

Proceedings of the International Conference on Islamic Education
"Exploring Contemporary Challenges and Innovations in Education"

Faculty of Tarbiyah and Teaching Training
State Islamic University (UIN) Maulana Malik Ibrahim Malang

October 17th, 2024

P-ISSN 2477-3638 / E-ISSN 2613-9804

Volume: 9 Year 2024

Integration of Religious Moderation Based on Socio-Cultural and Religious Values in the Curriculum of Educational Institutions

Abu Bakar*¹, Angga Teguh Prastyo², Prayudi Lestantyo³

Universitas Islam Negeri Maulana Malik Ibrahim Malang; Gajayana Street No. 50 Malang City, East
Java, Indonesia 551354

e-mail: *¹abubakar@pai.uin-malang.ac.id, ²anggateguh@pai.uin-malang.ac.id,
³prayudilestantyo@gmail.com

Abstract. Most of the intolerance issues in Indonesia are due to the lack of a comprehensive understanding of the urgency of maintaining social diversity among different ethnicities and religious adherents. This study argues that the application of religious moderation by involving socio-cultural and religious values will be able to make religious moderation in line with the values faced by the local community. Therefore, the study formulates that the principles of socio-cultural and religious values will strengthen religious moderation at the level of education and the wider community because they have great relevance and impact on social development. This study uses a qualitative method with a case study approach in educational institutions in Bali which explains in detail the implementation of social and cultural-based religious moderation in educational institutions. The results of the study show that (1) the existence of religious moderation material based on social and cultural values is able to form agreements and shared understanding among students to care about tolerance and peaceful life in their environment. (2) Socio-cultural and religious values can be used as an enrichment of religious moderation material in schools and other educational institutions. The implications of the use of socio-cultural and religious values in the development of religious moderation are able to make religious moderation more actual and relevant to students' lives in responding to social issues and religious fundamentalism.

Keywords. Religious moderation; socio-cultural values; religious values; educational institutions; teachers; students

A. INTRODUCTION

The issue of tolerance has always been an obstacle in building communication between religious communities because there is no sense of respect and comprehensive understanding of the social and religious values that are the principles of each ethnic group and religious adherent, in addition to the lack of functioning of educational institutions that act as mediators and initiators that socialize the values of religious and cultural wisdom among religious adherents and ethnic groups in Indonesia (Gandhi, 2016). In a dynamic society like Balinese society, there is certainly a sharp religious and cultural contestation. Balinese society, which has a composition of society with Hindus as the majority, will coexist with Muslims as a minority. At a point like this, intensive interaction is needed between the two compositions of society so that it is not easily provoked and becomes an unresolved social conflict. Debates and even competitions between adherents of the majority and minority religions will occur, but they need to be managed so that there is mutual politeness to maintain harmony between each adherent of the religion (Rahman et al., 2021). Although there are differences in interpretation, values held and how to respond to religious phenomena in the region, there needs to be a bridge that accommodates communication and channels of interaction between the two groups of the majority and minority communities (Suharto, 2021). Religious moderation based on socio-cultural and religious values is an alternative that bridges communication and builds

harmony between religious communities in Bali. This is an arena of contestation that ensures that social harmony remains guaranteed without having to have tiring debates or disputes that cannot be resolved through dialogue between religious communities.

Data from the Ministry of Home Affairs (Kemendagri) reveals that the population of Bali is 4.27 million people. Although the majority or equivalent to 3.71 million people (86.8%) of the population is Hindu, Islam continues to grow into the second largest religion with a recorded 430.92 thousand people (10.08%) (Directorate General of Population and Civil Registration (Dukcapil) Ministry of Home Affairs, 2021) 23% of Denpasar City residents are Muslim. Denpasar City and Jembrana Regency are the largest Muslim enclaves in Bali Province (Central Statistics Agency of Bali Province, 2018). The composition of Muslims in Bali is dominated by Javanese, Sundanese Sasak, and Malay.

So far, most studies that understand Balinese Islam have looked at it from the perspective of the behavioral patterns of its people. There is still a need for more studies that look at Balinese Islam from the perspective of the context of religious and cultural values. This is important to do in order to see the magnitude social harmony of Islam and Hinduism in Bali. Researching Balinese Islam from a moderate perspective that is carried out massively and continuously is expected to provide academic contributions. and reproduce the values of religious and cultural cosmopolitanism that can be learned between generations (Saputra & Mubin, 2021). This is important to promote and encourage the values of cosmopolitanism and religious moderation that are rooted in religion and culture to become a social consensus and increase the level of collaboration and strengthening cooperation between religious communities in various sectors in Bali.

B. METHODS

This study uses a qualitative approach with a phenomenological type. The use of phenomenological research is used to understand and analyze the behavior of the diversity of Muslim minorities in Bali related to the implementation of Cosmopolitan values and religious moderation in the province of Bali. Based on this, motives and thoughts regarding cosmopolitanism and moderation will be found. religion understood by the minority Muslims in Bali in their relationship with the majority Hindu society in the province. Therefore, this study was designed to produce descriptive data in the form of practices and implications of cosmopolitanism and religious moderation carried out by the minority Muslims in Bali.

Activities of several things related to the implementation of cosmopolitanism and religious moderation in the Khalifah mosque will be traced. This is part of how to develop various data related to this study to be more comprehensive. In this study, data analysis was carried out by sorting and categorizing field notes while in Bali and making systematic interview transcripts from informants. The goal is to change raw data into friends or results that can be used for analysis. In other words, analysis or qualitative in this study is carried out by researchers understanding the data that has been collected at MA Khalifa Bali and then communicating their findings to selected informants. To strengthen the natural setting in this study, data were taken contextually (Gunawan, 2013). The next step taken was that the researcher carried out data collection using a purposive sampling method which was used to build a research framework. The results were used to build a big and general picture in understanding the cosmopolitanism and religious moderation of the minority Muslim community in Bali (Creswell & Creswell, 2017).

The research was conducted manually by taking data directly from informants. Thus, the researcher has a character as a key instrument. The research method was carried out descriptively so that the researcher chose to focus on the process rather than the results. Research analysis was carried out inductively by exploring and exploring the meaning of data sources that were considered the key and focus of this research (Bungin, 2011). The research location planned to take locations including: (1) MA Al Khalifah, Denpasar City. To obtain credible data, the research process used the triangulation technique, namely checking data sources with other data so that they had a point of truth that could be accounted for and were divergent. Such a process does not marginalize the emic perspective. This process is considered to be able to produce more real and actual research data. Data and data sources were obtained from the four research locations. Data collection techniques were

carried out using the following techniques: observation, interviews and Focus Group Discussions (FGD). During the new normal, data collection techniques prioritized interviews and documentation. observation data was carried out by implementing health protocols. Interviews were conducted. to selected informants, namely elite figures from minority Muslims in Bali. Among them are local religious figures and academics. Informants considered representative in this study include academics and Islamic religious figures in Bali.

The relationship between researchers in this study includes academics and Islamic religious figures in Bali. The relationship between researchers and informants is carried out interactively, fostering continuous familiarity even in the midst of the Covid-19 pandemic. While the analysis technique. Data uses a method that is carried out in three stages, which include: data reduction, data display and data verification. The research implementation time was carried out from June to August 2023. This study also uses Analysis. The way it works is done by exploring the fundamental meaning of the journalistic phenomenon in digital literacy in Bali including the socio-religious implications of the phenomenon. The analysis of the phenomenon is explored critically using relevant social theories.

By integrating social and cultural values that develop in society, this study aims to fully explain the benefits and applications of religious moderation developed from local wisdom to prevent social conflict in a heterogeneous society. This academic approach is not only contributed to building a religious moderation learning system for students and the younger generation, but also offers an education-based social conflict prevention system that is adjusted to the conditions of the local community environment.

C. RESULTS & DISCUSSION

In fact, the issue of religious moderation does not only talk about religious intolerance and radicalism, but must also be understood as an issue of the younger generation who sometimes feel confused and adrift when faced with various kinds of inaccurate information about the relationship between religion and culture (Saidah et al., 2020). This needs to be straightened out so that every young generation has a complete understanding of religious moderation, both from educational institutions and from the government. Therefore, the role in informing a complete understanding of religious moderation can not only be carried out by the government but more importantly is the position of teachers and religious figures in introducing more comprehensive religious moderation to students so that they are able to absorb information and become part of a community that cares about the sustainability of religious moderation both in educational environments and in the wider community (Akilah, 2019).

Socio-cultural values are an identity that must be maintained and preserved by every ethnic group in Indonesia. Socio-cultural values do not only belong to a particular ethnic group but are also part of the identity of the Indonesian nation whose sustainability must be passed down from generation to generation. Therefore, every citizen has an interest in maintaining the socio-cultural values that are their identity and at the same time are used to maintain social stability and harmony in the community (Prastyo, 2014). There are many socio-cultural values that are used as social belts to maintain social resilience, including from the threat of provocation and conflict that often arise triggered by fanaticism and religious radicalism (Djati, 2000). This will be a big problem if there is no serious effort to maintain socio-cultural values as part of the strength of society against religious radicalism. By integrating socio-cultural values into religious moderation, it will become a system that is able to prevent religious radicalism in its entirety (Rifqi, 2021).

The religious and cultural values that are the source of religious moderation in Bali are influenced by the various cultures that live in the area with heritage and treasures that have many world teachings about tolerance (Prasetyo et al., 2024). These values are internalized and become part of the identity of the Balinese people in carrying out life as a society that loves peace and unity among the various ethnicities and religions that live in their place. This is also inseparable from the historical ties of the Balinese people who always respect and provide a place for adherents of other religions to be able to live side by side and strengthen each other so that a strong Balinese community

is created in facing the pressures of religious fundamentalism and issues of division to create social instability in the Balinese environment. Various political events such as the presidential election and the election of regional heads also contributed to the division of society over their choice of figures who became their political references (Shihab, 1999). Therefore, a joint agreement was built in the form of a study of religious moderation that could represent the social values of religion and culture that have similarities so that they become moral guidelines among religious communities without having to damage or threaten the terrorist beliefs of each religious community (Vendley & dkk., 2011).

There has not been a process of strengthening religious moderation carried out in educational institutions massively and structured in the curriculum or in daily implementation. This is a big problem when there is no implementation of Primary moderation that can be accepted by all groups or completely understood by the younger generation (Triono, 2020). If this happens, religious mutations lose their cultural covenants and their philosophies that support them as a guide in developing a harmonious tolerant life in a pluralistic society (Kasidah, 2017). By integrating social and cultural values into Primary moderation materials taught in educational institutions, it will build special attention from students to the teachings of tolerance that have lived and been developed by their predecessors. Although this is an ambitious process that requires in-depth study, it is important to underline that the values of religious motivation that come from social norms and cultural norms are continuously refined to receive attention and can be applied by all segments of society (Prastyo & Inayati, 2022).

Four areas that have always been the main focus of religious moderation studies in Indonesia, namely religious radicalism and fundamentalism, discrimination and tribal sectarianism, tolerance and multiculturalism, harmonious and collaborative life between religious communities (Darmayanti & Maudin, 2021). These 4 areas have always colored religious moderation studies, especially in educational institutions and in public spaces. The case of religious moderation arguments is developed from socio-cultural and religious values so that they can be a solution to the 4 areas and become a common understanding between religious communities in facing the challenges of socio-religious life in Indonesia.

By integrating social and cultural values that develop in society, this study aims to fully explain the benefits and applications of religious moderation developed from local wisdom to prevent social conflict in a heterogeneous society. This academic approach is not only contributed to building a religious moderation learning system for students and the younger generation, but also offers an education-based social conflict prevention system that is adjusted to the conditions of the local community environment (Kepemimpinan et al., 2023).

It must be admitted that in society there are those who understand their religion very rigidly. This is inseparable from the pattern of education they received which requires them to be absolute that the religion they believe in is the right one while other religions are considered heretical or deviant (Hasanah, 2018). This pattern of thinking can then hinder the occurrence of harmony between religious communities. On the one hand, communication channels are also blocked so that there will be no way to present a dialogue that respects each other.

Religious moderation in educational institutions is introduced since students enter the lesson at the beginning of learning. Religious moderation material is taught through a structural approach through teaching and learning activities as well as a cultural approach with role models or other non-academic activities such as praying together, working together to clean the classroom, to social service. In addition, the school also uses social media such as Facebook and Instagram to provide a variety of learning with positive content about religious tolerance in Bali. The school is also trying to make regulations that can accustom children to be tolerant of others so that religious moderation becomes a routine activity and shared awareness in fostering a sense of brotherhood among the Indonesian people in this school (Samho, 2022).

The increasingly diverse socio-religious life in Bali has been recognized by the government and the wider community. Public awareness of the importance of maintaining peace and the threat of radicalism is increasing and various regulations have been prepared to maintain this. However, threats that can divide Balinese society into polarization in the name of religion and ethnicity can occur at any time and cannot be predicted when. Indeed, some people, especially the indigenous

population, feel that their tribe has more rights or gets decent jobs in their homeland (Aziz, 2016). This is a common practice and if you accept it as a sense of love for your region. However, we try to have positive prejudices and see the relationship between religion and culture in a more harmonious religious life contest. One informant said that in any case, Muslims and Hindus will certainly prioritize followers who have the same religion because it is a form of militancy and belief in the religion they believe in (Gardita & Adnan, 2019). On the one hand, it will also narrow people's insight into the importance of respecting other groups that have equal standing. Other things will also hinder cooperation between community groups so that unity and togetherness will not be achieved.

Religious moderation is a form of strengthening tolerance between religious communities that originates from socio-cultural and religious values. The values contained in religious moderation are taken and adapted from socio-cultural and religious values that have developed for a long time and have become the historical awareness of the Balinese people. Fundamentally, religious moderation is motivated by the motive and goal of building a harmonious life between religious communities without discrimination and superiority of one religious or ethnic group, either the majority or the minority (Musyafak & Nisa, 2020). The difference between religious moderation based on socio-cultural and religious values and other religious moderation lies in the relevance and significance in preventing social friction due to differences in religious and ethnic realities. Religious moderation that stems from local wisdom values has provided evidence of being able to support social harmony for a long time before the policy of religious moderation was rolled out by the government. This model of religious moderation is respected and recognized as a moral guide that is adhered to by the people of Bali. This model is easier to apply and understand by the local community because they have interacted for a long time from generation to generation (Djafar Shodiq, 2021).

The experience of students who have received learning materials on religious moderation based on social and cultural values is known that they have had insight and attitudes that are more concerned about the life of tolerance in Balinese society. Some of the students also admitted that every young generation should have a soul of religious moderation as part of their identity. The attitude of making religious moderation an identity is a form of acceptance of religious moderation, both from religious values and from cultural values. Students are increasingly confident in developing a more positive and progressive attitude of tolerance to ensure peace and a more harmonious life between religious communities in Bali (Darraz, 2013).

Meanwhile, teachers also always evaluate various learning materials on religious moderation that come from social and cultural values to be developed better. Teachers routinely review and share experiences in teaching religious moderation materials as a positive step to build self-skills in actualizing religious moderation as a single curriculum and learning unit that is integrated with each other.

Integration of religious moderation in schools or madrasahs is important to do even though in various formats where teachers have different approaches, it is not a big problem. The main message is that children are able to grasp the values contained in religious moderation as an attitude of mutual respect and become provisions for them as the younger generation to better appreciate the differences that exist. One informant said, "Yes, it should be done in a structured manner in various lessons and curricula in this madrasah. We realize that this is an urgent need to be done and it has not been completed, therefore there needs to be further improvement and development regarding the process of integrating religious mutations based on social and cultural values in Bali so that it can be spent systematically and effectively for students. While another source explained, "Initially we were also confused about what was meant by religious mutilation and why we had to be taught it. However, from the explanation of the teachers, it can probably be understood that religious motivation is a guide for us to respect friends who have different religions or different ethnicities so that we can get along and live together in Bali." From the parents' side, they said, "We as parents also support the integration of religious motivation taken from social values in Bali and from noble values in religion. We hope that this event will enable children to become a young generation who grow and develop into tolerant figures and are able to accept all differences as a reality that must be respected.

Integration of social values in learning in educational institutions through (1) stories and examples that have been carried out by religious figures in upholding the values of tolerance in society in Bali. (2) Strengthening the communication and dialogue skills of students to train them to

be able to resolve conflicts in an authoritative and humanistic manner. (3) Actively organizing dialogues involving religious and cultural figures in the environment around educational institutions so that a mindset and attitude are built that respect differences between communities and ethnicities in Bali. (4) Promoting religious moderation based on social and cultural values through positive and educational content on social media and online media that can be easily understood and implemented by the younger generation and netizens.

Educational institutions can develop and implement religious moderation based on social and cultural values by: first, building strategic partnerships involving various elements of society such as religious leaders, teachers, parents, policy makers to achieve long-term harmonious life in Bali. This partnership is carried out through intensive communication and dialogue that strengthens each other so that a joint agreement is built to implement religious moderation in Bali in a sustainable manner (Nurwahyudi, 2021). Second, educational institutions can also build communication with other educational institutions in the form of a consortium. The purpose of the consortium is to conduct in-depth studies and research on strengthening religious moderation based on social and cultural values through studies and research involving researchers from both institutions that have established cooperation and the consortium. Third, by building a network between educational institutions in Bali that have the same vision in developing religious moderation based on social and cultural values in the form of a curriculum in their respective schools (Maarif, 2019). This network of educational institutions intensively carries out formal, informal and cultural relationships to interact with each other and strengthen their network ties as a way to perfect the curriculum of religious moderation based on social and cultural values as a basis for attitudes and moral guidelines for fostering relations between religions and ethnicities in Bali.

Religious moderation is positioned as a cultural solution mechanism to provide deeper insight into tolerance and social life between ethnicities and religions in Bali for students and teachers in educational institutions. By integrating religious moderation based on social and cultural values, it will provide enculturation and increase wider access to education stakeholders in grounding religious moderation as a cultural heritage and strength of social resilience of the Balinese people to prevent disintegration of social reality in Bali (Kiai et al., 2023). This often arises because negative sentiments/hate speech issued by irresponsible people always emerge and take advantage of the ongoing social friction and conflict between religions and ethnicities in Bali.

The increasing frequency of religious moderation dialogues initiated by educational institutions and the experiences of religious figures in Bali have become a social capital that must be maintained. Recognition of social and cultural values as part of the construction of religious moderation knowledge is an important pillar for transforming society into a community that epistemologically has a strong knowledge base in maintaining social diversity in Bali.

Unlike other models of religious moderation, integrating social and cultural values is a safer and more harmonious tolerance strengthening system because it is integrated with the philosophy and cultural roots that develop in society (Waruwu et al., 2020). This makes religious moderation able to reduce the risk of losing public trust in the values of tolerance and is able to build political awareness to build a social life that respects diversity and equality between religious communities in Bali.

The social relationship between teachers and students needs to be maintained and nurtured at all times when studying the learning material on religious moderation. The presence of teachers is important even though there are various communication tools. Not only about the frequency of communication but also the quality of how communication is able to mobilize students to be consistent and focused on studying religious moderation materials based on socio-cultural and religious values. In a position like this, teachers are important because they are a source of emotional support that can provide motivation and confidence to students to continue to study religious moderation materials based on socio-cultural and religious values (Saifulah, 2014). This is important to continue to be voiced to teachers so that they have resilience and mental health and care about current issues that disrupt tolerance and social harmony in Bali.

In building active communication between teachers and students when studying religious moderation based on socio-cultural and religious values, active listening skills are needed. Teachers must be seen as participatory and open dialogue in every explanation of religious moderation. Every

argument built by the teacher is accompanied by the ability to open questions so that students are active in receiving the learning material provided. This activity is carried out at every learning time to hone insight and build a democratic learning activity. It is not easy to learn such a thing because in addition to having to have broad insight into religious moderation based on socio-cultural and religious values, it also requires patience and exemplary behavior. It can be done by all teachers, but that does not mean that its implementation is hampered (Mustain, 2022).

Every student is a potential pioneer of religious moderation in every segment of society. Therefore, in the past, concern for students was carried out with empathetic guidance. Teachers provide various perspectives so that students have many alternatives in learning religious moderation based on socio-cultural and religious values (Raharjo, 2010). On every occasion if there is confusion when studying religious moderation material, the teacher does not need to blame and always motivates students to be confident and absorb every explanation from the teacher with totality and full focus.

One of the keys to success in implementing religious moderation based on socio-cultural and religious values is to build students as peers who are dialogical in explaining the important contents behind social conflict and intolerance. Students are trained as peers who are able to provide complete explanations regarding religious moderation based on socio-cultural and religious values to their friends of the same age (Pratiwi, 2022). The formation of social agents such as peers is carried out to provide a fresher perspective and quality to the prospective young generation who fight for religious moderation in society.

The existence of peers as students is important for educational institutions so that the development of religious moderation issues in the Bali region follows the development of understanding among teenagers or students. Peers usually have a strong influence as advisors or friends to ask questions about religious moderation issues that have occurred today. Therefore, educational institutions must also focus on the formation of peers from students as a means of socializing religious moderation materials based on socio-cultural and religious values to other students. So, yes, the humidity of education must also have full awareness and attention in opening educational programs and their budgets for these prospective peers. Their task is not easy because they are required to have more skills and competition regarding religious moderation insights based on socio-cultural and religious values that are actually interactive and relevant to the psychological and social development of students in educational institutions.

The implications of implementing religious moderation are that the process of socio-cultural and religious values has been able to create a shared identity among Muslims and Hindus in maintaining social stability in Bali. With the existence of religious moderation taught in educational institutions, a young generation of successors is formed who are able to become mediators and driving forces for other young people of different religions and ethnicities (Robingatun, 2017). Unity among these young generations is a strong capital for establishing cooperation in forming interfaith communities that have social resilience in fighting against fundamentalism and religious radicalism. Although there are concerns about the strengthening of tribal and religious sectarianism, this is not a serious obstacle if it is carried out sustainably and communicated intensively between them.

D. CONCLUSION

The challenges of life faced by multicultural societies such as in Bali are considered more complex and there are many factors that make the situation increasingly difficult to predict. After all, Balinese society is a society consisting of various religious and ethnic groups with various interests that are not the same as each other. A situation like this can easily give rise to social problems that are often unpredictable and uncontrollable, such as economic and educational disparities or other things that threaten social harmony. The government has been actively implementing religious moderation programs at various levels of society. However, not all people have concrete information and understanding about religious moderation and the implications for their lives in the midst of this increasingly complex situation. Therefore, various innovations and breakthroughs are needed so that religious moderation can unite a society that is fragmented into various ethnic and religious groups.

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