

Implementation Strategy for Religious Moderation of Islamic Religious Education Students in the Digital Era

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Abstract: *This study aims to explore how strategy Islamic Religious Education (PAI) students implement religious moderation in the digital era. The development of technology marked by digitalization is of course very significant in various aspects of life, including Islamic religious education. This makes religion and technology go hand in hand. The presence of religious moderation is an important foundation in dealing with information and various views spread in digital media. This information is often unfiltered and tends to be provocative. This research was conducted with a literature study that involved collecting information through books, scientific articles, and other internet literature. The results showed that PAI students in implementing religious moderation in the digital era are instilling religious moderation values and fortifying against extremism. Efforts that can be made by PAI students in implementing religious moderation in the digital era are by campaigning for religious moderation through social media, creating digital content that is attractive to internet users and creating online seminars, and instilling religious and cultural values based on moderation.*

Keywords: *Islamic Education Students, Religious Moderation, Digital Age*

Abstrak: Penelitian ini bertujuan mengeksplorasi bagaimana strategi mahasiswa PAI (Pendidikan Agama Islam) mengimplementasikan moderasi beragama di era digital. Perkembangan teknologi yang ditandai dengan digitalisasi tentu saja sangat signifikan dalam berbagai aspek kehidupan, termasuk pendidikan agama Islam. Hal ini membuat Agama dan teknologi berjalan secara beriringan. Hadirnya moderasi beragama merupakan pondasi penting dalam menghadapi informasi dan berbagai pandangan yang tersebar di media digital. Informasi ini sering kali tidak terfilter dan cenderung provokatif. Penelitian ini dilakukan dengan studi kepustakaan yang melibatkan pengumpulan informasi-informasi melalui buku-buku, artikel ilmiah, serta literatur internet lainnya. Hasil penelitian menunjukkan bahwa mahasiswa PAI dalam mengimplementasikan moderasi beragama era digital adalah menanamkan nilai-nilai moderasi agama dan membentengi dari sikap ekstrimisme. Upaya yang bisa dilakukan mahasiswa PAI dalam mengimplementasikan moderasi beragama di era digital

yaitu dengan mengkampanyekan moderasi beragama lewat media sosial, membuat konten digital yang menarik bagi pengguna internet dan membuat seminar online, dan menanamkan nilai agama dan budaya berbasis meoderasi.

Kata Kunci: Mahasiswa PAI, Moderasi Beragama, Era Digital

Introduction

Religious diversity is one of the unique features of Indonesia.¹ There are 6 religions that are recognized and guaranteed peace in Indonesia, namely Confucianism, Buddhism, Hinduism, Catholicism, Protestantism, and Islam.² Of course, every religion has its own beliefs and characteristics in carrying out worship.³ In addition, amidst this diversity, Indonesian society still faces racial, ethnic, cultural, and religious conflicts. For example, the problems of radicalism, extremism, and religious conflicts are major problems in this country.⁴ In the context of this diversity problem, it is certainly a challenge for Islamic religious education to respond to the potential or impacts that trigger this conflict.⁵ Moreover, this is happening in the modern era marked by the advancement of science and technology that is digitalized. Facing such complex challenges, the contribution of Islamic Religious Education (PAI) is expected to strengthen peace and harmony between religious communities in Indonesia, namely by building religious moderation in the context of a diverse and multicultural society.

According to the 2020 population census, the number of millennials born between 1981-1996 reached around 69.38 million people or 25.87% of the

¹ Azka N. Achmad and others, 'Peran Pendidikan Agama Islam Dalam Memperkuat Moderasi Beragama', *Jurnal Budi Pekerti Agama Islam*, 2.4 (2024), 225-31 <<https://doi.org/10.61132/jbpai.v2i4.466>>.

² Ummu Kulsum, 'Ahsana Media', *AHSANA MEDIA: Jurnal Pemikiran, Pendidikan Dan Penelitian Ke-Islaman*, 7.1 (2021), 12-13.

³ Akbar Rizquni Mubarok and Sunarto Sunarto, 'Moderasi Beragama Di Era Digital: Tantangan Dan Peluang', *Journal of Islamic Communication Studies (JICoS)*, 2.1 (2024), 1-11 <<https://doi.org/10.15642/jicos.2024.2.1.1-11>>.

⁴ Agustin Sri Ningsih, Jumiarti Hurairah, and Muji Rahayu, 'AL-ABSHOR: Jurnal Pendidikan Agama Islam Peran Pendidikan Islam Dalam Melawan Radikalisme Melalui Moderasi Beragama', 1.3 (2024), 107-16 <<https://journal.salahuddinal-ayyubi.com/index.php/ALJPAI/ARTICLEPROCESSINGCHARGER>>.

⁵ Joni Helandri and Supriadi Supriadi, 'Implementasi Nilai-Nilai Pendidikan Islam Dalam Konteks Modern: Tinjauan Terhadap Praktik Dan Tantangan', *TA'LIM: Jurnal Studi Pendidikan Islam*, 7.1 (2024), 93-116.

total population.⁶ In the issue of radicalism, millennials are often targeted by radical groups because they are attached to technological developments and the use of social media.⁷ Millennials are the first generation to grow up with extensive access to digital technology and the internet.⁸ Data from the Center for Islamic and Community Studies (PPIM) UIN Jakarta shows that the increase in radicalism and intolerance among millennials is contradicted by the internet.⁹ Data from the Indonesian Internet Service Providers Association (APJII) shows that Indonesian youth aged 13 to 18 years use the internet more than other ages, at 99.16 percent.¹⁰ Other data shows that for ages ranging from 25 to 34 years old, social media is used more, at 35.4 percent and 30.3 percent by ages ranging from 18 to 24 years old.¹¹

In this digital era, religion and technology go hand in hand. However, on the other hand, this digital era is also a space for competition and contestation in society.¹² Students as part of society, especially Islamic Religious Education students, idealize Religious Moderation as a way to promote harmony and peace in religious diversity. Islamic Religious Education students reject extremism, considering it a threat that damages unity and social harmony.¹³ As agents of change, students have a great responsibility in implementing religious moderation. With the Islamic

⁶ 'Indonesia-Didominasi-Milenial-Dan-Generasi-Z @ Katadata.Co.Id' <<https://katadata.co.id/ariayudhistira/infografik/6014cb89a6eb7/indonesia-didominasi-milenial-dan-generasi-z>>.

⁷ Andi Anugrah Surya Ardhy, 'Respons Pendidikan Islam Terhadap Radikalisme, Toleransi, Dan Pluralisme Di Era Kontemporer', *Jurnal Ulul Albab*, 28.2 (2024), 126 <<https://doi.org/10.31764/jua.v26i2.23560>>.

⁸ 'Gen-Milenial-Adalah-Generasi-Pembawa-Perubahan-Memahami-Karakteristik-Dan-Dampaknya @ Wwww.Liputan6.Com' <<https://www.liputan6.com/feeds/read/5783790/gen-milenial-adalah-generasi-pembawa-perubahan-memahami-karakteristik-dan-dampaknya>>.

⁹ Hasan Sazali and Ali Mustafa, 'New Media Dan Penguatan Moderasi Beragama Di Indonesia', *Jurnal Komunikasi*, 17.2 (2023), 167-84 <<https://doi.org/10.20885/komunikasi.vol17.iss2.art3>>.

¹⁰ (Penyelenggara Jasa Internet Indonesia) APJII (Asosiasi, 2024)

¹¹ Ali Syahputra, 'Jembatan Atau Tembok: Tantangan Moderasi Beragama Dalam Media Sosial', *MODERATIO: Jurnal Moderasi Beragama*, 4.1 (2024), 93 <<https://doi.org/10.32332/moderatio.v4i1.9068>>.

¹² Kulsum.

¹³ Yusuf Wibisono Abdul Kodir and Bhanu Viktorahadi Paelani Setia, *Idealisasi Dan Rencana Aksi Meoderasi Beragama Di Kalangan Mahasiswa Teologi Berbeda Agama Di Indonesia*, *Angewandte Chemie International Edition*, 6(11), 951-952., 2024, II.

knowledge they have, they are expected to be able to create religious content that voices the importance of moderation in religion and tolerance.

Studies related to religious moderation have been widely studied, several studies related to moderation, first, Moh. Khosari et al., entitled "*The Role of Students as Pioneers of Religious Moderation in the Midst of Diversity in Indonesian Society*". The results of the study show that religious moderation is important to be implemented in everyday life by students and the community so that they respect each other and are not extreme. With tolerance, existing diversity can be maintained and become a peaceful and tolerant country.¹⁴

Second, research by Nurul Fadilah et al. Entitled "*Strengthening the Character of Religious Moderation of Students Through Problem-Based Learning*". The results of the study indicate that problem-based religious moderation learning can strengthen the character of religious moderation, which can be seen from the critical thinking skills of students who prioritize constructive discussions in every discussion of religious moderation issues so that students can confidently demonstrate tolerant behavior, anti-violence, acceptance of tradition, and national commitment which are indicators of religious moderation.¹⁵

Third, a study conducted by Nisar et al., entitled "*Understanding of Religious Moderation and Students' Attitudes Towards Social Intolerance*". The results of the study showed that students of the sociology of religion already understand religious moderation in the scope of campus and society. Generally, they reject all forms of social intolerance that harm individuals or groups in the name of religion.¹⁶

Some of the studies above on religious moderation are closely related to the research that the researcher will conduct, the research that will be conducted also examines religious moderation. However, what distinguishes this research from previous research is that the researcher will explore how Islamic Religious Education Students Implement Religious Moderation in the Digital Era.

¹⁴ Moh Khasairi and others, 'Peran Mahasiswa Sebagai Pelopor Moderasi Beragama Di Tengah Keberagaman Masyarakat Indonesia', *Seminar Pendidikan Agama Islam*, 1.1 (2022), 32-43 <<http://conference.um.ac.id/index.php/SNPAI/article/view/3259>>.

¹⁵ N Fadhilah and others, 'Penguatan Karakter Moderasi Beragama Mahasiswa Melalui Pembelajaran Berbasis Masalah', ... *Karakter JAWARA (Jujur ...)*, 10.1 (2024), 46-61 <<https://jurnal.untirta.ac.id/index.php/JAWARA/article/view/26010>>.

¹⁶ Nisar, Mahyuddin, and Muhammad Ismail, 'Pemahaman Moderasi Beragama Dan Sikap Mahasiswa Terhadap Intoleransi Sosial', *SOSIOLOGIA : Jurnal Agama Dan Masyarakat*, 5.1 (2022), 78-87.

Method

This research is explored through a descriptive qualitative method with a literature study approach. The data comes from various sources such as books, scientific journals, and several other literatures, with searches using Google Scholar, JSTOR, PubMed, Crossref, and Semantic Scholar to find relevant literature. The keywords used are specific and relevant to the research topic, such as religious moderation, Islamic religious education students, the digital era. In the inclusion criteria, the literature used is only high-quality literature such as articles published in the last five years and has direct relevance to the study of religious moderation and Islamic religious education. The exclusion criteria are to avoid irrelevant and low-quality articles, for example articles that do not have peer-review, do not match the topic of study, and were published more than five years ago. The initial collection of literature began in December 2024 until January 2025 when the collection of literature was completed. Analysis and writing of the research were carried out in January 2025.

The stages in data management through the stage of collecting data from books, scientific journals and literature relevant to the research topic, after the data is collected the next step is to categorize the data based on relevant topics based on aspects of religious moderation, the role of PAI students, and the influence of the digital era, then analyzed by involving interpretation and in-depth understanding of the data collected. The goal is to identify patterns, relationships, and findings that are relevant to the research topic, and finally data presentation. Data is presented concisely and systematically in the form of a research report. Data presentation includes a description of the main findings, interpretation of the results, and implications of the findings.¹⁷ The reason for using this method is as a description of how religious moderation is implemented by Islamic Religious Education students in the digital era.

Result and Discussion

Islamic Religious Education Students in Implementing Religious Moderation in the Digital Era

Efforts that can be made by Islamic Religious Education students in implementing the values of religious moderation are as follows: first, students can campaign for religious moderation through social media, expose religious moderation activities carried out in the field to social media, and also campaign for religious moderation through podcasts on Instagram, YouTube,

¹⁷ Rama Armedi and others, 'Analisis Komparatif Konsep Pendidikan Islam Mahmud Yunus Dan Pendidikan Modern: Studi Relevansi', 18.01 (2024), 25–37.

and other social media.¹⁸ This can be done based on the theory of agenda setting. The theory of agenda setting is the media's ability to raise the importance of a certain phenomenon (news) in the minds of community groups through repetition of news.¹⁹ This theory focuses on what is well studied in media effects theory.

So far, KEMENAG (Ministry of Religious Affairs) has strengthened religious moderation through religious guidance by *penghulu* or cooperation with religious figures and religious educators. The results of a study conducted by I Nyoman Alit Arsana et al., showed that Instagram is the most widely used social media, with 1 billion active users.²⁰ Famous preachers who use social media in the form of Instagram are considered capable of spreading the importance of religious moderation in the 21st century.²¹ These results show that Instagram is the most widely used social media, with 1 billion active users. This shows that Instagram has great potential as a platform to spread important messages, including religious moderation.

Likewise, famous preachers who use social media such as Instagram are considered capable of spreading the importance of religious moderation in the 21st century. This is in line with previous research findings showing that social media can be an effective tool for spreading the values of religious moderation. For example, research by Setiawan et al., shows that Instagram Reels preaching content can influence students' religious moderation attitudes.²²

In line with research by Andi Saefulloh Anwar et al., it shows that social media, including Instagram, can be used as a strategy to promote religious

¹⁸ Armin Arsyad and others, '2023 JURNAL NOKEN: ILMU-ILMU SOSIAL Doi : <https://doi.org/10.33506/>', 8.2 (2023), 238–50.

¹⁹ Maxwell McCombs, 'A Look at Agenda-Setting: Past, Present and Future', *Journalism Studies*, 6.4 (2005), 543–57 <<https://doi.org/10.1080/14616700500250438>>.

²⁰ I Nyoman Alit Arsana, Ni Wayan Purnawati, and Handoko Handoko, 'Sikap Moderasi Beragama Dalam Menggunakan Media Sosial', *Widya Katambung*, 14.2 (2023), 132–38 <<https://doi.org/10.33363/wk.v14i2.1124>>.

²¹ Rachma Widiningtyas Wibowo and Anisa Siti Nurjanah, 'Aktualisasi Moderasi Beragama Abad 21 Melalui Media Sosial', *Madania: Jurnal Ilmu-Ilmu Keislaman*, 11.2 (2021), 55–62 <<http://ejournal.uin-suska.ac.id/index.php/madania/article/view/13870>>.

²² Setiawati Setiawati and others, 'Pengaruh Reels Instagram Dakwah Terhadap Moderasi Beragama Peserta Didik Madrasah Tsanawiyah', *Jurnal Pendidikan Indonesia*, 4.03 (2023), 239–51 <<https://doi.org/10.36418/japendi.v4i03.1637>>.

moderation in the digital era.²³ Social media allows for rapid and widespread dissemination of information, so that messages of religious moderation can reach a larger and more diverse audience. The Uses and Gratification Theory is also relevant in this context. This theory states that social media users actively seek out content that meets their needs and wants.²⁴ In this case, Instagram users are able to search for da'wah content that is relevant to their lives and helps them understand the importance of religious moderation. Thus, preachers who use Instagram can meet the needs of their users and influence their attitudes towards religious moderation.

In addition, Facebook social media can also be used as a means to enliven religious moderation. Facebook is a social media that presents text, photo, and video content that is familiar to the boomer generation, where information is also obtained more from this platform, including religious moderation.²⁵ Facebook allows users to share formats, such as text, photos, videos. This allows preachers to convey their messages in a more interesting and interactive way. Facebook also provides features such as comments, likes, and shares that allow direct interaction between preachers and users. This interaction can increase user engagement and strengthen preaching messages.

Facebook has features such as group and community features that can be used by preachers to form discussion groups and share information with members who have the same interests. This can create a more focused and in-depth discussion space regarding religious moderation. Facebook algorithms can help disseminate preaching content to more relevant users based on user interests and behavior. Research by Abdul Choliq shows that Facebook can be an effective and efficient medium for preaching by utilizing existing features. In line with research conducted by Zulfikar Ghazali, social media such as Facebook is very effective when used as a medium for preaching.²⁶ The convenience offered by Facebook is a distinct advantage for the general public to convey or receive Islamic messages, it can be used for discussions, and also as a means of connecting ties with other users.

²³ Andi Saefulloh Anwar and others, 'Internalisasi Nilai-Nilai Moderasi Beragama Abad 21 Melalui Media Sosial', *JIIIP - Jurnal Ilmiah Ilmu Pendidikan*, 5.8 (2022), 3044–52 <<https://doi.org/10.54371/jiip.v5i8.795>>.

²⁴ Tesalonika Hasugian, 'Understanding Uses & Gratification Theory', *Universitas Bunda Mulia*, August, 2023.

²⁵ Wibowo and Nurjanah.

²⁶ Zulfikar Ghazali, 'Pemanfaatan Media Sosial Facebook Sebagai Media Dakwah Dalam Masyarakat Virtual', *Jurnal Al-Muttaqin*, IV.December (2019), 85 <<https://doi.org/10.31227/osf.io/97w2k>>.

On the other hand, social media which is an opportunity for communication and dissemination of information related to religious moderation must be based on relevant and supportive science. Like first, communication science. Understanding the theory and practice of effective communication is very important in conveying the message of religious moderation. Communication science helps in designing the right communication strategy, choosing the right media, and measuring the effectiveness of the message delivered. With planning and communication strategy, the process of conveying information will create effective communication. Second, Religious Studies. In-depth knowledge of religious teachings and religious moderation is very important. Religious studies help in understanding the values of religious moderation and how to convey them in a way that is in accordance with ethical values and respects the beliefs of others.

As research conducted by Lukman Hakim that ethical values are important in preaching on social media. Ethical values that can be used as preaching ethics such as objective honesty based on facts, fairness in behavior and delivering lectures impartially, and adhering to ethics.²⁷ Including being honest and sincere, and avoiding endless panic.²⁸

Third, Understanding the social and cultural dynamics of society helps in designing messages that are relevant and acceptable to various groups in society. It also helps in understanding the factors that influence people's attitudes and behavior towards religious moderation. To overcome the complexity of social dynamics, preachers must prepare strategies and preaching materials that are directed to anticipations that are the tendencies of society.²⁹ This means that extensive knowledge such as mastering messages or values related to religious moderation and mastery of media relevant to social dynamics will help convey messages that are in accordance with basic foundations and reach users well. In other words, a deep understanding of religious moderation and the use of appropriate media will ensure that the messages conveyed can reach users effectively and in accordance with the existing social context.

²⁷ Lukman Hakim, 'The Importance of Da'wa Ethics in Social Media: A Quranic Perspective', *Qof*, 7.1 (2023), 103-16 <<https://doi.org/10.30762/qof.v7i1.901>>.

²⁸ Mastori Mastori and Athoillah Islamy, 'Menggagas Etika Dakwah Di Ruang Media Sosial', *KOMUNIKASIA: Journal of Islamic Communication and Broadcasting*, 1.1 (2021), 1-18 <<https://doi.org/10.32923/kpi.v1i1.1810>>.

²⁹ Awaludin Pimay and Fania Mutiara Savitri, 'Dinamika Dakwah Islam Di Era Modern', *Jurnal Ilmu Dakwah*, 41.1 (2021), 43-55 <<https://doi.org/10.21580/jid.v41.1.7847>>.

And fourth, information technology and social media are very important in utilizing social media platforms such as Instagram and Facebook effectively. Such as understanding how social media algorithms work, usage trends, and available features can help in spreading messages more widely and effectively.

Social media algorithms determine what content appears in a user's feed based on the user's interests and previous interactions. Likewise, knowing social media usage trends helps preachers design strategies that suit users' habits and preferences. For example, if trends show that short videos are in greater demand, preachers can create short video content that conveys religious moderation in an interesting and easy-to-understand way.

Platforms such as Instagram and Facebook have various features such as live streaming, stories, and groups that can be used to spread messages of religious moderation. Live Streaming can be used for lectures or direct discussions, stories for short and interesting content, and groups to form communities that support religious moderation. As research conducted by Hisny Fajrussalam shows that social media has an important role in spreading Islamic preaching in the digital era.³⁰ By utilizing social media effectively and based on relevant science, messages of religious moderation can reach a wider audience. In this way, information technology and social media not only facilitate the dissemination of information on the dissemination of messages of religious moderation, but also allow preachers to adapt to the ever-changing and evolving social dynamics, so that the messages conveyed can be well received by social media users.

Based on this, PAI students can utilize social media such as Instagram and Facebook through content in implementing religious moderation in the digital era. Religious moderation content can contain an understanding of the context of national commitment, tolerance, anti-violence, and acceptance of traditions based on the Qur'an and Pancasila.

The content created must be packaged attractively so that it can attract the interest of readers. The use of audio visuals in social media is an attraction for readers in understanding what is presented. The right strategy in presenting content must be in accordance with the characteristics of the

³⁰ Erwan Efendi, Muhammad Raefaldhi, and M. Salman Al Farisi, 'Penggunaan Media Sosial Sebagai Sarana Berdakwah', *Da'watuna: Journal of Communication and Islamic Broadcasting*, 4.1 (2023), 12-20 <<https://doi.org/10.47467/dawatuna.v4i1.3218>>.

target. With a visual concept, social media users can easily understand the information.³¹

Second, campaigning for the understanding of the values of religious moderation in the digital era can be done by creating digital content that attracts internet users related to religious moderation. Content that is tolerant with a peaceful and non-violent narrative. The value of religious moderation embedded in social media, as an effort to counter narratives against the spread of manipulative, provocative, and radical information, religious moderation must be developed into a characteristic of diversity amidst the diversity in Indonesia, these values and attitudes must be developed massively and distributed en masse to fill the traffic of virtual interactions in various social media platforms, religious moderation must be strengthened to build a narrative of harmony in the midst of a pluralistic and multicultural society.³² However, it is not only limited to content creation, it is developed by creating online seminars with competent speakers in the field of religious moderation. With online seminars, they can be attended by many people and are not limited by place.³³ Even with this online seminar, it can open an online discussion forum. The discussion can discuss religious issues facilitated by comprehensive speakers. Therefore, things like this can be used as an influential media in conveying information about goodness and understanding of religious moderation by always paying attention to digital media instructions and in accordance with the guidance of sharia.

Third, by instilling religious and cultural values in the diverse Indonesian society based on religious moderation. Religion and culture are closely related, namely religion plays a role as a cultural conception and as a cultural reality in Indonesia. Religion, culture, and society are interconnected, namely religion functions as a measuring tool for control and at the same time civilizing it in the sense of expressing what is believed in cultural forms, namely in the form of ethics, architectural art, social structure, customs and others.³⁴

³¹ Suyuti Suyuti and others, 'Analisis Efektivitas Penggunaan Teknologi Dalam Pendidikan Terhadap Peningkatan Hasil Belajar', *Journal on Education*, 6.1 (2023), 1-11 <<https://doi.org/10.31004/joe.v6i1.2908>>.

³² Anwar and others.

³³ Abdul Rashid Abdul Aziz, Rabi'ah Rabi'ah, and Ihda Ihromi, 'Peluang Dan Tantangan Moderasi Beragama Di Era Digital', *INTEGRASI: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 1.02 (2023), 64 <<https://doi.org/10.61590/int.v1i02.90>>.

³⁴ Laode Monto Bauto, 'PERSPEKTIF AGAMA DAN KEBUDAYAAN DALAM KEHIDUPAN MASYARAKAT INDONESIA (Suatu Tinjauan

Instilling religious values can be done by emphasizing moral values and character in the target.³⁵ The instillation of cultural values can be done through reading books and digital media such as introducing cultures in Indonesia, teaching local regional values, and introducing cultures from each different region from an early age. Furthermore, the instillation of religious values is done through the values of monotheism, ethics, morals, and morals.³⁶ Internalization of cultural and religious values from an early age will produce a moderate attitude which will automatically strengthen religious moderation.

Conclusion

The current digital era can easily produce ideas such as knowledge with unclear sanad, or fatwas without basis created by individuals, thus leading public opinion. Experiences like this have unknowingly shifted the understanding of moderate Islam which then shapes public understanding. Efforts that can be made by Islamic Religious Education students in implementing the values of religious moderation so that they can practice religion with a perspective, attitude, behavior and without being excessive in practicing religion and based on reliable sources are to campaign for religious moderation on social media. Students can create interesting digital content related to religious moderation and hold online seminars with content that contains the instillation of religious and cultural values. With these efforts, Islamic Religious Education students can play an active role in implementing the values of religious moderation and creating a harmonious and tolerant environment.

Sosiologi Agama)', *Jurnal Pendidikan Ilmu Sosial*, 23.2 (2016), 11 <<https://doi.org/10.17509/jpis.v23i2.1616>>.

³⁵ Difa Zalsabella P, Eka Ulfatul C, and Moh Kamal, 'Pentingnya Pendidikan Agama Islam Dalam Meningkatkan Nilai Karakter Dan Moral Anak Di Masa Pandemi', *Journal of Islamic Education*, 9.1 (2023), 43–63 <<https://doi.org/10.18860/jie.v9i1.22808>>.

³⁶ Risfaisal St. Haniah, 'Implementation of Religious and Cultural Values in Strengthening Religious Moderation in the Ammatoa Kajang Traditional School', *Potret Pemikiran*, 26.2 (2022), 213–23.

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