



Religious Moderation Intersection in Islamic Religious Education

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Abstract

The purpose of this study is to describe and analyze efforts to apply religious moderation values in strengthening character in students through Islamic religious education. In this study, a literature study research method is used by collecting primary data from journals, theses, books, and related documents that are relevant to the theme of this research. The findings of this study show that religious moderation is important for character formation in the form of a sense of recognition of the existence of other parties, an attitude of tolerance, and not imposing the will with violence. The elements of religious moderation are very important as an effort to strengthen the character of students which is implemented through the learning process of Islamic religious education in schools, in practice the implementation is not as easy as imagined, therefore each component in the Islamic religious learning process must contain an understanding of religious moderation. It is hoped that students will not only be presented with theory, but also real practice on how religious moderation should be implemented in daily life.

Keywords: *Religious moderation; Islamic Religious Education.*

Abstrak: Tujuan penelitian ini yaitu untuk mendeskripsikan dan menganalisis upaya penerapan nilai-nilai moderasi beragama dalam penguatan karakter pada peserta didik melalui pendidikan agama Islam. Pada penelitian ini menggunakan metode penelitian studi pustaka dengan mengumpulkan data primer dari jurnal, tesis, buku, dokumen terkait yang relevan dengan tema penelitian ini. Temuan penelitian ini menunjukkan moderasi beragama penting untuk pembentukan karakter dalam bentuk rasa pengakuan atas keberadaan pihak lain, sikap toleransi, tidak memaksakan kehendak dengan kekerasan. Unsur-unsur moderasi beragama tersebut sangat penting sebagai upaya penguatan karakter pada peserta didik yang di implementasikan melalui proses pembelajaran pendidikan agama Islam di sekolah, dalam praktik implementasi tidak semudah yang dibayangkan, oleh karena itu setiap komponen dalam proses pembelajaran agama Islam harus memuat pemahaman-pemahaman mengenai moderasi beragama. Harapannya peserta didik tidak hanya disuguhkan dengan teori, akan tetapi juga praktik nyata mengenai bagaimana moderasi beragama yang seharusnya diimplementasikan dalam kehidupan sehari-hari.

Kata Kunci: *Moderasi beragama; Pendidikan Agama Islam.*

INTRODUCTION

Islamic religious education occupies a strategic position in providing provisions in the form of religious knowledge to students with the aim of having the will to learn about faith and piety to Allah SWT. One of the main teachings of Islam is the relationship between humans and other humans (*habluminannas*) to be inclusive, rational, philosophical in respecting others because of differences in religion, customs, race and other differences. However, in reality, the learning of Islamic religious education has not properly emphasized the application of religious moderation values. Learning still focuses on the formation of a righteous and shaleha personality which is a vertical relationship (*hablu minAllah*), while a horizontal relationship (*habluminannas*) only reaches the surface. The learning of Islamic religious education in educational institutions is still oriented to the basic concept of Islam which is theocentric and normative. This means that Islamic religious education has not touched the core of the conceptual order of human social relations. So that students only know the differences that exist without knowing how to respond to these differences in daily life (Faozan, 2020).

In general, religious moderation (*wasatiyal*) has been mentioned in the Qur'an as the holy book of Muslims, even religious moderation has become a topic of discussion among Islamic thinkers. However, on a practical level, religious moderation has not yet been fully rooted in the life of the nation and state. The reality of education, society, economy, religion, culture and other fields still requires serious attention from all parties. Intellectual feudalism and discrimination and neutrality of the majority group against minorities still exist and even leave many problems. Islam attaches great importance to moderation in religious life, both related to worship and muamalah. Religious moderation in Indonesia is to prevent radicalism, because moderate Islam is most suitable for diversity in Indonesia. Religious moderation is important for students as the next generation of the nation to advance the nation in the future. There needs to be an effort to foster moderate Islamic values to avoid exposure to radicalism. A concrete step to provide the value of religious moderation to the younger generation is religious education. The importance of studying and teaching religious moderation in educational materials, so that an understanding of religious, social, and cultural values can be applied in life (Destriani, 2022).

Character education has become an important issue in the world of education lately, this is related to the phenomenon of moral decadence that occurs in the midst of society and in the government environment that is increasing and diverse. Criminality, injustice, corruption, violence against children, human rights violations, are proof that there has been a crisis of identity and characteristics in the Indonesian nation. One of the alternatives that can be done in implementing character education in schools is to

optimize the learning of Islamic religious education materials. The role of religious education, especially Islamic religious education, is very strategic in realizing the formation of student character. Religious education is a means of transforming knowledge in the religious aspect (cognitive aspect), as a means of transforming norms and moral values to form attitudes (affective aspect), which plays a role in controlling behavior (psychomotor aspect) so that a complete human personality is created. Islamic Religious Education is expected to be able to produce human beings who always strive to perfect faith, piety, and noble character, noble morals include ethics, ethics, or morals as a manifestation of education (Hilmin, 2024).

In the concept of Islamic education, religious moderation must be strengthened, because Islam teaches balance and a middle way in all areas of life. Moderation or *wasathiyah* is a core value taught by the Prophet Muhammad PBUH to avoid extremism and fanaticism that can harm the social order. Islamic education that emphasizes moderation will produce people who are tolerant, respect differences, and are able to live in harmony in a pluralistic society. This moderate attitude also upholds the principles of justice, compassion, and humanity which are the fundamental teachings of Islam. By strengthening moderation in Islamic education, the younger generation is equipped with a deep understanding of religion and remains open and inclusive so that they are able to become agents of peace and harmony in the wider community.

METHOD

This research uses the library research method, which is research conducted by collecting and analyzing various relevant literature. The data collection process is carried out through reliable sources, such as scientific journals and articles that discuss the concept of Islamic education in the context of strengthening religious moderation. This study aims to identify the root of the problem related to the issue of religious moderation and provide an in-depth analysis of its strengthening efforts. The analysis technique used is descriptive, namely by describing and explaining the data systematically so that conclusions are obtained in accordance with the subject matter discussed. Through this method, it is hoped that the research will be able to make a significant theoretical contribution to the study of Islamic education in strengthening the values of religious moderation in society.

RESULTS AND DISCUSSION

Definition of Moderation

The word moderation in Latin is *moderatio* which means calmness, self-control. The Ministry of Religion defines moderation as confidence in the essence of religious teachings that are believed, while still sharing the truth as far as religious interpretation is concerned. (not partial). In general,

moderation is defined as something that prioritizes balance in terms of beliefs, morals or dispositions, whether it is in relation to others, to oneself or even to state institutions. If illustrated, moderation is actually like movement from the periphery that always tends to go to the axis or center. Moderation is a commitment to religion as it is, without being reduced and exaggerated. Religious moderation is a perspective that every individual has in embracing the religion they believe, by paying attention to religious principles and avoiding radicalism, violence and crime. From this understanding, it can be understood that the role of religious moderation is very important in maintaining unity and unity, especially in Indonesia as a country rich in racial differences, languages, and various kinds of religious beliefs. Religious moderation is not only a slogan or jargon to show an identity, but more than that, diverse moderation must be instilled in each individual in order to become a character in each individual (Alfiannoor, 2023).

Religious Moderation consists of two words: moderation and religion. Moderation in language is interpreted as moderate which means middle center, not excessive, balanced, appropriate and democratic. In terms of moderate, it is defined as a way of thinking, saying and acting that is not excessive, not extreme in dealing with the reality of social life. Religion is a way of understanding and implementing the message of religious teachings. Religion is related to the way of looking at it, not related to religious norms. Every religious text (norm) must be understood and implemented by its adherents. The perspective on religious messages is different from one another. The difference in perspective depends on the scientific background, the orientation of the goals to be achieved and the scientific abilities or insights possessed (Fahri & Zainuri, 2020).

Religious moderation from language means reducing violence and avoiding extremism. According to Latin it means moderate (no excess and no shortage). According to English, it comes from the words: *core* (core, essence), standard (ethics). According to the Arabic word *wasath* or *wasathiyah*, which has the equivalent meaning of the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balance). Religious Moderation is linguistically defined as not excessive, moderate, balanced in understanding in carrying out the values of religious teachings that are moderated, not dogmas or religious teachings but a way of looking at and how to carry out the message of religious messages (W, 2022).

Religious moderation in terms is defined as a way of looking at and practicing religious messages that are carried out based on the values of democracy, justice, and human values so that a polite, peaceful atmosphere is realized, without hurting each other. The essence of religious moderation is the process of embodying the essence of religious teachings that protect human dignity and build public benefits based on the principles of fairness, balance, and obedience to the constitution as a national agreement.

Religious moderation in KMA Number 93 of 2020, states that Religious Moderation, hereinafter abbreviated as MB, is a way of viewing, attitudes, and practices of religion in common life by embodying the essence of religious teachings that protect human dignity and build public benefits based on the principles of fairness, balance, and obedience to the constitution as a national agreement. Meanwhile, the word moderate in Arabic is known as *al-wasathiyah* which in the Qur'an is in Surah al-Baqarah:2/143 (Arif, 2020). If explored further, the word al-Wasath is interpreted as the best and most perfect thing. Then in the hadith of the Prophet Saw which reads "the best problem is the one in the middle". This means that in solving a problem or problem, moderate Islam tries to take a compromise approach that is in the middle in responding to various differences, both religious and sectarian differences. In the context of religion, a moderate attitude is a choice to have a way of view, attitude and behavior in the middle among the extreme choices that exist. In other words, religious moderation is behavior or position that takes a position in the middle, always tries to act fairly, and is not extreme in religion (Al Zamzami, 2019).

Strengthening religious moderation is one of the priorities of the mental revolution and cultural development as outlined in Presidential Decree Number 18 of 2020 concerning the 2020–2024 National Medium Long-Term Development Plan (RPJMN). This program is described in several priority activities, including strengthening religious perspectives, attitudes, and practices in the perspective of the middle way to strengthen brotherhood and togetherness among the people and the development of literacy of religious cultural treasures. In the midst of Indonesia's plurality consisting of so many ethnicities, races, and religions, religious moderation can be a strategic effort in strengthening tolerance and strengthening harmony in diversity. However, on a practical level, the term religious moderation is still often understood with a different meaning from its true essence (Ritonga, 2021).

Many perceive religious moderation as the antithesis of radicalism or the equivalent of liberalism. This understanding is certainly not right because religious moderation does not mean moderating religious teachings, but moderating the understanding and practice of religion. Religious moderation is a way of viewing, attitudes, and religious practices in common life by embodying the essence of religious teachings that protect human dignity and build the common good based on the principles of fairness, balance, and obedience to the constitution as a mutual agreement (Muaz & Ruswandi, 2022).

The introduction of religious moderation is certainly important so that the Indonesian people can understand, develop, and apply a moderate attitude in religion. Strengthening religious moderation is essentially strengthening religious people's understanding of their religion by trying to

embody the essence of the religious teachings. This thematic interpretation book on religious moderation is here to present a comprehensive explanation of religious moderation, starting from its meaning, urgency, principles, indicators, ecosystem, to its implementation in life. All of this is processed and elaborated from the messages contained in the Qur'an and Hadith.

The Role of Islamic Education in Religious Moderation

Islamic education plays an important role in answering societal problems. Apart from being a center for the study of Islamic sciences, Islamic education is also responsible for the emergence of various social problems in society, especially those related to the nuances of religious understanding. Motivated by various social backgrounds, Islamic education continues to face a sentimental religious understanding triggered by different perspectives in responding to beliefs. In general, there are important reasons to incorporate Islamic education related to strengthening the understanding of religious moderation in Islamic education. This strengthening of religious understanding aims to overcome conservative religious thought, which often rejects diversity and differences. This religious understanding can also give rise to a new identity that rejects the application of religious moderation to local culture and wisdom in Islamic education. Islamic education conveys the essence of Islamic teachings, including moderation. Islamic education is also a means of learning to form moderate religious attitudes and behaviors, including the teachings of tolerance, multiculturalism, and differences in religious beliefs to be important tools in Islamic education (Ikhwan et al., 2023).

Education in general is divided into three categories, namely formal, non-formal, and informal. Informal education is carried out in the family, while non-formal education is generally carried out by the community. Thus, informal and informal religious moderation education is the responsibility of families and communities. The formal religious moderation education is carried out at the formal school level. The intertwining and harmony of the three components: family, school, and community, is very necessary. Formal education held in schools, from preschool to the highest level, has an important role in the cultivation and development of life values, including the value of religious moderation. In schools, there are educators (teachers, mursyids, supervisors, ustaz) who have been trained and have competence in internalizing life values in a good and structured manner. Schools also have the necessary tools to carry out educational tasks well (Huda et al., 2024).

Schools have three main components in carrying out their functions, namely educators, students, and instruments, such as curriculum and infrastructure. However, the most important and decisive element in the learning process in schools is educators. Even though the learning process takes place under a bamboo tree, the learning achievement of students will

be good if the educators are creative. In the process of instilling the values of religious moderation, teachers must first have insight into religious moderation in daily life practices. Teachers as educators can package, give concrete examples, and integrate the values of religious moderation into the learning process inside and outside the classroom. Discussions can be directed to discuss actual topics about religious moderation. Differences in the natural and social environment of students must continue to be a means of awareness for them about the value of pluralism as a necessity (Mubarak & Muslihah, 2022).

Moderate in worship, moderate in *tasyri'* (the formation of sharia), moderate in faith, and moderate in ethics, if there is a damage as an effect of understanding religious moderation then it is not moderation but that is the damage that must be avoided, Islam offers the concept of religious moderation, namely *Tawassuth* (taking the middle way), *Tawazun* (balanced), *I'tidal* (straight and firm), *Tasamuh* (tolerance), *Musawah* (egalitarian), *Shura* (deliberation), *Ishlah* (reform), *Aulawiyah* (prioritizing), and *Tathawwur wa Ibtikar* (dynamic and innovative), as a country that highly prioritizes religious harmony, respects differences and diversity and respects human rights, Indonesia as a multicultural, multi-ethnic nation of course have a variety of religions and beliefs. From these differences in religion and beliefs can cause conflicts between religions, conflicts in the name of religion often occur in various regions in Indonesia.

Religious Moderation as Character Strengthening

Religious moderation as a strengthening of character education in the context of Islamic Religious Education is based on the vision and mission of the Ministry of Religion. Based on the Decree of the Minister of Religion Number 39 of 2015, it is stated that the vision of the Ministry of Religion is: "the realization of a religiously obedient, harmonious, intelligent, and prosperous Indonesian society born inwardly in order to realize a sovereign, independent, and personality Indonesia based on mutual cooperation." Related to the theme of moderation, an important point of the Ministry of Religion's vision is the realization of a religiously obedient and harmonious Indonesian society. Then, an important point of the mission of the Ministry of Religion is to increase the understanding and practice of religious teachings, as well as to strengthen intra and inter-religious harmony. The important points of the vision and mission of the Ministry of Religion above are the foundation of the implementation of Islamic Religious Education. Religious moderation can be manifested in the attitudes, knowledge, and skills of the entire implementation of Islamic Religious Education. Religious moderation is shown by acceptance of inclusive religious teachings, respect for differences, tolerance, and readiness to cooperate with various parties. Moderation can also manifest in a person's behavior either in speech, action,

or deed that is in accordance with a moderate attitude. This behavior can be measured in skills that reflect moderation such as being able to dialogue with various backgrounds, others feel comfortable and safe around them, being fair in doing and speaking, and prioritizing the benefit of the people. The mastery of knowledge and skills can be designed through a learning model that is inclusive, respectful of differences, tolerant, and ready to work together (Huda et al., 2024).

The application of religious moderation values can be carried out in extracurricular activities ranging from da'wah cadre courses, scouts, martial arts, English clubs, science clubs, and youth scientific groups. Students who take part in these activities are educated to be able to mingle and socialize without discriminating against friends. They are fostered to be familiar with different ethnic, economic, social, and cultural backgrounds. These extracurricular activities have proven to strengthen their unity and unity among fellow students, and this is very relevant to the goal of instilling the values of religious moderation among students. Through these extracurricular activities, they can foster their personalities to be sincere, polite, and tolerant, so that a culture of mutual love and avoidance of anti-violence is realized. Strengthening religious moderation can also be done by training students to be able to think critically which is useful to correct misunderstandings that arise in the learning process. In this case, students can think openly and convey their ideas straightforwardly, so that they dare to respond and criticize teachers who deliver learning materials, if they are not in accordance with the values of tolerance and peace (Mubarok & Muslihah, 2022).

Characters linguistically come from the Greek word "*karasso*," meaning "blueprint," "basic format," and "print," like a fingerprint. Today, the character itself has many meanings, depending on the term. In Islam, morals are the closest word to character. *Al-khulq* (the singular form of the word *akhlaq*) means a person's personality, behavior, and inner image. The term character relates to the terms ethics, morals, and/or values, referring to the moral forces that are exchanged, which means "positive" rather than neutral. Therefore, character education is education that develops the cultural and national values of students, they have their own values and characters, and apply those values in their lives as a society as well as religious, nationalist, productive and creative citizens.

On the other hand, character is also defined as a human trait that has many traits that depend on the factors of their life. Character is a psychological, moral, or ethical trait that characterizes a person or a group of people. Academically, character education is defined as value education, ethics, moral education, and character education, whose goal is for students to make good decisions quickly, maintain goodness in our daily lives, to

shape people to become better individuals in accordance with educational goals.

Islamic religious education is the knowledge and values of Islam through efforts to teach, habituate, guide, nurture, supervise, and develop the potential to achieve harmony and perfection between this world and the life to come. The Islamic religious education curriculum is a conscious effort to train and educate students so that they can always understand the teachings of Islam in its entirety (*kaffah*). So that the goals of Islam will always be practiced in every aspect of life. The Islamic religious education curriculum is all about Islamic religious education in the form of religious education materials, including activities, knowledge and experiences that are given to students consciously and systematically to achieve the goals of Islamic religious education. The Islamic religious education curriculum can be used as a tool to achieve the goals of Islamic religious education.

Islamic education is secular and extra-worldly, so that the basics of the Islamic education curriculum such as religious, philosophical, psychological and social foundations become the substance of the content / material of the curriculum itself. Islamic education uses the philosophy of the Qur'an as the main source of information and makes the Qur'an the main source of information for curriculum development. The Islamic religious education curriculum supports and encourages educational success. Students must be directed to follow Islamic religious education, because the Islamic religious education curriculum is designed in accordance with Islamic religious education teaching materials to achieve academic achievements that reflect noble values. Students are guided to obey and obey all norms and religions taught in Islamic religious education. Therefore, in general, Islamic religious education has a very important role in educational institutions. Not only as a subject that aims to lead students to obtain good grades in academic concepts, but more than that, the presence of Islamic religious education is expected to be able to create students who are not only superior in the academic field but have morals or noble character in accordance with the guidance of the Qur'an and the Sunnah of the Prophet (Lessy et al., 2022).

Indonesia's national vision rejects all discrimination on ethnic, racial, color, descent, class, region, religion and belief in God Almighty, social status and status. This is certainly very much in line with efforts to form a moderate student character in responding to differences and can stimulate the growth of unity with the different conditions they live in their daily lives. A moderate attitude instilled in students through religious moderation implementation programs within the framework of *bhineka tunggal ika* can also support the creation of an attitude of togetherness and solidarity with others. These efforts are important to instill in students by recognizing the growth of individualist, apathetic, and anti-social attitudes that are currently rampant due to the impact of science and technology developments. By learning

national insights, it can strengthen the sense of nationalism, then unity and unity among students and has great benefits in becoming a good citizen and in line with the goals of national development. Understanding national insight and Pancasila is one of the right solutions to deal with various kinds of problems that are in line with the unity and unity of the nation. national insight which emphasizes the discussion of living life in a united way in the diversity that exists in Indonesia can certainly provide a stimulus for the growth of the spirit of nationalism of students as the younger generation. This attitude of nationalism is in line and very relevant to continue to be developed in the lives of today's young generation which requires awareness that the feeling of loving the country must continue to develop in every person, not stopping when the struggle for independence has been achieved (Mustaghfiroh, 2022).

CONCLUSIONS

Religious moderation is very important in Islam, which teaches balance and simplicity. Islamic religious education in schools plays an important role in shaping students' character based on religious awareness, not just community culture. Islam prioritizes compassion and peace, and avoids extreme attitudes that damage the social order and interfaith relations. Religious moderation in Islamic education leads to a proportionate understanding of Islamic teachings, without falling into fanaticism that triggers riots. The concept of moderation includes values such as *tawassuth* (middle way), *tawazun* (balance), *tasamuh* (tolerance), *musawah* (equality), and *shura* (consideration). With adequate Islamic education, people are taught the values of tolerance, justice, compassion, and openness to religious diversity, which in turn strengthens harmony and creates a peaceful social life.

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