Towards Inclusive Religion Through Religious Moderation: A Case Study in Multireligious Communities

Muhammad Suyudi[1], Nurul FithriyahAwaliatul Laili[2],
Azam Syukur Rahmatullah[3], Akbar Nur Aziz[4]

[1]*Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia*
[2]*Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia*
[3]*Universitas Muhammadiyah Yogyakarta, Indonesia*
[4]*Universitas Muhammadiyah Yogyakarta, Indonesia*

ABSTRACT: This study aims to explore the role of religious moderation in promoting inclusive religion in multireligious communities. The aim is to understand how religious moderation practices can support dialogue, cooperation, and respect for religious differences in creating an inclusive and harmonious environment. Religious moderation is a framework for how to build a religion that is rahmatan li al alamin, a moderate religious perspective, and a tawasuth attitude. So far, many have misunderstood between religion and religious thought. Religion is something sacred and true that cannot be changed and criticized, while religious thought can be criticized because it can be right or wrong because it depends on the level of understanding. Therefore, in understanding religious thought so as not to be exclusive and not extreme right or extreme left, it requires moderate thinking, one of which is the religious moderation program that has been launched by the Ministry of Religious Affairs. This article will explore how religious moderation according to the views of maqasidshari'ah, religious moderation relates to human rights, and how the paradigm used in building an inclusive understanding of religion with the foundation of various kinds of science, one of which is to make integrative-interconnective scientific epistemology as a paradigm in religious moderation.

KEYWORDS :Religious, Inclusive, Religious Moderation, Multireligious Communities.

I. INTRODUCTION

Indonesia as a country rich in culture, traditions, and also with religious diversity always upholds the unity and unity of the nation [1] However, at the level of reality, conflicts in this country still occur. One form of conflict that often occurs is religious conflict [2]. The conflict occurred for several reasons including; there is a truth claim that states that the teachings of his religion are the most correct and others are wrong [3]

Human plurality causes truth to be interpreted differently and understood in absolute terms [4]. Such an understanding will make conflict if it is used as a basis for movement in preaching. The emergence of exclusivism, fanaticism, extremism, and aggressiveness has become a disease in religious movements [5] In addition, increasingly blurred religious and tribal areas, the existence of jihad doctrines, lack of religious tolerance, and lack of understanding of the ideology of pluralism have become problems and roots of conflict so far [6]

In addition to religious diversity, diversity of understanding in religion which then gives birth to sects, madzhab or schools that are not understood will also lead to conflicts and divisions [7]. According to Schwitrtz that Islam has two faces where the socio-cultural manifestation of Islamic religious teachings cannot be separated from epistemological patterns. First, Islam as a friendly, friendly, tolerant, and inclusive face side by side with adherents of other religions. Second, Islam with a fierce, anti-tolerant, exclusive face that is antagonistic to the first face of Islam [8].

So far, many have misunderstood between religion and religious thought. Religion is something sacred and true that cannot be changed and criticized, while religious thought can be criticized because it can be right or wrong because it depends on the level of understanding [9] Differences in knowledge and also different perspectives result in the complexity of understanding including their understanding of different interpretations [10] According to Soroush, religious understanding is not an absolute thing because it is the result of human thought. Religion descends by God's will, but the interpretation of religion depends on man. from here Soroush asserts that only religion will not be able to change, while religious understanding, religious interpretation, and religious science will change according to time [11]

Therefore, in order not to be trapped between religion and understanding of religion, it requires criticism of thought and minimizing dogmatic thinking because dogmatic thinking will make it difficult to distinguish between the domain of religion that is finality and universality with the relativ particular dimension of religion which only expresses certain religions. Criticism in the context initiated by Amin Abdullah as in the idea of the context of integration-interconnection is able to build a paradigm based on an integrative and holistic Islamic world view[12] Conceptually, the theory of thought initiated by Amin Abdullah decrypts that the horizon Islamic studies must be very broad because it is needed to sustain today's complex human life and also to analyze and solve issues related to humanitarian and religious problems in the modern era [13]

Religious moderation echoed by the Ministry of Religious Affairs is a moderate religious perspective and "tawasuth" in addressing complex religious issues so far, moderation is an effort so that diversity does not become a division but still tolerant and coexists peacefully [14]. However, religious moderation that has been initiated will be difficult to implement if the mindset used is still dogmatic because it will claim absolute truth and subjectivity[15]. The existence of arrogant rejection of religious teachings, exclusivism, radicalism, and sentiments towards religious teachings will arise if their thinking is not based on criticism of thought [16]. Therefore, this article will discuss more deeply how religious moderation is in building an inclusive understanding of religion with the foundation of various kinds of science, one of which is by making integrative-interconnective scientific epistemology a paradigm in religious moderation.

This study aims to explore the role of religious moderation in promoting inclusive religion in multireligious communities. The aim is to understand how religious moderation practices can support dialogue, cooperation, and respect for religious differences in creating an inclusive and harmonious environment. This research is expected to provide valuable insights into how the practice of religious moderation can shape inclusive and harmonious religion in multireligious communities. The results of this research can contribute to the development of strategies and policies to strengthen interfaith tolerance, interfaith dialogue, and interfaith cooperation in a pluralist society.

II. RESEARCH METHOD

This research uses a qualitative approach with case studies as its methodological framework. Case studies allow researchers to understand in depth the context, process, and impact of religious moderation practices in multireligious communities. The sample will be selected from multireligious communities that have a strong history of practicing religious moderation and positive interfaith interaction. The selection of participants was conducted purposively, including religious leaders, community leaders, and community members representing various religious beliefs. Data will be collected through in-depth interviews, participatory observation, and document analysis. In-depth interviews will be conducted with religious leaders and community leaders to understand their views on religious moderation and its influence in the community. Participatory observation will enable researchers to observe religious moderation practices in a real context. Document analysis will involve the study of religious texts, community documents, and related literature. Qualitative data will be analyzed using a thematic approach. Transcriptions of interviews and field notes will be encoded and grouped into key themes relating to the role of religious moderation in promoting inclusive religiousness. The findings will be interpreted holistically to generate a deep understanding of the contribution of religious moderation in the context of multireligious communities.

III. RESULTS AND DISCUSSION

Understanding the Meaning of Religious Moderation

The word moderation comes from the Latin '*moderation*' which means neither excessive nor lacking [17]. People who behave in this way are called moderates. Moderation in Islam is to put forward tolerance and differences and accept diversity [18] Moderation is a basic principle of Islam, the diversity that exists is the cause of the dialectic between the text itself and reality and the view of reason and revelation in solving a problem [9] In terms of religious moderation conveyed by Lukman Hakim Saifuddin that moderation is not to change religion itself, but its religious understanding or methodology[15].

Religious moderation must be understood as a balanced religious practice between the practice of one's own religion with the religious practices of others who have different beliefs [19] Moderation is a strategy in dealing with radicalism, counteracting the doctrine of spreading intolerant, extreme, inclusive, and discriminatory religious understanding [20] Moderation is a framework for how to build a religion that *rahmatan li al alamin.* Teaching religion without extreme right or extreme left [6].

The religious moderation program since its launch aims to restore its human dignity and dignity because of religious understandings and doctrines that impose its truth on certain groups or communities [21] The nature of religious moderation in a plural and multicultural population, the perspective of moderation is very necessary and needs to be discussed together related to religion [22] The concept of religious moderation supports all religious believers to be inclusive and non-exclusive, open-minded, not violent, and accepting of diversity and also variety in interpretation of dogma in order to live peacefully side by side.

Religious moderation among *outsiders* tries to lead opinions not to socio-religious life but to urge people from *authentic* Islam to *plural Islam* [23] So that religious moderation falls into secularization and liberalization efforts with the assumption that Islam must follow the path of *agreemnt in disagreement* because of the consideration of the Bhineka Tunggal Ika constitution which opens the widest freedom [24]. The *outsiders* give a *reconstructive* meaning of Islamic moderation between *ta'adul* (middle), *tasamuh* (tolerance) and *tawazun* (balanced) attitudes. Moderation seeks to avoid exclusivism and develop inclusiveness [16]

Religious Moderation in the View of MaqasidShari'ah

Maqasid comes from the word *maqsad* which means purpose and intent [25]. The *shari'ah* itself means the rules that are Allah's provisions to be obeyed for the salvation of life in the world and in the hereafter [26] According to Abu Zayd, *maqasid* is something that is used as the intention of establishing laws for human benefit both in the world and in the hereafter [27] In general, *maqasidshari'ah* aims to spread or benefit the ummah in accordance with the vision and mission of Islamic teachings [28]

The concept of *maqasidshari'ah* itself has five principles, namely *maqasidshari'ah* in maintaining religion (*hifdz al-din*), guarding lives *(hifdz al-nafs)*, guarding intellectuals (hifdz al-aql), maintaining genetics (*hifdz al-nasl*), guarding property (*hifdz al-mal*) [29]. When associated with religious moderation, the concept of *maqasidshari'ah* has a close relationship. *First hifdz al-din*. In this case, maintaining religion is something that must be done as religious people. The presence of religion on this earth needs to be maintained as well as guarding humans. Maintaining religion can be done in several ways, including by maintaining religion from *janib al wujuh*, namely by promoting faith by fulfilling religious rituals [30] Next keep the aqidah of *janib al adam*. In this case, Muslims are required to wage jihad in a state of daruraut if attacked by infidels and damage their aqidah[31]

Second, preserving lives (*hifdz al-nafs*). Basically, all religions teach about peace, and religious moderation always upholds human values [32] The emergence of radicalism is an understanding that upholds religion in the name of Godhead but ignores human values. The emergence of suicide bombings, damaging public facilities and worship facilities in the name of jihad is an extreme movement that is far from the values of Islamic teachings and other religions [33] Moderation has a role in how to preserve life (*hifdz al-nafs*) by thinking moderately, thinking critically, it will not be easily indoctrinated to extreme understandings that can harm the lives of others.

Third, take care of the intellectual *(hifdz al-aql)*. Respecting differences of thought is part of *hifdz al-aql*. According to *the maqasid* in the perspective of Jaser Auda who is known as *a contemporary maqasid* that *hifdz al-aql* is a manifestation of scientific thinking or the embodiment of seeking knowledge [34]. In this case, differences in religious understanding are not a problem, but the effort to understand religion is not to accept it outright without criticizing it. By being critical and thinking scientifically, it will reduce dogmatic thinking that results in *truth claims* so that it cannot distinguish between religion and religious thought which in fact religious thought can be right and wrong and can change according to time and context.

Fourth, maintain genetics (*hifdz al nasl*). *Hifdz al nasl*can be interpreted by giving birth to a new generation, maintaining nasab, or educating children (*ri'ayah*). *Hifdz al nasl*here is an effort to fortify the next generation so as not to enter extremism [30]. Religious moderation is a bulwark of radicalism and how to think moderately, the family has a big role in religious moderation because the family is the closest environment to children and is the first education for children. With good parenting and the cultivation of values full of love, peace, and friendliness to children, it will form a polite and tolerant character so that it becomes a fortress for the emergence of radicalism movements in the family environment.

Fifth, guard the treasure (*hifd al mal*). Safeguarding property is part of the *maqasid of Shari'ah*. The treasure meant here is how to obtain and use the property in a good way, balanced in its use not too miserly and also not too excessive, using the treasure as a form of worship [27]. In using these treasures, they must be able to sort out whether they are used for the importance of the people or even to cedar the people. For this reason, caution is needed in its use. *Maqasids* have an important role in religious moderation. In philosophical review will not place texts or doctrines as tools to answer human problems, but *maqasidshari'ah* protects human activity and interaction.

Religious Moderation and Human Rights

If the purpose of *maqasidshari'ah* is to protect humans, including to protect religion, then moderation is also an effort to protect religion by not being radical, respecting differences, not jumud and thinking moderately [33] So far, the tradition of tafsir has been frozen in thought, resulting in scientific backwardness and unable to answer the problems of Muslims. Many consider that classical exegesis are like sacred scriptures and cannot be criticized or reinterpreted, giving rise to debates related to Islamic law when in fact classical exegesis are only*dhanni* which can be criticized or perfected.

Recent scholars consider that Islamic law offers a wide variety of concepts, values, and moral principles that can be adapted to establish human rights. Progressive Muslim thought as echoed by Saeed is a Muslim thought that seeks to reinterpret the teachings of Islam that can answer the needs and various problems of the Ummah. The pressure point of this progressive Muslim is to discuss issues about the value of justice, social, gender justice, human rights, and relations between Muslims and non-Muslims. The method of ijtihad used by Progressive Muslims is *context-based ijtihad al shari'ah based ijtihad which* combines legal issues in the historical context and the contemporary context that refers to benefit (*maqasid al-shari'ah*).

Saeed's view of the old fiqh method was only satisfied with bayani hegemony, for this reason, Saeed initiated a method to understand scriptural texts by taking into account the context of the times and education adapted to his era which was more hermeunetically nuanced[35]. Religion in the perspective of human rights is a conversation in which humans are the holders of rights. Based on religion and beliefs adhered to, humans get protection. Humans are given freedom, and there is no coercion in religion [36]. The existence of differences in beliefs, including differences in madhhab beliefs for Muslims, is a freedom that does not claim the truth of their religion or their own beliefs (*truth claim*). With this freedom, it will become a paradigm for religious moderation how to live peacefully and tolerantly.

According to Saeed, freedom of religion is stated in article 18 of the UDHR which is almost the same formulation as the Universal Islamic Human Rights (UIDHR) article 13 which states "*Everyone has the right to freedom of conscience and worship in accordance with religious beliefs*". Apart from what is mentioned only with regard to freedom of conscience and worship and does not include the right to convert, the formulation of the UIHDR article is more accommodating in guaranteeing freedom of religion and belief. From this we can understand that religion or belief is a human right, and humans are given authoritative rights in choosing them, therefore the concept of moderation in believing in their respective beliefs is a human right in which humans are given authoritative rights in choosing them. According to Pierce, belief is: "*A belief is the assertion of a proposition a person holds to be true; it is that upon which a person is consciously prepared to act in certain definite way; it marks a habit of mind1 it is the opposite of a state of doubt*".

Integration and Interconnection as a Paradigm of Religious Moderation

So far, religious issues have been dominated by *truth claims*, truth claims whose understanding is considered absolute truth that cannot be contested. Classical interpretations that are considered sacred and should not be reinterpreted give rise to debates in Islamic law. For this reason, with the development of science and technology, the development of times with different eras requires thinking to solve the problems and deadlocks of the current problems faced.

The idea of the integration-interconnection paradigm initiated by Amin Abdullah is an idea to solve existing problems by connecting various scientific disciplines, so that from these various scientific disciplines avoid the nature of scientific arrogance (*single entity*) [37] Therefore, it raises the truest sense of science from various scientific disciplines so that there are no *isolated entities* but *interconnected entities* so that they realize the shortcomings of their scientific disciplines and collaborate using various methods even though they come from other families [38]. Amin Abdullah's paradigm of integration-interconnection was strongly influenced by Abid al-Jabiri who divided Islamic epistemology into three aspects namely *burhani*, *irfani* and *bayani* which are all three very important and go hand in hand.

The concept of integration and interconnection provides the view that all developing sciences are a unity and interconnected with one another. Any kind of scientific building will not be able to stand alone but require, cooperate with each other and become a unit. With the relationship between various disciplines, it will help in understanding the complexity of the problem as well as trying to solve it.

The integration of interconnections initiated by Amin Abdullah considers that the dichotomous-atomistic way of thinking and scientific mentality between *the Bayani*, *Irfani*, and *Burhani* traditions has stagnated and experienced a deadlock in facing modern society therefore requires integration and interconnection of various sciences. In this case, Amin Abdullah offers solutions through epistemology and philosophy of contemporary science or what is often called integration-interconnection.

Based on the quote conveyed by Amin Abdullah that:

"*The paradigm of scientific integration-interconnection is necessary for religious science in the present, let alone the future. If not, then the implications and consequences will be much more complicated both in the social and cultural order and especially local, regional, national, and global politics. The linearity of religious science will lead students to have a myopic view in seeing the reality of social and religious life, which is increasingly not getting simpler but increasingly complex, as complex as life itself*".

According to Amin Abdullah, the paradigm of integration is to merge one thing with another, melting the normativity-sacrality side into the territory of historicity-profanity. The interconnection paradigm is based on understanding the complexity of human life phenomena where any scientific building, whether religious, social, humanities, or natural sciences, will not be able to stand alone[39].

To develop Islamic epistemology in the future, Amin offers the use of epistemology that is typical of Islamic thought called *al-takwil al-ilmi,* namely by formulating three patterns of parallel, linear, and circular relations. To find out the pattern of circular work relations, we can see in the following chart:
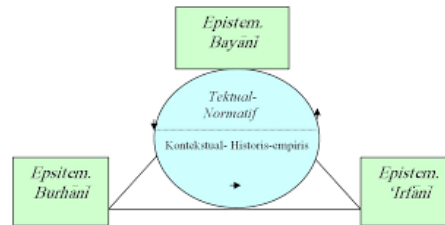

Chart 1. Circular Relationship Pattern Model

In this *al takwil al-ilmi* approach, it proposes that the three are always in a circular motion that control, criticize, correct, and perfect the shortcomings inherent in each of these epistemological paradigms. implementation of scientific integration initiated by Amin by considering several basic principles including text civilization (*hadharah al-nash*) which is the cultural buffer of Bayani texts, the civilization of science (*hadharah al-ilmi*) which is empirical science that produces science and technology, and the civilization of philosophy *(hadharah al-falsafah)*. *Hadharah al-ilmi* is built on the foundation of burhani reason, *hadharah al-nash* (fiqh) is built on the authority of the text and the authority of salaf with *qiyas* as the main method of work, while *hadharah al-falsafah* is built on the coherence of logic.

If we look at the epistemological building initiated by Amin, the epistemology can be a paradigm and even strengthen the religious moderation building that has been launched by the Ministry of Religious Affairs. Religious moderation that invites critical thinking, not jumud, respecting differences in religious understanding and not claiming truth *(truth claim)* can be strengthened by the integration and interconnection of various sciences. Religion which is the belief of the people is the true religion, but what needs to be underlined here is that it must not feel that the understanding of religion is the most correct so that it claims others are wrong and must submit and obey based on their religious understanding.

For this reason, understanding and critical thinking are needed to create a tolerant relationship. We can describe the building with *a nash /* text that we then accept as it is, even though the *nash*can be multi-interpretation depending on the mufasir. That multi-interpretation understanding has been a trigger for divisions between religious people and fellow people with different madzhabs. For this reason, *we need to critique* the text (bayani) with sciences (*hadharah al-ilmi*) using ratios or reason (*burhani*) which not only prioritizes ego alone, but the science is criticized with reason using logic (*hadharah al-falsafah*) that is proper. Thus, the integration and interconnection of science will make a strong building of moderation so that inclusive and tolerant religion will be realized.

IV.   CONCLUSION

Islam as a religion that *rahmatan li al alamin*always teaches about peace, for that with the existence of diverse religious understandings that cause *truth claims (truth claims)* must be avoided, namely by thinking critically in a medical way. Religious modification initiated by the Ministry of Religious Affairs is an effort to instill an inclusive, respectful, and respectful attitude with various kinds of differences. Criticism in the context initiated by Amin Abdullah as in the idea of the context of integration-interconnection can build a *paradigm* based on an integrative and holistic *Islamic world view*. This integration and interconnection become a scientific paradigm for religious moderation by integrating various sciences. The implementation of scientific integration by considering several basic principles including text civilization (*hadharah al-nash*) which is the buffer of bayani text culture, scientific civilization (*hadharah al-ilmi*) which is empirical science that produces science and technology, and philosophical civilization *(hadharah al-falsafah)*. *Hadharah al-ilmi* is built on the foundation of burhani reason, *and hadharah al-falsafah* is built on the coherence of logic.

V.   ACKNOWLEDGEMENTS

REFERENCES

[1]   T. H. Nurgiansah, "Pendidikan Pancasila sebagai Upaya Membentuk Karakter Religius," *J. Basicedu*, vol. 6, no. 4, pp. 7310–7316, 2022, doi: 10.31004/basicedu.v6i4.3481.

[2]   I. Ishamali and I. O. Okoi, "Peace Agreements: Instruments of Resolving Conflict in Israeli-Palestinian Conflict," *An Interdiscip. J. Hum. Theory Prax.*, vol. 6, no. 2, pp. 99–116, 2023, [Online]. Available: https://gnosijournal.com/index.php/gnosi/article/view/236/283

[3]   C. Appiah-Thompson, "The concept of peace, conflict and conflict transformation in African religious philosophy," *J. Peace Educ.*, vol. 17, no. 2, pp. 161–185, 2020, doi: 10.1080/17400201.2019.1688140.

[4]   G. Lestari, "Radikalisme Atas Nama Agama dalam Perspektif Intelektual Muda di Tengah Realitas Multikultural," *Khazanah Theol.*, vol. 3, no. 3, pp. 181–193, 2021, doi: 10.15575/kt.v3i3.12723.

[5]   A. I. R. J. Fitri, Rahmi Nur, "Fenomena Seleb Hijrah: Tendensi Ekslusivisme Dan Kemunculan Kelompok Sosial Baru," *Muharrik J. Dakwah Dan Sos.*, 2020.

[6]   Z. Sholikhah and M. B. Muvid, "Konsep Islam Moderat Sebagai Alternatif Dalam Proses Penanggulangan Paham Radikal Di Indonesia," *al-Afkar, J. Islam. Stud.*, vol. 5, no. 4, pp. 115–128, 2022, doi: 10.31943/afkarjournal.v5i4.324.

[7]   I. P. Anggara, E. Susanti, and H. S. Bela, "Muhammadiyah Dan Civil Society (Studi tentang Toleransi dan Pluralisme dalam Muhammadiyah)," *J. Goverment Soc. Issues*, vol. 1, no. 1, pp. 60–70, 2021.

[8]   M. Sutalhis and E. Novaria, "Pembelajaran Multikultural: Memahami Diversitas Sosiokultural dalam Konteks Pendidikan," *J. Ilmu Pendidik. dan Psikol.*, vol. 1, no. 3, pp. 112–120, 2023, [Online]. Available: https://jurnalcendekia.id/index.php/jipp/

[9]   A. N. Aziz and M. Z. Tago, "The Efforts to Strengthen the Understanding of Religious Anti-Radicalism Among Students in College," *INFERENSI J. Penelit. Sos. Keagamaan*, vol. 17, no. 1, pp. 129–150, 2023, doi: 10.18326/infsl3.v17i1.129-150.

[10]   F. Wikanda, "Strategi Penyuluh Agama Islam dalam Meningkatkan Pemahaman Agama Masyarakat di Kota Medan," *J. Educ. Hum. Soc. Sci.*, vol. 5, no. 2, pp. 1470–1477, 2022, doi: 10.34007/jehss.v5i2.1473.

[11]   N. I. Maula, "Penafsiran Imad Zaki al-Barudi tentang Berjilbab bagi Perempuan dalam Islam (Analisa terhadap Ayat-ayat tentang Berjilbab dalam Tafsir Al-Qur'an Wanita Karya Imad Zaki Al-Barudi)," *J. Ris. Agama*, vol. 2, no. 1, pp. 181–199, 2022, doi: 10.15575/jra.v2i1.17123.

[12]   M. Kyrchanoff, "Indonesian Islamism as a marginal case of the political Islam development in a Muslim country," *Shidnij Svit*, vol. 2021, no. 3, pp. 107–122, 2021, doi: 10.15407/ORIENTW2021.03.107.

[13]   Q. Zuly, "Islam Berkemajuan Dan Strategi Dakwah Pencerahan Umat. Islam Berkemajuan Dan Strategi Dakwah Pencerahan Umat," *J. Sosiol. Reflektif*, vol. 13, no. 2, pp. 209–233, 2019, [Online]. Available: ejournal.uin-suka.ac.id

[14]   S. Zuhri, "Regimented Islamophobia: Islam, State, and Governmentality in Indonesia," *Qudus Int. J. Islam. Stud.*, vol. 9, no. 2, pp. 387–422, 2021, doi: 10.21043/qijis.v9i2.8249.

[15]   R. Nasikhin, N., & Raharjo, "Moderasi Beragama Nahdlatul Ulama dan Muhammadiyah dalam Konsep Islam Nusantara dan Islam Berkemajuan," *Islam. Rev. J. Ris. dan Kaji. Keislam.*, vol. 11, no. 1, pp. 19–34, 2022, doi: 10.35878/islamicreview.v11i1.371.

[16]   M. A. Najib and A. K. Fata, "Islam Wasatiyah dan Kontestasi Wacana Moderatisme Islam di Indonesia," *J. Theol.*, vol. 31, no. 1, p. 115, 2020, doi: 10.21580/teo.2020.31.1.5764.

[17]   H. Jubba, A. Sahide, and A. N. Aziz, "Meneguhkan Paham Moderasi di Kalangan Pemuda Klidon Mantren," in *Webinar Abdimas*, 2022, pp. 86–95. doi: 10.18196/ppm.51.999.

[18]   F. Syam, F. M. Mangunjaya, A. R. Rahmanillah, and R. Nurhadi, "Narrative and the politics of identity: Patterns of the spread and acceptance of radicalism and terrorism in indonesia," *Religions*, vol. 11, no. 6, pp. 1–27, 2020, doi: 10.3390/rel11060290.

[19]   A. D. Achmad, H. A. Qotadah, M. S. Abdul Aziz, and A. A. Al Anshary, "Peran Perempuan dalam Pencegahan Kekerasan Terorisme dan Radikalisme," *ADLIYA J. Huk. dan Kemanus.*, vol. 15, no. 2, pp. 1–16, 2021, doi: 10.15575/adliya.v15i2.9244.

[20]   S. dkk Chadidjah, "Implementasi Nilai-Nilai Moderasi Beragama dalam Pembelajaran PAI (Tinjauan Analisis Pada Pendidikan Dasar,Menengah Dan Tinggi)," *Al-Hasanah J. Pendidik. Agama Islam*, vol. 6, no. 1, p. 115, 2021.

[21]   I. Nur, A. H. Nawawie, H. Fajarwati, and H. Chusna, "Embracing Radicalism and Extremism in Indonesia with the Beauty of Islam," *Asian Res. J. Arts Soc. Sci.*, no. February, pp. 1–18, 2020, doi: 10.9734/arjass/2020/v10i230141.

[22]   A. Hadziq, "Nasionalisme Organisasi Mahasiswa Islam dalam Menangkal Radikalisme di Institut Agama Islam Negeri (IAIN) Surakarta," *J. Pendidik. Agama Islam Al-Thariqah*, vol. 4, no. 1, pp. 50–59, 2019, doi: 10.25299/al-thariqah.2019.vol4(1).2791.

[23]   M. Asror, "Implementasi Pendidikan Multikultural Dalam Upaya Mengembangkan Sikap Toleransi Santri Di Pondok Pesantren," *Mindset J. Manaj. Pendidik. Islam*, vol. 1, pp. 42–53, 2022, doi:

10.58561/mindset.v1i1.26.

[24] N. A. Riati and I. Fauzi, "Upaya Pimpinan Komisariat Perguruan Tinggi IPNU IPPNU dalam Pencegahan Radikalisme di Kampus," *AL-ADABIYAH J. Pendidik. Agama Islam*, vol. 2, no. 1, pp. 18–31, 2021, doi: 10.35719/adabiyah.v2i1.29.

[25] M. Z. Yusuf and I. Satibi, "Pendataan Aset Wakaf Muhammadiyah: Tinjauan Akuntansi Syariah," *El Muhasaba J. Akunt.*, vol. 13, no. 1, pp. 61–70, 2022, doi: 10.18860/em.v13i1.14094.

[26] A. S. Alparizi, "Pendekatan Tasawuf dalam Kajian Islam," *J. Maqosid*, vol. 10, no. 1, pp. 63–79, 2022, [Online]. Available: http://jurnal.iaihnwpancor.ac.id/index.php/maqosid/article/view/610

[27] I. Inayatillah, "Moderasi Beragama di Kalangan Milenial Peluang, Tantangan, Kompleksitas dan Tawaran Solusi," *Tazkir J. Penelit. Ilmu-ilmu Sos. dan Keislam.*, vol. 7, no. 1, pp. 123–142, 2021, doi: 10.24952/tazkir.v7i1.4235.

[28] N. Rahmalina, N. J. Ma'wah, Z. Z. Tunnufus, and R. M. Gymnastiar, "Wakaf Sebagai Sarana Moderasi Beragama dalam Mewujudkan Kesejahteraan Sosial: Perspektif Maqashid Syariah," *EKOMA J. Ekon. Manajemen, Akunt.*, vol. 3, no. 1, pp. 476–486, 2023, doi: 10.56799/ekoma.v3i1.2522.

[29] E. Latifah and K. A. Umah, "Moderasi Beragama: Optimalisasi Lembaga Sosial Ekonomi Keagamaan dengan Filantropy Islam," *Proc. Annu. Conf. Muslim Sch.*, vol. 6, no. 1, pp. 98–103, 2022, doi: 10.36835/ancoms.v6i1.397.

[30] E. Septiana, "Relasi Maqashid Syari'Ah Dan Moderasi Beragama Dalam Problematika Hukum Keluarga," *MODERATIO J. Moderasi Beragama*, vol. 2, no. 2, p. 27, 2022, doi: 10.32332/moderatio.v2i2.5698.

[31] R. Afriani, "Moderasi Beragama Dalam Corporate Social Responsibility (Csr)," *MODERATIO J. Moderasi Beragama dan ...*, vol. 02, no. 1, pp. 67–76, 2022, [Online]. Available: https://e-journal.metrouniv.ac.id/index.php/moderatio/article/view/5044%0Ahttps://e-journal.metrouniv.ac.id/index.php/moderatio/article/download/5044/2846

[32] M. K. Rijal, M. Nasir, and F. Rahman, "Potret Moderasi Beragama di Kalangan Mahasiswa," *Pusaka*, vol. 10, no. 1, pp. 172–185, 2022, doi: 10.31969/pusaka.v10i1.672.

[33] K. M. Arif, "Pengaruh Maqashid Syariah Terhadap Fiqh Muamalah Dan Fatwa Dalam Mewujudkan Moderasi Islam," *El-Arbah J. Ekon. Bisnis Dan Perbank. Syariah*, vol. 4, no. 01, pp. 1–16, 2020, doi: 10.34005/elarbah.v4i01.1054.

[34] E. Siswanto and A. Islamy, "Fikih Moderasi Beragama Dalam Kehidupan Bernegara di Indonesia," *Al-Adalah J. Huk. dan Polit. Islam*, vol. 7, no. 2, pp. 198–217, 2022, doi: 10.35673/ajmpi.v7i2.2802.

[35] Z. Muzakki, Z., Solihin, R., & Zubaidi, "UNSUR PEDAGOGIS DALAM AL-QURAN:(Studi Deskriptif Surat Lukman Ayat 12-19)," *JIQTA J. Ilmu Al-Qur'an*, vol. 1, no. 1, pp. 45–60, 2022, doi: 10.36769/jiqta.v1i1.211.

[36] N. Afif, A. Ubaidillah, and M. Sulhan, "Konsep Kesetaraan Gender Perspektif Fatima Mernissi dan Implikasinya dalam Pendidikan Islam," *IQ (Ilmu Al-qur'an) J. Pendidik. Islam*, vol. 3, no. 02, pp. 229–242, 2021, doi: 10.37542/iq.v3i02.131.

[37] M. A. Adib, "UPAYA MENDIALOGISKAN PENDEKATAN NORMATIF DAN HISTORIS DALAM STUDI ISLAM: Konsep Integrasi-interkoneksi Amin Abdullah," *Al-Tarbawi Al-Haditsah J. Pendidik. Islam*, vol. 7, no. 2, p. 87, 2022, doi: 10.24235/tarbawi.v7i2.11665.

[38] D. Wahyudi, "Studi Islam Interdisipliner dalam Pendidikan Islam berbasis Moderasi Beragama," *Moderatio*, vol. 2, no. 1, p. 41, 2022.

[39] Fahmi Khumaini, Hamam Burhanuddin, and Rz. Ricky Satria Wiranata, "Pendidikan Moderasi Beragama: Integrasi Epistemologi Keislaman dalam Menyikapi Pluralitas Agama di Indonesia," *SALIHA J. Pendidik. Agama Islam*, vol. 6, no. 2, pp. 318–335, 2023, doi: 10.54396/saliha.v6i2.878.