirms its commitment to promoting religious moderation. One concrete step taken is the implementation of the Professionalism and Religious Moderation Index (IPMB), an instrument designed to evaluate the level of professionalism and religious moderation among Civil Servants (ASN) under the Ministry of Religious Affairs. Through the implementation of IPMB, UIN Raden Fatah Palembang aims to enhance the understanding and practice of religious moderation among lecturers as agents of change in the academic environment.³

Studies on religious moderation have received significant attention in academic literature and research. Firstly, research conducted by Zulkifli delves deeper into the concept of religious moderation in State Islamic higher education institutions by examining various aspects, including curriculum influence, the role of lecturers, and student interactions.⁴ Secondly, research by Edy Sutrisno discusses the actualization of religious moderation in educational institutions.⁵ Thirdly, research by Muhammad Abror explores various dimensions of religious moderation, particularly in the context of tolerance.⁶ Fourthly, an article by Yedi Purwanto discusses the internalization of religious moderation values through Islamic religious education.⁷ Fifthly, research by Muhammad Nur Rofik examines the implementation of religious moderation programs in schools under the Ministry of Religious Affairs.⁸ Sixthly, research by

³ Muhammad Ahlul Fiqar, "Survei IPMB, Menag: ASN Kementerian Agama Harus Menjadi Motor Penggerak Moderasi Beragama," *Kementerian Agama*, 2022, <https://pendis.kemenag.go.id/read/survei-ipmb-menag-asn-kementerian-agama-harus-menjadi-motor-penggerak-moderasi-beragama>.

⁴ Zulkifli, *Religiusitas, Moderasi Dan Toleransi Beragama Mahasiswa Perguruan Tinggi Keagamaan Islam Negeri* (Jakarta: Pusat Penelitian Dan Penerbitan (Puslitpen) LPPM UIN Syarif Hidayatullah Jakarta, 2020).

⁵ Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (2019), <https://doi.org/10.37302/jbi.v12i2.113>.

⁶ M Abror - Rusydiah: *Jurnal Pemikiran Islam* and undefined 2020, "Moderasi Beragama Dalam Bingkai Toleransi," *Ejournal.Stainkepri.Ac.Id*, accessed March 26, 2022, <http://ejournal.stainkepri.ac.id/index.php/rusydiah/article/view/174>.

⁷ Yedi Purwanto et al., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (2019), <https://doi.org/10.32729/edukasi.v17i2.605>.

⁸ Muhammad Nur Rofik and M. Misbah, "Implementasi Program Moderasi Beragama Yang Dicanangkan Oleh Kementerian Agama Kabupaten Banyumas Di Lingkungan Sekolah," *Lectura: Jurnal Pendidikan* 12, no. 2 (2021), <https://doi.org/10.31849/lectura.v12i2.7611>.

Mustaqim Hasan provides a theoretical study on understanding religious moderation. From these previous studies, the researcher aims to complement the study focused on indexing religious moderation for lecturers in the context of UIN Raden Fatah Palembang.⁹

In this study, the method used is a quantitative approach involving a population and sample of lecturers from UIN Raden Fatah Palembang. To measure the attitudes, opinions, and perceptions of lecturers regarding the issue of religious moderation, the Likert scale measurement technique was used. The decision to use the Likert scale as a measurement tool was based on its ability to produce measurable and clearly interpretable data, allowing for a more systematic analysis of lecturers' responses to the researched topic. The quantitative approach was chosen to provide a systematic and objective analysis framework for the obtained data. Using the Likert scale, this study aims to describe and measure the extent of agreement or disagreement of UIN Raden Fatah Palembang lecturers with the concept of religious moderation. Through this method, it is hoped to gain a deeper understanding of UIN Raden Fatah Palembang lecturers' views on this important issue, which in turn can provide valuable insights for developing a religious moderation approach in the academic environment.

Based on this background, this study aims to investigate the transformation of attitudes and practices of religious moderation among UIN Raden Fatah Palembang lecturers after the implementation of the Professionalism and Religious Moderation Index (IPMB). The application of IPMB in the UIN Raden Fatah Palembang environment is expected to make a positive contribution to religious moderation, so this study will measure its impact on lecturers' attitudes and practices after the implementation process. The objective of this study is to analyze in detail the changes in attitudes and practices of religious moderation that occur among UIN Raden Fatah Palembang lecturers after the adoption of IPMB, considering the influencing factors and its implications in the context of religious diversity in the academic environment. Therefore, the results of this study are expected to provide a more comprehensive insight into the effectiveness of the IPMB program in shaping religious moderation among lecturers, including detailing the extent of the changes in attitudes and behaviors that occur. Additionally, this study is also expected to identify the factors influencing the implementation of IPMB and its impact on the academic environment of UIN Raden Fatah Palembang as a whole. With a deeper understanding of this, further steps can be taken to enhance religious moderation efforts and strengthen harmony on campus.

⁹ Mustaqim Hasan, "Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa," *Jurnal Muftadiin* 7, no. 2 (2019).

Results and Discussion

Conceptual Study of Religious Moderation

Moderation is a concept that emerges from various languages, and it means balance and moderation. The Great Dictionary of the Indonesian Language (KBBI) defines moderation as the reduction of violence and the avoidance of extremism. In English, the term “moderation” often refers to average or non-aligned. In general, the concept of moderation emphasizes balance in moral beliefs, nature, and in interactions with individuals and state institutions. Arabic also has a similar concept to the word “*wasat*” or “*wasatiyah*”, which reflects middle ground, justice, and balance. In contrast, the antonyms of moderation include words such as hyperbole, extreme, radical, and exaggerated in various languages.¹⁰

The study of religious moderation has been widely studied by academics with various perspectives and approaches. Both in the field of education and digital space and in terms of tolerance in Indonesia.¹¹ Religious moderation actually includes the core and main points of religious teachings that are not excessive, both in views and behavior. The principle of religious moderation emphasizes attitudes and views based on the values of balance and justice.¹² In the context of religious moderation, the main essence lies in the search for balance and justice in the views, attitudes, and behaviors of religious individuals. The absence of deviation towards extremism is a fundamental principle, and religious moderation is interpreted as a middle view that does not involve excessive elements in carrying out religious beliefs. The importance of understanding religious teachings, respecting the country's constitution, paying attention to cultural values, local wisdom, and reaching a common agreement is the basis for moderation.

This principle does not only apply to one religion, but is universal. A fair and balanced attitude applied in religious moderation can form positive characters, such as wisdom, sincerity, and courage, in each individual. An awareness of the middle way in religion can be realized through a broad understanding of religion and adequate

¹⁰ Kementerian Agama RI, *Moderasi Beragama*.

¹¹ See Agus Akhmadi, “Moderasi Beragama Dalam Keragaman Indonesia,” *Inovasi-Jurnal Diklat Keagamaan* 13, no. 2 (2019): 50–53. See also M Faisal, “Manajemen Pendidikan Moderasi Beragama Di Era Digital,” *ICRHD: Journal of International Conference on ...*, 2020, <http://conference.iainptk.ac.id/index.php/icrhd/article/view/17>. Lihat Ali Nurdin and Maulidatus Syahrotin Naqqiyah, “Model Moderasi Beragama Berbasis Pesantren Salaf,” *ISLAMICA: Jurnal Studi Keislaman* 14, no. 1 (2019), <https://doi.org/10.15642/islamica.2019.14.1.82-102>. See Abdul Syatar Abdul Syatar et al., “Darurat Moderasi Beragama Di Tengah Pandemi Corona Virus Desease 2019 (Covid-19),” *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 13, no. 1 (2020), <https://doi.org/10.35905/kur.v13i1.1376>. See Wildani Hefni, “Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri,” *Jurnal Bimas Islam* 13, no. 1 (2020), <https://doi.org/10.37302/jbi.v13i1.182>. see also Islam and 2020, “Moderasi Beragama Dalam Bingkai Toleransi.” Lihat Muhamad Murtadlo, “Menakar Moderasi Beragama Di Perguruan Tinggi,” *Badan Litbang Dan Diklat Kementerian Agama RI*, 2019.

¹² Jabal M. Buaben, “Kamali, Mohammad, Hashim: The Middle Path of Moderation in Islam - The Qur’anic Principle of Wasatiyyah,” *ICR Journal* 8, no. 3 (2017), <https://doi.org/10.52282/icr.v8i3.187>.

knowledge, so that individuals can develop a wise and open attitude towards various interpretations of truth, without ignoring the views of others. Thus, religious moderation is not only the foundation for harmony in a diverse society, but also creates a character with integrity and tolerance in each individual.¹³

Religious moderation is an important foundation for building tolerance and unity in the midst of the diversity of society. Fostering a moderate attitude by rejecting extreme and liberal attitudes is a middle way that can create a harmony between differences in interpretation of truth, both religion, ethnicity, culture and other wisdom. Accepting others with honor and accepting differences in diversity and plurality are early characteristics of religious moderation. Religious moderation is essentially the implementation of the universal values of each religion, namely accepting all differences (tolerance).

The principle of religious moderation affirms egalitarian values that reject all forms of discrimination. Differences in beliefs, cultures, and groups should not be a reason to act arbitrarily that can undermine solidarity between communities. Unity can be achieved through the development of an egalitarian attitude, where the principles of fairness and balance are applied in religious understanding and practice. The meaning of fairness, according to the Great Dictionary of the Indonesian Language, involves impartiality, alignment with the truth, and reasonable action. Balance reflects the outlook, attitude, and commitment to always favor justice, humanity, and equality. Impartiality does not mean losing recognized views, but rather creating harmony between diverse views. Thus, religious moderation carries universal values that strengthen unity and justice without sacrificing the rights of others.

The use of the word “moderation” in religious contexts emphasizes the importance of reducing violence or avoiding extremism in religious views, attitudes, and practices. What is meant by moderation here is not religion itself, but the way people practice their beliefs, both in their thoughts and religious behavior. All religions, including Islam, teach peace and encourage tolerance and balance in life. Therefore, extreme religious interpretations, both too rigid and too loose, need to be considered. Being moderate doesn't mean being in the middle of two extremes, rejecting both, or being weak. A moderate attitude is about maintaining a balance so that extremism in one direction does not dominate the other, thus respecting and acknowledging its existence. A moderate attitude combines with a balanced balance of positive elements from both extremes, adapted to the needs of each situation, resulting in a balanced and proportionate attitude. The taking of elements from both extremes does not always have to be balanced in equal proportions; It can be less or more depending on the context and the situation at hand.¹⁴

¹³ Kementerian Agama RI, *Moderasi Beragama*.

¹⁴ M. Quraish Shihab, *Wasathiyah: Wawasan Islam Tentang Moderasi Beragama*, Cet. 1 (Tangerang Selatan: Lentera Hati, 2019).

Normative Foundations of Religious Moderation

Religious moderation in Indonesia must be based on state commitment. This state commitment can be measured from the acceptance of Pancasila as a state ideology, as well as the understanding and implementation of national principles contained in the constitution and regulations.¹⁵ State commitment is one of the important keys in realizing religious moderation. If a person does not have a strong commitment to the state, then he will be easily exposed to radical ideologies that are contrary to the values of Pancasila.¹⁶ All religions teach moderation. Because moderation creates social harmony and balances both personal and universal life.¹⁷ All religions uphold the values of justice, welfare, honesty, balance and compassion. The basis for this moderate attitude is found in the Qur'an, and the hadith of the Prophet Muhammad SAW. As contained in Surah al-Baqarah verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ

Thus have We made of you an Ummah justly balanced that ye might be witnesses over the nations and the Apostle a witness over yourselves...

According to the Tafsir of the Ministry of Religion of the Republic of Indonesia, the middle ummah is the people who are chosen, the best, fair, and balanced in beliefs, thoughts, attitudes, and behaviors.¹⁸ The verse of the Qur'an in Surah Al-Baqarah verse 143 mentioned above provides teachings that encourage Muslims to live a life with balance and moderation, making them the best ummah. This principle is in accordance with the teachings of the Prophet Muhammad in the hadith, where the Prophet Muhammad emphasized that the most important good is the one that is in the middle, reflecting the attitude of moderation in all aspects of life.¹⁹

The above verse clearly confirms that Muslims are the *ummah wasat*. From this statement, the term "wasatiyyah" emerged which is very often discussed in an effort to understand moderate Islam. Not coincidentally, this statement is located in the middle of the longest surah in the Qur'an (al-Baqarah [2]: 143), which consists of a total of 286 verses. In this verse, Muslims are referred to as wasat people because they must have a just nature or be in the middle so that their testimony can be accepted by all mankind, who will be witnesses or witnesses. From this concept, the word "referee" in

¹⁵ Yoga Irama and Mukhammad Zamzami, "Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020," KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin 11, no. 1 (2021), <https://doi.org/10.36781/kaca.v11i1.3244>.

¹⁶ Mudofir Abdullah, *Argumen Pengarusutamaan Budaya Dan Kearifan Lokal (Lokal Wisdom) Dalam Proyek Moderasi Beragama Di Indonesia*, Ahmala Arifin (Ed.) *Dalam Moderasi Beragama Dari Indonesia Untuk Dunia* (Yogyakarta: LKiS, 2019).

¹⁷ The Drafting Team of the Ministry of Religion of the Republic of Indonesia, *Religious Moderation Question and Answer Pocket Book* (Ministry of Religion of the Republic of Indonesia, 2019).

¹⁸ Kementerian Agama, "Tafsir Kementerian Agama," n.d., <https://quran.kemenag.go.id/quran/per-ayat/surah/7?from=199&to=199>.

¹⁹ Hasyim Muhammad, *Pengarusutamaan Moderasi Beragama Di PTKIN*, Eprints.Walisongo.Ac.Id (Semarang: Rafi Sarana Perkasa, n.d.), <https://eprints.walisongo.ac.id/id/eprint/15497/>.

Indonesian emerges, which means as: (1) “mediator” or “intermediary” (in the context of trade and the like); (2) “determinant” or “leader” (in the context of football, volleyball, and similar matches); (3) “separation” or “dissolving” (between the disputing parties).²⁰

The term “wasat” in its various forms is mentioned in the Qur’an five times (al-Baqarah [2]: 143 and 238, al-Mā’idah [5]: 89, al-Qalam [68]: 28, al-Ādiyāt [100]: 4–u20125). The word comes from the root of the word, which consists of the letters waw, sin, and ṭa’, with a basic meaning that includes fair, good, middle, and balanced, which are between the two ends. In *al-Mu’jam al-Wasīṭ* compiled by the Egyptian Arabic Language Institute, *wasat ash-shay’* is described as “something that is between the two ends and is part of it” or “the middle of everything”. If something is referred to as wasat, it means “something that falls somewhere between good and bad”. In addition, the word wasat also refers to “fair” and “good”.²¹

A prominent scholar, Yūsuf al-Qaradāwī, explained that the concept of *al-wasatiyyah* can be interpreted as *at-tawāzun*, which refers to the effort to maintain a balance between two fundamentally opposite or different sides or angles so that no one dominates and overrides the other. For example, the two opposing sides can be spiritualism and materialism, individualism and socialism, as well as realistic and idealistic understandings, and so on. Having a balanced attitude means giving a fair and proportionate portion to each side or party without overdoing it, be it because it is too much or too little. In practical terms, the concept of *wasatiyyah* in a religious context is a method or approach in individual thinking and behavior as well as in group life, which is rooted in the attitude of *tawāzun* (equilibrium) in responding to various situations or developments. This approach ensures that the religious views taken do not contradict the reality of individuals and society, but also do not violate the principles of religious teachings. When faced with a dynamic reality where there are not always definite religious clues, one should not be caught up in the literal interpretation of the text. This interpretation needs to be adjusted to the context of space and time. This attitude is in line with the view of scholars who admit that fatwa can change following changes in the context of space, time, circumstances, and habits.²²

Religious moderation from the perspective of Christianity is an attitude that is not extreme in understanding and practising Christian teachings. This attitude is important to maintain so that Christians do not fall into a wrong understanding of Christian teachings. Religious moderation in Christianity can be manifested in various forms, one of which is by establishing communication and good relations with other

²⁰ “KBBi Daring,” n.d., <https://kbbi.kemdikbud.go.id/entri/wasit>.

²¹ Muchlis M. Hanafi, dkk, *Tafsir Tematik Moderasi BERagama* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur’an, 2022).

²² Muchlis M. Hanafi.

religions and other streams within the religious community. This is in accordance with Christian teachings that emphasize the importance of love.²³

From the perspective of various religions, the concept of religious moderation emerged as a central value applied to guide behavior and relationships between religious communities. The Catholic Church, calling itself “the communion of faith, hope, and love,” emphasizes these three virtues as the basic attitude of the faithful. In establishing relations with other religions, the church creates an inclusive spirit to build brotherhood. Hindus, in addition to strengthening individual awareness in practicing religious teachings, also emphasize the concept of Morality to maintain harmonious relationships between fellow humans. Buddhist teachings, through Buddhist treatises, emphasize the concept of Metta as a religious spirit based on love without favoritism, with human values such as tolerance, solidarity, equality, and non-violence.

Thus, it can be concluded that religious moderation is an important foundation in fostering understanding, tolerance, and harmony among religious communities.²⁴ From the perspective of Confucianism, the middle attitude is the attitude taught by holy kings, ancient prophets, and other holy figures. This attitude was then perfected by the Prophet Kongzi. The middle attitude is not an extreme attitude, but a wise attitude and considering the situation. This is the concept of religious moderation that exists in the tradition of every religion in Indonesia. Indonesia, as a country that naturally has strong cultural diversity and large social capital, seems to be enough to become the foundation for a religious moderation approach.

Values of Religious Moderation

A perspective or behavior that is always in the middle, always acting fairly and balanced, is a characteristic of religious moderation.²⁵ Religious moderation can also be interpreted as an attitude based on thorough knowledge, consistent prudence, and the ability to control emotions so as not to cross certain limits.²⁶ Indicators to assess attitudes and behaviors of religious moderation include four main aspects, namely national commitment, tolerance, rejection of violence, and the ability to accommodate local culture.²⁷ Religious moderation is an important concept to create a harmonious and peaceful family. Religious moderation teaches religious people to respect and appreciate each other's differences, as well as uphold human values. To achieve a harmonious and peaceful family, the values of religious moderation must be instilled from an early age in the family. This can be done in various ways, such as: *first*, educating children to understand their religious teachings correctly, as well as teaching them to be tolerant and respect differences. *Second*, create a harmonious and peaceful family environment, by avoiding conflicts and disputes. *Third*, be an example for

²³ Allan Menzies, *Sejarah Agama-Agama: Studi Karakteristik Dan Praktik Agama-Agama Besar Di Dunia*, Terj. Dion Yulianto Dan EmIrfan (Yogyakarta: Familia, 2014).

²⁴ Kementerian Agama RI, *Moderasi Beragama*.

²⁵ Kementerian Agama RI.

²⁶ M. Quraish Shihab, *Wasathiyah: Wawasan Islam Tentang Moderasi Beragama*.

²⁷ Kementerian Agama RI, *Moderasi Beragama*.

children in applying the values of religious moderation in daily life. By instilling the values of religious moderation in the family, children will grow into tolerant individuals, respect differences, and uphold human values. This will contribute to creating a harmonious and peaceful society.²⁸

As part of the strategy to strengthen religious moderation, the Directorate General of Islamic Community Guidance affirmed nine basic values of religious moderation. This reflects the government's commitment to promoting a moderate attitude and respecting religious plurality and cultural diversity in Indonesia. The nine basic values of religious moderation are *rahamutiyah*, *insāniyah*, *'adliyyah*, *mubādalāh*, *maṣlahah*, *mu'ahadah waṭāniyah*, *dustūriyah*, *tasamuhiyah*, and *'urfiyah*.²⁹ The basic values of religious moderation of Islamic Guidance are equivalent to the values of religious moderation carried out by the Religious Moderation Working Group, namely: non-violence, humanity, fairness, balance, public welfare, national commitment, obedience to the constitution, tolerance, and respect for local traditions.

From the 4 indicators of religious moderation above, a person can be categorized as a moderate person if he has included the dimensions of religious moderation as follows:

No	Indicator	Dimension
1	National commitment	1. Belief in adherents of other religions. 2. Acceptance of differences in sara. 3. A form of love the homeland.
2	Tolerance	1. Living with neighbors. 2. Allowing other people to worship. 3. Silaturahmi. 4. Intract activities. 5. Carrying out worship.
3	Anti-violence	1. Become a mediator. 2. Dealing with the problem 3. Harassment or domestic violence. 4. Against vigilantism.
4	Accommodationg local culture	1. Respect culture. 2. Mutual cooperation. 3. Collaborate. 4. Love the environment. 5. Promote culture. 6. <i>Nguri-uri</i> local wisdom.

Table 1. Dimension of Religious Moderation

A person can be considered a moderate individual if he or she is able to include the dimension of religious moderation holistically. For example, in the aspect of national commitment, the individual shows faith in adherents of other religions,

²⁸ Ditjen Bimas Islam, *Moderasi Beragama Persepektif Bimas Islam* (Jakarta: Ditjen Bimas Islam kemenag RI, 2022).

²⁹ Ditjen Bimas Islam.

accepts ethnic and racial differences, and shows a form of deep love for his homeland. On the other hand, in the aspect of tolerance, the individual not only coexists peacefully with neighbours from various religions but also gives permission to other people to carry out their worship and is active in maintaining friendships and interacting in various interfaith activities. When we talk about non-violence, moderate people will be mediators in resolving conflicts, dare to face problems, oppose all forms of violence, such as harassment or domestic violence, and reject the practice of vigilantes. Meanwhile, in the accommodating aspect of local culture, the individual will appreciate and support local culture, be involved in mutual cooperation activities, work together in an effort to improve the environment and promote local wisdom around them. By encompassing all of these dimensions, one can be considered as an agent of religious moderation who makes a positive contribution to harmony and peace in society.

Strengthening Religious Moderating at UIN Raden Fatah Palembang

Islamic Religious Universities (PTKIN) have an important role in practising moderate values. This is because PTKIN was established with the aim of creating an inclusive, academic, sociological, historical, and philosophical model of Islamic studies and understanding. Religious moderation at State Islamic Religious Universities (PTKIN) has a crucial role in strengthening moderate intellectualism and expanding the understanding of the sensitivity of the academic community to the diversity of thought. This is not only a local effort, but it also reflects a universal philosophy that recognizes diversity as a rich aspect of social life. More than just a strategy, religious moderation within PTKIN is the foundation for preventing the misuse of different opinions by promoting dialogue, tolerance, and a deep understanding of diverse viewpoints.

Religious moderation is a counter-narrative of exclusive understandings developed by certain groups. To realize religious moderation at PTKIN, a moderate attitude is needed from all components of society, including the academic community. The religious moderation house at the State Islamic Religious University (PTKIN) is an important centre in fighting for the commitment to religious moderation. In addition to being a place to voice the values of moderation, the religious moderation house at PTKIN also serves as an operational base for study, research, publication, and community assistance activities. Through studies and research, religious moderation houses can explore various aspects and dynamics of religious moderation in a broader context, providing a strong scientific foundation for advocacy and social change. In addition, publications resulting from religious moderation house activities can be a source of inspiration and understanding for the wider community, as well as expand the reach of religious moderation messages. Community assistance carried out by religious moderation houses is also a means to provide guidance and support to individuals or groups in implementing moderation values in daily life.³⁰

³⁰ Babun Suharto, *Moderasi Beragama: Dari Indonesia Untuk Dunia* (Yogyakarta: LKiS, 2019).

UIN Raden Fatah Palembang one of the state Islamic universities (PTKIN) in Indonesia, precisely in South Sumatra, has a commitment to strengthen religious moderation. This is realized through various programs and activities that aim to increase the understanding and appreciation of students, lecturers, and employees towards the values of religious moderation. One of the programs to strengthen religious moderation at UIN Raden Fatah Palembang is the implementation of Introduction to Academic and Student Culture (PBAK), one of the materials of which is about religious moderation.³¹ The goal is to provide an understanding of religious moderation to new students so that in the future, these new students will understand the concept of religious moderation correctly. It is very important for students to practice religion in a moderate way, not extreme right or extreme left. This is especially important considering the current problems through social media that are very massive in an effort to provide a narrative that attacks the government or opposes religious moderation.³²

In addition, UIN Raden Fatah Palembang also organizes various activities related to religious moderation. These activities include seminars, workshops, discussions, and training. UIN Raden Fatah Palembang also conducted a survey to measure the Professionalism and Religious Moderation Index for all civil servants within the Ministry of Religion, this activity was carried out simultaneously using the Computer Assisted Test (CAT) system.³³ The purpose of this step is to map and provide a more comprehensive picture of the understanding and implementation of the spirit and values of religious moderation in the community, especially for ASN of the Ministry of Religion, so that it can be an example of how the spirit of religious moderation can be applied.

UIN Raden Fatah Palembang also has a House of Religious Moderation (RMB). RMB is an institution tasked with developing and preserving religious moderation within UIN Raden Fatah Palembang. RMB organizes various activities, such as studies, discussions, Community Service and dialogue between religious communities. Various programs and activities carried out by UIN Raden Fatah Palembang show a strong commitment to strengthen religious moderation. These programs and activities are expected to produce graduates who have a good understanding and appreciation of religious moderation.

³¹ RMB UIN Raden Fatah, "RMB UIN Raden Fatah Kuatkan Moderasi Beragama Bagi Mahasiswa Baru," 2022, https://radenfatah.ac.id/index.php/front/berita_detail/2364/RMB-UIN-Raden-Fatah-Kuatkan-Moderasi-Beragama-bagi-Mahasiswa-Baru.

³² Kementerian Agama RI, "Bimas Islam," Pentingnya Moderasi Beragama - Kemenag, <https://www.kemenag.go.id/read/pentingnya-moderasi-beragama-dolej>, n.d.

³³ UIN Raden Fatah Palembang, "Rektor UIN Raden Fatah Palembang Pantau Pelaksanaan Computer Assisted Test (CAT) Indeks Profesionalisme Dan Moderasi Beragama," 2022, [https://radenfatah.ac.id/index.php/front/berita_detail/2644/Rektor UIN Raden Fatah Palembang Pantau Pelaksanaan Compute Assisted Test \(CAT\) Indeks Profesionalisme dan Moderasi Beragama](https://radenfatah.ac.id/index.php/front/berita_detail/2644/Rektor-UIN-Raden-Fatah-Palembang-Pantau-Pelaksanaan-Compute-Assisted-Test-(CAT)-Indeks-Profesionalisme-dan-Moderasi-Beragama).

Transformation of Religious Moderation Attitudes and Practices

Raden Fatah State Islamic University Palembang is an Islamic campus located in South Sumatra, which has 590 lecturers in 9 Faculties and Postgraduate Programs. The presentation of the description in this result is the condition of the respondents or the sample taken in the study. Measurement of Transformation of Religious Moderation Attitudes and Practices in UIN Raden Fatah Palembang Lecturers After the implementation of the Implementation of the Religious Professionalism and Moderation Index (IPMB), it can be seen from four indicators of religious moderation, namely: 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodating to local culture. From the results of the survey of the Religious Moderation Index of UIN Raden Fatah Palembang Lecturers can be described in the following table:

No	Religious Moderation Indicators	Average grade	Index	Category
1	National Commitment	3,81	70,23	Tall
2	Tolerance	2,32	82,90	Very high
3	Anti-Violence	3,12	77,93	Very high
4	Accommodating Culture	3,34	83,43	Very high

Table 2. Religious Moderation Index Survey

Based on the table above, it can be concluded that UIN Raden Fatah Palembang lecturers have a very high level of understanding and application of religious moderation. This can be seen from the indices of tolerance, anti-violence, and adaptive to local culture, all of which are in a very high category. The national commitment index of UIN Raden Fatah Palembang lecturers in Palembang is also relatively high, namely 70.23. This shows that UIN Raden Fatah Palembang lecturers have a high commitment to establishing religious harmony and maintaining a harmonious atmosphere around their environment.

Furthermore, for the Measurement of Transformation of Religious Moderation Attitudes and Practices in UIN Raden Fatah Palembang Lecturers After the implementation of the Religious Professionalism and Moderation Index (IPMB), the researcher mapped the dimensions of religious moderation:

- a. Dimension of national commitment
 - 1) Belief in adherents of other religions.
 - 2) Acceptance of differences in sara.
 - 3) A form of love for the homeland.

Dimension of National Commitment	Strongly Agree	Agree	Less agree	Disagree
Pancasila is final as the state ideology	92 %	8 %	0 %	0 %
Obey the Law	83 %	17 %	0 %	0 %

Maintaining the Integrity of the Republic of Indonesia Shared Responsibility	89 %	11 %	0 %	0 %
Conductung activities	64 %	27 %	0 %	9 %

Table 3. Survey of the dimensions of Nation Commitment

In the first statement, *Pancasila is final as an ideology*. As many as 92% of respondents strongly agree with this statement, while 8% agree. This means that all lecturers of UIN Raden Fatah Palembang admit that Pancasila is the final state ideology. The second statement *is to comply with the laws and regulations*. This statement shows that 83% of respondents strongly agree, and 17% say they agree. The third statement *is Maintaining the Integrity of the Republic of Indonesia Shared Responsibility*. A total of 89 percent expressed their attitude strongly agreed and 11 percent agreed. For the fourth statement, *carry out cross-SARA activities*. This statement was 64% expressing their agreement, 27% expressing their agreement, but there was also a response that stated that 9% did not agree with the statement of *carrying out cross-SARA activities*. The response stated that he did not agree with the reason: *"I do not want to do activities in the Church"*.³⁴

From the survey results, it is known that 82% of UIN Raden Fatah Palembang lecturers have a very high national commitment, while another 18% have a high national commitment.

b. Tolerance Dimension

Tolerance Dimension	Strongly Agree	Agree	Less Agree	Disagree
I don't want to be a guest at a different religion's house	0 %	5 %	40 %	55 %
In providing help, I do not choose friend even if they are friends of different religions	63 %	33 %	4 %	0 %
Attending invittaions from other religions, both family events and others	54 %	43 %	3 %	0 %
Children hold activities together with followers of other religions	47 %	53 %	0 %	0 %

Table 4. Tolerance dimension survey

My statement that I do not want to visit the house of people of different religions, as many as 55% expressed disagreement, 40% stated that they disagreed and 5% said they agreed. Respondents who expressed their attitude agreed with the statement *"I don't want to be a guest at the house of a different religion"*. When asked about his

³⁴ Interview with Respondents on Monday, July 24, 2023.

disapproval, with the reason *"I am worried about the purity of the food they serve, this is what makes me not want to be a guest"*.³⁵ The second statement *"In providing help, I do not choose friends even if friends of different religions"* as many as 63% expressed strong agreement, 33% agreed and 4% expressed disagreement. The reason respondents said that they did not agree with the statement *"In providing help, I do not choose friends even if they are friends of different religions"*. The respondent's reason was "prioritize providing assistance to the closest relatives."³⁶

The third statement *"Attending invitations from other religions, both family and other events"*, as many as 54% strongly agreed, 43% agreed and 3% of the responses stated that they did not agree. Continuing the fourth statement *"Children / brothers hold activities together with adherents of other religions"*. A total of 47 percent expressed a strongly agreeable attitude, and 53 percent expressed an attitude of agreeing.

This survey shows that the majority of UIN Raden Fatah Palembang lecturers have an open and tolerant attitude towards people of other religions. This is an important capital to build a harmonious and respectful society. Although there are still some lecturers who have doubts and concerns related to religious differences. It is important to note that the data analyzed only represents a sample of UIN Raden Fatah Palembang lecturers. Broader and in-depth research is needed to get a more comprehensive picture of the attitude of UIN Raden Fatah Palembang lecturers towards people of other religions. However, there is still room to increase lecturer participation in attending invitations from other religions. The reason for this is due to personal beliefs, concerns about different cultures or traditions, as well as negative experiences in the past. Efforts to promote interreligious dialogue and mutual understanding need to be continued. This includes increasing understanding and tolerance.

c. Anti-Violence Dimension

Tolerance Dimension	Strongly Agree	Agree	Less Agree	Disagree
For some things, I tend to prioritize deliberation in resolving any problem	77 %	23 %	0 %	0 %
Even though sometimes I do not reach an agreement, I prefer dialogue in resolving issues related to religion	63 %	37 %	0 %	0 %
Be willing to resist unfriendliness or vigilantism	67 %	33 %	0 %	0 %
Mediating in the event of discrimination or coercion	59 %	41 %	0 %	0 %

³⁵ Interview with Respondents on Monday, July 24, 2023.

³⁶ Interview with Respondents on Monday, July 25, 2023.

Table 5. Nati-Violence Dimension Survey

From the table above, we can see that 77% expressed agreement with the statement "For some things, I prefer to prioritize deliberation in resolving any problem", and 23% expressed disagreement. The second statement "Although sometimes we do not reach an agreement, I prefer dialogue in resolving issues related to religion" 63% strongly agree and 37% express their agreement. The statement "Willing to oppose unfriendliness or vigilantism" strongly agreed with 67% and 33% agreed. The fourth statement "Mediating in the event of discrimination or coercion" 59% of respondents answered strongly agree and 41% agree.

d. The Accommodative Dimension of Local Culture

Tolerance Dimension	Strongly Agree	Agree	Less Agree	Disagree
In my opinion, not all cultures or traditions are contrary to the religion that I believe in	54 %	46 %	0 %	0 %
I always try to appreciate and respect every culture or tradition that develops in Indoensia	54 %	46 %	0 %	0 %
I believe that good culture or tradition that develops in society is one of the strengthening of national unity	69 %	31 %	0 %	0 %
I always try to appreciate and respect every cuktore or tradition that develops in Indonesia	69 %	31 %	0 %	0 %

Table 6. Survey of the Accommodative Dimension of Local Culture

Statement "In my opinion, not all cultures or traditions are contrary to the religion that I believe" 54% stated that they strongly agreed and 46% agreed. The second statement "I always try to appreciate and respect every culture or tradition that develops in Indonesia." 54% stated that they strongly agreed and 46% agreed. Third statement "I believe that the good culture or tradition that develops in the community is one of the reinforcements of national unity" 69% stated that they strongly agreed and 31% agreed. Fourth statement "I always try to appreciate and respect every culture or tradition that develops in Indonesia" 69% stated that they strongly agreed and 31% agreed.

Conclusion

Based on the survey results using the Religious Moderation Index for Lecturers at UIN Raden Fatah Palembang, it can be concluded that the transformation of attitudes and practices of religious moderation among these lecturers has been very successful. From the measurement results of the religious moderation index, all four dimensions show very high values. Tolerance, anti-violence, and accommodation of local culture all fall into the "Very High" category, indicating that the lecturers at UIN Raden Fatah Palembang are recognized as a highly tolerant, anti-violence, and adaptive academic community toward local culture.

The measurement of the Transformation of Attitudes and Practices of Religious Moderation among lecturers at UIN Raden Fatah Palembang can be seen as follows: First, the dimension of national commitment: Lecturers at UIN Raden Fatah Palembang show a high level of national commitment, with a focus on trust in followers of other religions, adherence to regulations, and shared responsibility in maintaining the integrity of the Republic of Indonesia. Second, the dimension of tolerance: The majority of lecturers demonstrate a high level of tolerance towards religious differences in terms of providing assistance, attending invitations, and participating in joint activities with followers of other religions. However, a small portion still has reservations about visiting the homes of people of different religions. Third, the dimension of anti-violence: Lecturers tend to prioritize deliberation in resolving issues, engage in dialogue on religious matters, are willing to oppose unfriendly attitudes, and act as mediators in cases of discrimination or coercion. Fourth, the dimension of accommodation of local culture: The majority of lecturers show respect and appreciation for every culture or tradition that develops in Indonesia. They also view culture as a unifying force for the nation.

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