



Students' Perceptions of Internalizing Local Cultural Accommodation Values in Religious Moderation

Yudi Gucandra¹, Novi Hendri¹, Riri Susanti²

¹Universitas Islam Negeri Syech M. Djamil Djambek Bukittinggi, Indonesia

²STAI Al Hikmah Pariangan, Indonesia

✉ yudigucandra@uinbukittinggi.ac.id *

Article Information:

Received February 10, 2026

Revised March 18, 2026

Accepted April 10, 2026

Keywords: *Religious moderation, local cultural accommodative values, Islamic religious education students, cultural diversity*

Abstract

This study aims to describe the perceptions of sixth-semester students in the Islamic Religious Education Program toward the internalization of local cultural accommodative values in religious moderation. The accommodative dimension remains one of the least empirically explored aspects compared to other dimensions of religious moderation. This study employed a descriptive quantitative approach using a survey method. The sample consisted of 80 students selected from a total population of 400 sixth-semester students through stratified random sampling. The research instrument was a Likert-scale questionnaire ranging from 1 to 5, developed based on four sub-indicators: recognition of cultural diversity, appreciation of local traditions, integration of Islam and culture, and cross-ethnic inclusive attitudes. The data were analyzed using descriptive statistics. The findings revealed that the average perception score reached 4.47 out of 5, which falls into the very high category. The recognition of cultural diversity sub-indicator obtained the highest score, while cross-ethnic inclusive attitudes received the lowest score. These findings indicate a tendency toward a gap between cognitive understanding and behavioral implementation in religious moderation. The study concludes that the learning process has successfully internalized local cultural accommodative values at a very high level; however, strengthening the behavioral dimension through more structured cross-cultural practices remains necessary.

INTRODUCTION

Indonesia is a country characterized by extensive ethnic, linguistic, and cultural diversity, while also being home to one of the largest Muslim populations in the world. Religious moderation is understood as a perspective and attitude that adopts a middle path, upholds justice, and avoids extremism in religious life. Theologically, this concept is strongly rooted in the Quran and Hadith, which emphasize the principle of *wasathiyah* or moderation (Nurdin, 2021). Religious moderation has also become a strategic national policy encompassing four main dimensions: national commitment, tolerance, anti-violence, and accommodative attitudes toward local culture.

How to cite:

Gucandra, Y., Hendri, N., Susanti, R. (2026). Students' Perceptions of Internalizing Local Cultural Accommodation Values in Religious Moderation. *Ahlussunnah: Journal of Islamic Education*, 5(1), 198-208.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

The accommodative dimension is grounded in the concept of *i'tiraf al-'urf*, namely the recognition of traditions and customs that do not contradict definitive religious texts (*nas qath'iy*), as well as the Islamic legal maxim *al-'adah mubalakamah*, which acknowledges customary practices as a basis for legal consideration in Islam. The urgency of religious moderation has become increasingly relevant amid the growing threats of radicalism and intolerance that may undermine social cohesion. Therefore, higher education institutions play a strategic role in internalizing the values of religious moderation among students (Arifinsyah et al., 2020).

The internalization of accommodative values in Islamic education can be understood through the framework of affective taxonomy, which includes the stages of receiving, responding, valuing, organizing, and characterizing. Values that have reached the stage of characterization are reflected in students' daily behavior, particularly in their interactions with individuals from different cultural backgrounds (Noushad, 2024). Prakosa (2022) argues that religious moderation should not merely be understood as a normative concept but must also be manifested in social practices that reflect tolerance and accommodative attitudes. In this context, multicultural higher education environments possess significant potential to strengthen students' inclusive attitudes, provided that diversity is utilized pedagogically and systematically. Islamic higher education institutions serve as strategic spaces for reinforcing religious moderation because they bring together students from diverse cultural backgrounds within a dynamic academic environment (Hanif et al., 2025).

Previous studies have examined religious moderation in Islamic higher education institutions; however, most have primarily focused on interreligious tolerance and the prevention of radicalism. Purnomo et al. (2024) found that the implementation of the Merdeka Curriculum plays an important role in strengthening students' religious moderation in Islamic higher education institutions, although it has not explicitly emphasized the accommodative dimension toward culture. Research conducted by Zulkifli et al. (2023) revealed that students' understanding of religious moderation is still largely dominated by the aspect of interreligious tolerance. This finding is reinforced by Ardiansyah et al. (2024), who identified a gap between normative understanding and accommodative practices in students' daily lives. Meanwhile, Anzaikhan et al. (2023) highlighted the role of higher education institutions in strengthening social unity through religious moderation, whereas Pribadi et al. (2023) focused more on the prevention of radicalism. Nevertheless, studies specifically examining Islamic Religious Education students' perceptions of the internalization of accommodative cultural values within the context of multiethnic Islamic higher education institutions remain limited.

This study was conducted at a multiethnic Islamic higher education institution in Indonesia characterized by diverse student cultural backgrounds. The research focused on sixth-semester students of the Islamic Religious Education Program, as they were considered to possess sufficient academic and social experience related to the learning process of religious moderation. This study aims to describe students' perceptions regarding the internalization of accommodative cultural values, identify variations in perceptions based on sub-indicators, and determine students' level of internalization within the framework of affective taxonomy. The development of systematic and measurable religious moderation curricula in higher education has become increasingly important, as emphasized by Mukhibat et al. (2024) in their evaluation of religious moderation education curricula in Indonesia. Khasanah et al. (2023) also stressed that Islamic education needs to strengthen the accommodative dimension toward culture as one of the essential pillars of religious moderation that has received relatively limited empirical attention. Therefore, this study contributes empirically by focusing on the accommodative cultural dimension, which remains underexplored, particularly among Islamic Religious Education students in a multiethnic Islamic higher education context.

METHODS

This study employed a quantitative approach with a descriptive survey design. This approach was selected because the study aimed to measure and describe students' perceptions systematically based on numerical data obtained through questionnaires. Descriptive quantitative research is considered appropriate for objectively describing phenomena without manipulating research variables (Syahrizal & Jailani, 2023). The unit of analysis consisted of sixth-semester students in the Islamic Religious Education Program at an Islamic higher education institution in Indonesia with a multiethnic academic environment. The study was conducted during the even semester of the 2025/2026 academic year.

The population of this study consisted of 400 sixth-semester students in the Islamic Religious Education Program. The selection of sixth-semester students was based on the consideration that they had completed most Islamic studies courses related to the development of religious moderation and cultural accommodation values. A clearly identified population is an important requirement in quantitative research to ensure that the collected data adequately represent the phenomenon under investigation (Susanto et al., 2024). Final-year students are also considered to possess sufficient academic maturity to provide reflective perceptions regarding the internalization of religious moderation values in the learning process (Kandi et al., 2023).

The sample size was determined using the Slovin formula with a 10% margin of error and a 95% confidence level, resulting in 80 respondents. The sampling technique employed was stratified random sampling to ensure proportional representation based on students' cultural backgrounds. This technique was chosen because the study population was heterogeneous, allowing each group to have balanced representation within the research sample (Susanto et al., 2024). The sample distribution showed a predominance of respondents from Minangkabau backgrounds (75%), followed by Batak and Malay respondents (8.8% each), Javanese respondents (3.8%), and respondents from other ethnic backgrounds (3.8%).

The research instrument consisted of a 20-item questionnaire using a 1–5 Likert scale. The instrument was developed based on four sub-indicators of accommodative cultural values: recognition of cultural diversity, appreciation of local traditions, integration of Islam and culture, and inclusive attitudes in cross-cultural interactions. All items were developed based on the religious moderation framework formulated by the Ministry of Religious Affairs. The development of instruments based on specific sub-indicators was intended to ensure that the dimension of accommodative cultural values could be measured comprehensively rather than merely addressing cognitive aspects (Khasanah et al., 2023). Rizkiyah and Istiani (2021) emphasized that religious educational values in religious moderation include social dimensions that need to be explicitly measured through instruments sensitive to cultural contexts. The questionnaire was distributed online to all respondents during the data collection period (Az-Zahra et al., 2025; Kassymova et al., 2025).

Before being administered, the instrument underwent content validity testing through expert judgment by two senior lecturers in Islamic Religious Education and reliability testing using Cronbach's Alpha with a minimum threshold of 0.70. These procedures were conducted to ensure that the instrument accurately and consistently measured the intended research constructs (Weyant, 2022). Instrument testing was carried out during the preliminary stage before the questionnaire was distributed to the actual respondents.

The data were analyzed using descriptive statistics through Microsoft Excel. The analysis involved calculating mean scores, percentage distributions, and categorizing perception levels based on score intervals. Descriptive statistics were used to summarize data characteristics through measures of central tendency and

frequency distribution without making inferential generalizations to a broader population (Syahrizal & Jailani, 2023). Braun and Clarke (2023) emphasized the importance of consistency between the epistemological approach and the selected analytical techniques; therefore, the use of descriptive statistics in this study was considered consistent with the underlying quantitative paradigm.

The data analysis was conducted in three stages. First, the overall pattern of students' perceptions was described based on mean scores and category distributions. Second, each sub-indicator was analyzed to identify tendencies in the internalization of accommodative cultural values (Apuke, 2017; Engkizar et al., 2025, 2026). Third, variations in perceptions based on students' cultural backgrounds were compared. To ensure data validity, all respondents received the same instrument with standardized instructions, and only fully completed responses across all items were included in the final analysis. Consistent and standardized data collection procedures are essential in survey research to ensure that variations in the data genuinely reflect differences in respondents' perceptions rather than procedural artifacts (Susanto et al., 2024).

RESULT AND DISCUSSION

Sixth-semester students of the Islamic Religious Education Program who participated as respondents in this study totaled 80 individuals. The distribution of ethnic backgrounds showed a predominance of respondents from Minangkabau backgrounds at 75% (n = 60), followed by Batak and Malay respondents at 8.8% each (n = 7), Javanese respondents at 3.8% (n = 3), and respondents from other ethnic backgrounds at 3.8% (n = 3). Based on gender, female respondents accounted for 75% (n = 60), while male respondents accounted for 25% (n = 20). A total of 46.2% of respondents were actively involved in campus religious organizations, while 53.8% were not involved. This composition reflects the cultural diversity within the academic environment of the study. All respondents had completed courses such as *Ushul Fiqh*, *Fiqh Ibadah*, *Fiqh Muamalah*, Minangkabau Studies, and other Islamic-related courses relevant to religious moderation and cultural accommodation. Detailed respondent profiles are presented in Table 1.

Table 1. Research Respondent Profile

Aspect	Category	n	%
Gender	Female	60	75.0%
	Male	20	25.0%
Ethnicity	Minangkabau	60	75.0%
	Batak	7	8.8%
	Malay	7	8.8%
	Javanese	3	3.8%
	Others	3	3.8%
Organization Involvement	Active	37	46.2%
	Not Active	43	53.8%

The descriptive statistical analysis showed that the overall mean score of students' perceptions reached 4.47 out of 5, which falls within the very high category (4.21–5.00). The distribution of perception categories indicated that 59 respondents (73.8%) were categorized as very high, 20 respondents (25%) as high, and only 1 respondent (1.2%) as moderate. No respondents were categorized as low or very low.

These findings indicate that the learning process has positively contributed to shaping students' perceptions of accommodative cultural values as part of religious moderation. Based on the sub-indicators, recognition of cultural diversity obtained the highest score (4.58), followed by appreciation of local traditions (4.47), integration of Islam and culture (4.43), and inclusive attitudes toward cross-ethnic interactions (4.40). Detailed data are presented in Table 2.

Table 2. Mean Scores by Sub-Indicator and Perception Category

Sub-Indicator	Mean	Category	% Score 4–5
Recognition of Cultural Diversity	4.58	Very High	97.2%
Appreciation of Local Traditions	4.47	Very High	95.2%
Integration of Islam and Culture	4.43	Very High	94.5%
Inclusive Attitudes Toward Cross-Ethnic Interactions	4.40	Very High	92.8%
Overall Total	4.47	Very High	95.0%

Within the sub-indicator of recognition of cultural diversity, the highest-scoring item was the statement that cultural diversity is a blessing from Allah (P5: mean = 4.68), whereas the item concerning the normality of different Islamic expressions among ethnic groups received the lowest score within this sub-indicator (P4: mean = 4.46). These findings suggest that theological framing of diversity is more easily accepted than sociological understandings of variations in Islamic expression. In the sub-indicator of appreciation of local traditions, the lowest score was found in the item regarding the understanding that local traditions such as Minangkabau, Javanese, Batak, and Malay customs contain values consistent with Islamic teachings (P9: mean = 4.30), with 10% of respondents giving scores ≤ 3 .

Within the sub-indicator of integration of Islam and culture, the lowest-scoring item concerned the understanding that diverse expressions of Islam across ethnic groups do not constitute *bid'ah*, but rather represent legitimate forms of cultural accommodation within Islam (P13: mean = 4.29), with 8.8% of respondents assigning scores ≤ 3 . Meanwhile, within the sub-indicator of inclusive attitudes toward cross-ethnic interactions, the item concerning comfort in interacting with students from different ethnic backgrounds received the lowest score (P17: mean = 4.31; scores ≤ 3 amounted to 10%). Overall, items related to direct social interaction tended to receive lower scores compared to items of a conceptual and theological nature. Detailed item-level data are presented in Table 3.

Table 3. Mean Per Item dan Persentase Skor ≤ 3

Item	Statement (Brief)	Mean	% Scores ≤ 3
P1	Ethnic traditional differences are natural	4.54	2.5%
P2	Ethnic diversity is a valuable asset to preserve	4.65	2.5%
P3	Every ethnic group has traditions worthy of respect	4.56	1.2%
P4	Different Islamic expressions among ethnic groups are normal	4.46	6.2%
P5	Cultural diversity is a blessing from Allah	4.68	1.2%
P6	Respecting local traditions aligned with Islam	4.69	1.2%
P7	Understanding the concept of 'urf in fiqh	4.33	7.5%

P8	Not underestimating traditions of other ethnic groups	4.60	1.2%
P9	Local traditions align with Islamic teachings	4.30	10.0%
P10	Viewing local traditions proportionally	4.44	3.8%
P11	Islam harmoniously interacts with culture	4.48	3.8%
P12	The history of Islam in the archipelago accommodated culture	4.44	2.5%
P13	Diverse Islamic expressions are not bid'ah	4.29	8.8%
P14	Not rejecting different local cultures	4.44	6.2%
P15	Lecturers deliver contextual Islamic perspectives	4.51	6.2%
P16	Open to interacting across ethnic groups	4.41	7.5%
P17	Comfortable interacting across ethnic groups	4.31	10.0%
P18	Avoiding negative ethnic stereotypes	4.35	5.0%
P19	Actively building cross-ethnic relationships	4.45	7.5%
P20	Ethnic diversity enriches perspectives	4.45	6.2%

Analysis based on ethnic background revealed variations in scores across groups. Respondents from Javanese backgrounds obtained the highest overall score (mean = 4.57), followed by Minangkabau (4.46), Malay (4.44), and Batak (4.38). However, the relatively small number of Javanese respondents should be considered when interpreting these findings. Minangkabau respondents achieved relatively high scores in the sub-indicators of appreciation of local traditions and integration of Islam and culture. In contrast, Batak respondents tended to show relatively lower scores across most sub-indicators, particularly in inclusive attitudes toward cross-ethnic interactions. Malay respondents demonstrated relatively balanced score distributions across all sub-indicators. Detailed variations in scores by ethnic background are presented in Table 4.

Table 4. Mean Scores by Sub-Indicator Based on Ethnic Background

Ethnicity	n	Sub1	Sub2	Sub3	Sub4	Total
Minangkabau	60	4.56	4.47	4.44	4.38	4.46
Batak	7	4.54	4.34	4.34	4.29	4.38
Malay	7	4.57	4.46	4.40	4.34	4.44
Javanese	3	4.87	4.47	4.33	4.60	4.57

Table 4 presents variations in scores across four sub-indicators, namely recognition of cultural diversity, appreciation of local traditions, integration of Islam and culture, and inclusive attitudes toward cross-ethnic interactions. Overall, all ethnic groups were categorized as very high in terms of total perception scores. The relatively small differences in scores among ethnic groups indicate that the internalization of accommodative cultural values was relatively evenly distributed among students from different cultural backgrounds. Nevertheless, the score pattern demonstrates that sub-indicators related to conceptual understanding tended to obtain higher scores than those associated with direct social behavior. Recognition of cultural diversity, as the more cognitive dimension, achieved the highest score,

whereas inclusive attitudes toward cross-ethnic interactions, as the more behavioral dimension, obtained the lowest score. Within the framework of the affective taxonomy, this pattern suggests that the internalization of accommodative cultural values among students has generally reached the stages of valuing and organization, but has not yet fully achieved the stage of characterization, in which values are completely integrated into everyday social behavior.

The main finding of this study indicates that although the accommodative dimension toward culture has received relatively limited empirical attention in studies of religious moderation in Indonesia, sixth-semester students in the Islamic Religious Education Program demonstrated a very high level of internalization, with an average score of 4.47. Chotimah et al. (2025), in their study on the implementation of religious moderation in Islamic education management, found that the internalization of moderation values often develops more authentically through daily interactions within campus life rather than solely through formal policy frameworks. The findings of this study reinforce this perspective by showing that a multiethnic campus environment can organically facilitate the internalization of accommodative values through naturally occurring social interactions (Anzaikhan et al., 2023).

The hierarchical pattern of sub-indicator scores demonstrates that cognitive-conceptual dimensions, such as recognition of cultural diversity (mean = 4.58), obtained higher scores than social-behavioral dimensions, such as inclusive attitudes toward cross-ethnic interactions (mean = 4.40). Within the framework of affective taxonomy, this pattern indicates that students tend to be at the stages of valuing and organization, but have not yet fully reached the stage of characterization, where values are completely internalized into everyday behavior (Aflahah et al., 2023). Sutarto (2022) emphasized that the internalization of religious moderation should not stop at cognitive understanding but requires behavioral habituation through repeated social experiences. Thus, the learning process has successfully established a strong cognitive foundation, although reinforcement of the behavioral dimension remains necessary.

Conceptual acceptance of diversity is relatively easier to achieve because the learning process provides numerous normative and theological foundations supporting it. In contrast, comfort in cross-ethnic interaction represents a behavioral aspect that develops through direct social experiences. This is reflected in the item concerning the understanding that local traditions contain Islamic values (P9: mean = 4.30) and the item regarding comfort in interacting across ethnic groups without awkwardness (P17: mean = 4.31), both of which recorded the highest percentage of scores ≤ 3 at 10%. Prakosa (2022) argued that authentic social harmony can only be realized when moderation values have reached the level of actual behavior. Warsah and Istan (2025) also emphasized the importance of experiential cross-cultural learning in bridging the cognitive and behavioral dimensions within Islamic education.

Variations in perceptions based on ethnic background indicate the influence of cultural capital on the internalization of accommodative values. Respondents from Javanese backgrounds achieved the highest scores in the recognition of cultural diversity (4.87), which may be associated with the historically accommodative nature of Javanese Islamic traditions toward local culture. Minangkabau respondents demonstrated relatively high scores in appreciation of local traditions (4.47) and integration of Islam and culture (4.44), which may be linked to the philosophy of *Adat Basandi Syarak, Syarak Basandi Kitabullah*, emphasizing a harmonious relationship between custom and Islam. Muchtar et al. (2022) explained that religious moderation in social life is strongly influenced by cultural capital internalized through family and local cultural environments. Aksa and Nurhayati (2020) also found that local

wisdom-based approaches to moderation are more effective in fostering accommodative attitudes than purely doctrinal approaches.

The relatively lower scores among Batak respondents in the aspect of inclusive attitudes toward cross-ethnic interactions (4.29) may be understood within the context of their position as a minority group in a campus environment dominated by Minangkabau students. Nevertheless, the overall scores of Batak respondents still remained within the very high category. Malay respondents exhibited relatively balanced score patterns across all sub-indicators, which may be influenced by the historical interconnectedness between Malay identity and Islamic traditions. Ardiansyah et al. (2024) found that majority and minority positions within educational environments significantly influence the patterns of religious moderation internalization among students. Jamaludin (2022) further emphasized that higher education institutions should create pedagogical spaces that actively encourage cross-cultural interaction so that diversity becomes more than merely a demographic reality.

The Minangkabau Studies course and discussions of the concept of *'urf* in *Ushul Fiqh* demonstrated important contributions to the internalization of accommodative cultural values. The item concerning appreciation of local traditions aligned with Islam achieved the highest score in the entire instrument (P6: mean = 4.69), whereas the item related to the concept of *'urf* in fiqh obtained a lower score (P7: mean = 4.33). These findings indicate that value internalization through concrete cultural contexts tends to be more effective than the delivery of abstract theological concepts alone (Muhajarah & Soebahar, 2024). Nur and Nasri (2022) demonstrated that the revitalization of local wisdom in Islamic education produces more authentic and sustainable internalization of religious moderation. Albana (2023) further argued that religious moderation education is more effective when integrated with students' local cultural contexts, while Huda (2024) showed that moderation reinforcement based on the core values of Islamic education is more deeply rooted than partial curricular interventions.

The gap between cognitive and behavioral dimensions identified in this study has important practical implications for the development of Islamic Religious Education curricula in higher education. Mukhibat et al. (2024) emphasized that the development of religious moderation curricula should balance knowledge reinforcement with the cultivation of students' social character. Taklimudin and Jannah (2023) specifically recommended active learning strategies that encourage direct experiences in cross-cultural interaction. Therefore, integrating structured cross-ethnic discussions, field practices based on cultural interaction, and portfolio-based assessments of social experiences may serve as relevant pedagogical strategies for strengthening the behavioral dimension of religious moderation. Overall, the findings of this study demonstrate that multiethnic campuses possess strategic potential as spaces for the internalization of accommodative cultural values when supported by learning designs that are responsive to students' cultural diversity (Warsah & Istan, 2025).

CONCLUSION

This study found that the internalization of accommodative cultural values within religious moderation was categorized as very high, with an average score of 4.47 out of 5. The findings indicate that the cognitive dimension obtained higher scores than the behavioral dimension, suggesting that the internalization of values has generally reached the stages of valuing and organization, but has not yet fully achieved the stage of characterization in everyday behavior. Ethnic diversity within the campus environment contributed positively to the internalization of accommodative cultural values through naturally occurring social interactions. The

study also demonstrates that local wisdom-based learning has the potential to serve as a bridge between normative understanding and concrete experiences of cultural diversity. The main limitation of this study lies in the dominance of one ethnic group within the sample, which limited comparative analysis across ethnic backgrounds. Therefore, future studies are recommended to be conducted in higher education settings with more diverse cultural compositions and to develop learning interventions that more specifically strengthen the behavioral dimension of religious moderation.

REFERENCES

- Aflahah, S., Nisa, K., & Aldeia, A. S. (2023). The role of education in strengthening religious moderation in Indonesia. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 9(2), 193–211. <https://doi.org/10.18784/smart.v9i2.2079>
- Agusta, E. S. (2024). Pemanfaatan Literasi Digital Keagamaan Dalam Menumbuhkan Sikap Moderasi Beragama Siswa. *Jurnal Lingkar Mutu Pendidikan*, 21(1), 1–9. <https://doi.org/10.54124/jlmp.v21i1.125>
- Aksa, & Nurhayati. (2020). Moderasi Beragama Berbasis Budaya Dan Kearifan Lokal Pada Masyarakat Donggo Di Bima. *Harmoni*, 19(2), 338–352. <https://doi.org/10.32488/harmoni.v19i2.449>
- Albana, H. (2023). Implementasi Pendidikan moderasi beragama di sekolah menengah atas. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 9(1), 49–64. <https://doi.org/10.18784/smart.v9i1.1849>
- Anzaikhan, M., Idani, F., & Muliani. (2023). Moderasi Beragama sebagai Pemersatu Bangsa serta Perannya dalam Perguruan Tinggi. *Abrahamic Religions*, 3(1), 17–34. <https://doi.org/10.22373/arj.v3i1.16088>
- Apuke, O. D. (2017). Quantitative Research Methods : A Synopsis Approach. Kuwait Chapter of Arabian Journal of Business and Management Review, 6(11), 40–47. <https://doi.org/10.12816/0040336>
- Ardiansyah, A., Mukarom, & Nugraha, D. (2024). Analysis Of Religious Moderation Understanding Among University Students In West Java. *Harmoni*, 23(2), 273–290. <https://doi.org/10.32488/harmoni.v23i2.771>
- Arifinsyah, Andy, S., & Damanik, A. (2020). The Urgency of Religious Moderation in Preventing Radicalism in Indonesia. *ESENSIA*, 21(1), 91–108. <https://doi.org/10.14421/esensia.v21i1.2199>
- Az-Zahra, D. W., Ediz, M. H., Nafian, Z. I., & Metriadi, M. (2025). Aberrant Behavior of Widows in Muslim Societies. *Multidisciplinary Journal of Thought and Research*, 1(2), 55–65. <https://mujoter.intischolar.id/index.php/mujoter/article/view/15%0Ahttps://mujoter.intischolar.id/index.php/mujoter/article/download/15/12>
- Braun, V., & Clarke, V. (2023). Is thematic analysis used well in health psychology? *Health Psychology Review*, 17(4), 695–718. <https://doi.org/10.1080/17437199.2022.2161594>
- Chotimah, C., Qudsy, S. Z., & Yusuf, M. (2025). Superficial implementation of religious moderation. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2024.2442235>
- Engkizar, E., Jaafar, A., Alias, M., Guspita, B., & Albizar, R. (2025). Utilisation of Artificial Intelligence in Qur'anic Learning: Innovation or Threat? *Journal of Quranic Teaching and Learning*, 1(2), 1–17. <https://joqer.intischolar.id/index.php/joqer/index>
- Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Febriani, A., Oktavia, G., & Satrial, A. (2026). Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies. *Muaddib: Journal of Islamic Teaching and Learning*, 2(1), 22–38.

- Hanif, A., Syarifudin, E., & Muhtarom, A. (2025). Integration of religious moderation in Islamic education. *Edukasi Islami*, 14(01), 49–66. <https://doi.org/10.30868/ei.v14i01.7767>
- Huda, M. (2024). Strengthening Religious Moderation. *Al-Hayat*, 8(1), 59–71. <https://doi.org/10.35723/ajie.v8i1.458>
- Jamaludin, A. N. (2022). Religious moderation. *Al-Ishlah*, 14(1), 539–548. <https://doi.org/10.35445/alishlah.v14i1.1893>
- Kandi, S., Bakar, R., Rizkika, M., Fitriana, S., Netrawati, & Yana, P. (2023). *Buku Pengantar Psikologi Umum*. Widina.
- Kassymova, G. K., Talgatov, Y. K., Arpentieva, M. R., Abishev, A. R., & Menshikov, P. V. (2025). Artificial Intelligence in the Development of the Theory and Practices of Self-Directed Learning. *Multidisciplinary Journal of Thought and Research*, 1(3), 66–79. <https://mujoter.intischolar.id/index.php/mujoter/article/view/19>
- Khasanah, N., Hamzani, A. I., & Aravik, H. (2023). Religious Moderation in the Islamic Education System. *QALAMUNA*, 15(1), 629–642. <https://doi.org/10.37680/qalamuna.v15i1.4115>
- Muchtar, C., Noviani, D., & Dey, M. (2022). Religious moderation in the framework of life. *IJIERM*, 4(2), 135–149. <https://doi.org/10.47006/ijierm.v4i2.142>
- Muhajarah, K., & Soebahar, M. (2024). Fiqh of tolerance and religious moderation. *Cogent Arts & Humanities*, 11(1). <https://doi.org/10.1080/23311983.2024.2303817>
- Mukhibat, Effendi, Setyawan, W. H., & Sutoyo. (2024). Development and evaluation of religious moderation education. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2302308>
- Noushad, P. P. (2024). Taxonomies of Educational Objectives. In *Designing and Implementing the Outcome-Based Education Framework*. Springer. https://doi.org/10.1007/978-981-96-0440-1_2
- Nur, M. (2020). Kearifan lokal Sintuwu Maroso. *Pusaka*, 8(2), 241–252. <https://doi.org/10.31969/pusaka.v8i2.423>
- Nur, M., & Nasri. (2022). Revitalisasi budaya kearifan lokal. *Pusaka*, 10(2), 363–376. <https://doi.org/10.31969/pusaka.v10i2.861>
- Nurdin, F. (2021). Moderasi Beragama menurut al-Quran dan Hadist. *Al-Mu'ashirah*, 18(1), 59–70. <https://doi.org/10.22373/jim.v18i1.10525>
- Prakosa, P. (2022). Moderasi Beragama. *JIREH*, 4(1), 45–55. <https://doi.org/10.37364/jireh.v4i1.69>
- Pribadi, M., Bashar, S., Akmansyah, M., & Fauzan, A. (2023). Manajemen Strategi Pencegahan Radikalisme. *Edukasi Islami*, 12(02). <https://doi.org/10.30868/ei.v12i02.4222>
- Purnomo, J., Ma'arij, Z., & Nursyiwani. (2024). Urgensi Kurikulum Merdeka. *Jurnal Pendidikan Islam*, 14(1), 22–30. <https://doi.org/10.38073/jpi.v14i1.1497>
- Rizkiyah, T., & Istiani, N. (2021). Nilai Pendidikan Sosial Keberagamaan. *POROS ONIM*, 2(2), 86–96. <https://doi.org/10.53491/porosonim.v2i2.127>
- Susanto, P. C., Arini, D. U., Yuntina, L., Soehaditama, J. P., & Nuraeni. (2024). Konsep Penelitian Kuantitatif. *Jurnal Ilmu Multidisiplin*, 3(1), 1–12. <https://doi.org/10.38035/jim.v3i1.504>
- Sutarto. (2022). Pola internalisasi nilai-nilai moderasi beragama. *Edukasi Islami*, 11(01). <https://doi.org/10.30868/ei.v11i01.2982>
- Syahrizal, H., & Jailani, M. (2023). Jenis-Jenis Penelitian. *QOSIM*, 1(1), 13–23. <https://doi.org/10.61104/jq.v1i1.49>
- Taklimudin, & Jannah, N. (2023). Upaya Menanamkan Sikap Moderasi Beragama. *Belajea*, 8(2). <https://doi.org/10.29240/belajea.v8i2.6435>
- Warsah, I., & Istan. (2025). Islamic religious education learning approach. *Al-Hayat*,

- 9(1), 181–199. <https://doi.org/10.35723/ajie.v9i1.45>
- Weyant, E. (2022). Research Design. *Journal of Electronic Resources in Medical Libraries*, 19(1), 54–55. <https://doi.org/10.1080/15424065.2022.2046231>
- Zulkifli, Setiawan, A., Firman, Maryam, Tang, M., & Rosadi, K. (2023). Pemahaman Mahasiswa Tentang Moderasi Beragama. *Al Qalam*, 17(1), 685–694. <https://doi.org/10.35931/aq.v17i1.1902>

Copyright holder:

© Gucandra, Y., Hendri, N., Susanti, R.

First publication right:

Ahlussunnah: Journal of Islamic Education

This article is licensed under:

CC-BY-SA