

The Jurisprudence of Religious Moderation: Strengthening Al-Wathanniyah Values at the Intersection of Islam and Nationality

Muhammad Akil¹, Andi Darmawangsa², M. Hasibuddin³, Ardi⁴

¹Universitas Muslim Indonesia, Indonesia, Email : makil.akil@umi.ac.id.

²Universitas Muslim Indonesia, Indonesia, Email : andi.darmawangsa@umi.ac.id.

³Universitas Muslim Indonesia, Indonesia, Email : mhasibuddin@umi.ac.id.

⁴Universitas Muslim Indonesia, Indonesia, Email : ardi.fai@umi.ac.id.

Abstract

The purpose of this research is to analyze the concept of religious moderation fiqh and the value of al-wathanniyah at the intersection between Islam and nationalism in Indonesia as well as to formulate strategies and efforts that can be made to strengthen the value of al-wathanniyah as a basis in realizing religious moderation fiqh in Indonesia. This research uses qualitative research methods. Data collection techniques are carried out through in-depth literature studies on related classical and contemporary literature sources, as well as conceptual analysis to critically and comprehensively identify, explore, and map key concepts. The research results explain that the concept of religious moderation fiqh which emphasizes the attitude of tawassuth (moderate), tawazun (balanced), and i'tidal (straight) in understanding and practicing Islamic teachings has a meeting point with the value of al-wathanniyah or love for the homeland as part of the faith of a Muslim in Indonesia. Strengthening the value of al-wathanniyah or love for the homeland at the intersection between Islam and nationalism becomes the key to realizing the fiqh of religious moderation. These two concepts are in line with realizing a just, peaceful, prosperous society, and upholding unity in diversity in accordance with the ideals of the nation. To strengthen it as a basis for religious moderation in Indonesia, a comprehensive strategy is needed that includes aspects of education by integrating these values in the curriculum, spreading moderate discourse through various media, community empowerment, the role of the government in regulations by involving religious and community leaders, as well as cooperation and dialogue among stakeholders to build a collective understanding in the Indonesian context.

Keywords: *Al-Wathanniyah; Jurisprudence; Religious Moderation.*

1. INTRODUCTION

Religious moderation is an approach that emphasizes a middle, proportional and balanced attitude in practicing religious teachings. This concept aims to avoid attitudes of extremism and radicalism which can cause division and conflict in society. Religious moderation is also an effort to bridge the gap between Islamic values and national spirit, which are often seen as two contradictory things.¹ Religious moderation is an important issue in the context of national and state life in Indonesia. As a country with the largest Muslim population in the world,

¹ Aceng Abdul Aziz et al., *MODERASI BERAGAMA Pengembangan Dan Implementasinya Dalam Pendidikan Pesantren* (Jakarta: Direktorat Pendidikan Diniyah dan Pondok Pesantren Kementerian Agama RI Bekerjasama dengan Yayasan Talibuana Nusantara, 2021).

Indonesia is faced with the challenge of realizing harmony between Islamic values and the national spirit.² Efforts to achieve this balance are the key to maintaining the unity and unity of a pluralistic nation, as well as maintaining the existence of Islam as a religion of *rahmatan lil'alam*.

The idea of religious moderation is actually a global idea, especially for the Muslim community. This can be seen from the values of religious moderation which are universal in nature and the values of religious moderation which can be used as unifying values for various differences as is done on the Indonesia-Malaysia border which has begun to foster the value of religious moderation as a universal value to harmonize relations between students on the Indonesia-Malaysia border.³ Another important aspect related to the value of religious moderation is related to efforts to implement religious moderation values in the realm of social media. In social media with users who are cross-country and cross-religious, the application of religious moderation values is important to show the friendly and tolerant values of Islam.⁴ In Brunei Darussalam, the application of religious moderation values is also needed, especially to prevent the development of takfiri ideology which tends to exclude Islamic religious views, so that if Islamic religious practices are not the same as those of their group, they are considered as deviant and violent efforts can be made to raise awareness and invite their group.⁵ The urgency of this research is to formulate a conceptual framework for religious moderation aimed at strengthening the spirit of *al-wataniyyah* (nationalism) within the context of the Indonesian state. This is intended to prevent the recurrence of intolerance and extremism, as well as the conflicts between religion and the state in Indonesia, through a deeper understanding of religious moderation.

From the development of the practice of religious moderation above, it needs to be emphasized that one of the important values in Islam that is in line with the national spirit is *al wathanniyah*, which means love of the homeland or nationalism. This value emphasizes the importance of respecting and loving the country where we live, as well as contributing positively to nation building. *Al Wathanniyah* also teaches to maintain the unity and unity of the nation, as well as avoid divisions and conflicts that can destroy the foundations of nationality. *Al-wathanniyah* is an important pillar in building harmonious relations between Islam and nationality.⁶ However, in reality, there are still religious interpretations and practices that tend to be extreme and contrary to the spirit of religious moderation.

On the one hand, there are groups who ignore the national dimension of religion. They adhere to a rigid ideology of religious exclusivism and reject the spirit of nationalism. Meanwhile, on the other hand, there are groups that prioritize the national spirit so

2 Imam Mujahid, *Moderasi Beragama Dan Masa Depan Indonesia* (Sukoharjo: Lontar Mediatama, 2022).

3 Purniadi Putra, Arnadi Arnadi, and Hadisa Putri, "Tolerance Character Building through Religious Moderation Education in the Digital Era: Study in Elementary School on the Indonesia-Malaysia Border," *JIP (Jurnal Ilmiah PGMI)* 9, no. 1 (2023): 167-76, <https://doi.org/10.19109/jip.v9i1.21820>.

4 Elly Yuliawati and Ispawati Asri, "Religious Moderation: An Analysis of Understanding, Internet and Social Media Exposure and Social Interaction Systems," *Jurnal The Messenger* 14, no. 2 (2024): 158, <https://doi.org/10.26623/themessenger.v14i2.2812>.

5 Muhammad Amin, "Exploration of Religious Moderation in Southeast Asia Region (State Analysis of Indonesia and Brunei Darussalam)," *Book Chapter of Proceedings Journey-Liaison Academia and Society* 2, no. 2 (2023): 98-108.

6 Salsabila Azahra and Zaenul Slam, "MODERASI BERAGAMA UNTUK PERSATUAN DAN KESATUAN BANGSA INDONESIA," *Jurnal Riset Sosial Humaniora Dan Pendidikan* 1, no. 4 (December 2022): 81-94, <https://doi.org/10.56444/soshumdik.v1i4.220>.

much that they ignore religious values. These two extreme poles have the potential to trigger conflict and division in society. Therefore, efforts are needed to strengthen the values of *al-wathanniyah* at the meeting point between Islam and nationality.⁷ By strengthening this value, it is hoped that religious moderation jurisprudence will be realized which is able to bridge the Islamic spirit and the national spirit in a balanced and proportional manner.

The jurisprudence of religious moderation is an approach that prioritizes the attitudes of *tawazun* (balanced), *tawassuth* (moderate), and *i'tidal* (straight). This approach is a solution in facing the challenges of radicalism and religious extremism which can threaten national unity and integrity.⁸ With the jurisprudence of religious moderation, Muslims are expected to be able to carry out religious teachings in their entirety, but still maintain their commitment to national values.

Indonesia, as the country with the largest Muslim population in the world, has extraordinary diversity in religious and national practices. However, there are growing challenges related to efforts to achieve harmonization between Islamic values and the national spirit.⁹ In this context, the concept of religious moderation is very important to understand and implement wisely. In the Indonesian context, the value of *al-wathanniyah* has strong roots in the history of the nation's struggle. Previous Islamic scholars and figures have set examples in fighting for independence and upholding the national spirit. They understand that love of the homeland is part of Islamic teachings which must be realized in social and state life.¹⁰ Strengthening the values of *al-wathanniyah* is very relevant and important. As a pluralistic country, Indonesia needs an approach that can unite all elements of society in a strong national spirit. *Al-wathanniyah* values can be a bridge between Islamic values and national spirit, so that these two things can work in harmony and strengthen each other.¹¹

Strengthening *al-wathanniyah* values at the intersection of Islam and nationality is important to face the challenges of an increasingly complex era. Globalization and the development of information technology have opened up opportunities for the entry of radical and extreme ideas that can threaten the integrity of the nation.¹² Therefore, systematic efforts are needed to strengthen the values of *al-wathanniyah* through education, dissemination of discourse, and community empowerment.

In this research, we will discuss in depth the concept of religious moderation jurisprudence and the value of *al-wathanniyah* at the meeting point between Islam and nationality. This research will examine how to strengthen the value of *al-wathanniyah* as a glue for national unity and integrity, as well as becoming a foundation for realizing

7 M. Wahyu Fauzi Aziz, *MODEL PENGUATAN MODERASI BERAGAMA BERBASIS INTERAKSIONISME SIMBOLIK PADA FORUM KERUKUNAN UMAT BERAGAMA (FKUB) KABUPATEN BANYUMAS* (Purwokerto: UIN Prof. KH. Saifuddin Zuhri, 2023).

8 Fytrio Amando, *NILAI-NILAI MODERASI BERAGAMA DALAM KONSEP PEMBAHARUAN PENDIDIKAN ISLAM MOHAMMAD NATSIR* (Jakarta: UIN Syarif Hidayatullah, 2023).

9 M. Shohibul Itmam, *POSITIVISASI HUKUM ISLAM DI INDONESIA* (Semarang: STAIN Po Press, 2015).

10 Cahyono, "Nilai Ukhuwah Wathoniyah Ki Hajar Dewantoro," *Al Ghazali: Jurnal Kajian Pendidikan Islam Dan Studi Islam* 3, no. 1 (2020).

11 Jurnal Strategi Pertahanan Laut, "PENTINGNYA PENANAMAN NILAI-NILAI KEBANGSAAN BAGI MASYARAKAT PESISIR PULAU TERDEPAN SEBAGAI UPAYA KEIKUTSERTAAN WARGA NEGARA DALAM BELA NEGARA," *Supriyono Lukman Yudho Prakoso Dohar Sianturi* 10, no. 2 (2022), <https://doi.org/https://doi.org/10.33172/spl.v5i3.647>.

12 Riska Angriani, "Peran Organisasi Islam Dalam Pengembangan Dan Penerapan Hukum Islam Di Indonesia," *Jurnal Publikasi* 1, no. 1 (2019).

Islam that is *rahmatan lil'alam*. Through this research, it is hoped that a formulation of religious moderation jurisprudence can be found that is able to integrate Islamic values, especially *al-wathanniyah*, with the spirit of Indonesian nationality. The problem formulation in this research is: **First**, What are the concepts of religious moderation jurisprudence and *al-wathanniyah* values at the meeting point between Islam and nationality in Indonesia?. **Second**, What strategies and efforts can be made to strengthen the values of *al-wathanniyah* as a basis for realizing religious moderation jurisprudence in Indonesia?.

The importance of this research is not only limited to academic aspects, but also has practical implications in social and national life. By understanding and implementing religious moderation jurisprudence that integrates *al-wathanniyah* values, it is hoped that a harmonious, tolerant and harmonious society can be created, where Islamic values and national spirit can go hand in hand and strengthen each other. It is also hoped that this research can contribute to efforts to prevent and overcome extremism and radicalism movements which often take place in the name of religion. By instilling the values of religious moderation and *al-wathanniyah*, society will be better able to appreciate diversity and create an atmosphere of peace and harmony in national and state life.

This research will use qualitative research methods. Qualitative research methods were chosen to obtain an in-depth and holistic understanding of the concept of religious moderation jurisprudence and *al-wathanniyah* values in the plural Indonesian context. Metode ini dipilih karena berfokus pada analisis dan penggalan data sekunder yang khususnya analisis atas gagasan religious moderation. Qualitative research methods are carried out by collecting, analyzing and interpreting relevant concepts from various data sources. The data sources in this research will be literature, which includes classical and contemporary literature in the fields of fiqh, ushul fiqh, Islamic history, sociology of religion, and national studies. The main data sources will be taken from the works of leading scholars, both from classical and modern times, which discuss the concept of moderation in Islam, the relationship between religion and the state, and the spirit of nationality from an Islamic perspective.

Data collection techniques will be carried out through in-depth literature study. Researchers will collect, read, and critically examine various data sources, such as fiqh books, tafsir, hadith, history books, scientific journals, and other written sources relevant to the research topic.¹³ In addition, researchers can also utilize digital sources such as online databases and scientific repositories to expand data coverage. In analyzing the data, this research will use conceptual analysis techniques. Conceptual analysis was carried out by identifying, exploring and mapping key concepts related to the jurisprudence of religious moderation and *al-wathanniyah* values at the intersection of Islam and nationality. Researchers will explain the meaning, dimensions and relationships between these concepts critically and comprehensively. The analysis process will involve activities such as comparing and contrasting concepts from various data sources, identifying similarities and differences in perspectives, and integrating various views to build a complete understanding. Researchers can also use a hermeneutic approach to interpret classical and contemporary texts related to the research topic.

13 Sugiyono, "Metode Penelitian Kuantitatif, Kualitatif, Dan R&D," Bandung: CV. Alfabeta, 2019.

Through this conceptual analysis, the researcher attempts to produce a comprehensive synthesis of the concept of religious moderation jurisprudence and *al-wathanniyah* values at the intersection of Islam and nationality. The results of this analysis will be the basis for formulating strategies and efforts that can be made to strengthen the value of *al-wathanniyah* as a basis for realizing religious moderation jurisprudence in Indonesia. With this qualitative approach and conceptual research method, it is hoped that this research can make a significant contribution to the development of Islamic discourse that is in line with national values, as well as becoming a reference in formulating policies and programs related to religious moderation in Indonesia.¹⁴

2. ANALYSIS AND DISCUSSION

2.1. The Concept of Religious Moderation Jurisprudence and *Al-Wathanniyah* Values at the Meeting Point Between Islam and Nationality in Indonesia

The jurisprudence of religious moderation is an approach to religion that prioritizes the principles of balance, straightness and moderation. The concept of religious moderation jurisprudence is an approach that emphasizes the attitudes of *tawazun* (balanced), *tawassuth* (moderate), and *i'tidal* (straight) in understanding and practicing religious teachings. The jurisprudence of religious moderation invites Muslims to avoid extreme attitudes, both in the form of narrow religious exclusivism and excessive religious liberalism.¹⁵ This concept is important in the context of a pluralistic Indonesia, where ethnic, cultural and religious diversity is a reality that must be accommodated wisely.

In the Islamic context, religious moderation jurisprudence originates from the teachings of the Koran and the Sunnah of the Prophet which emphasize the principles of justice, simplicity and balance. The verses of the Koran and the hadith of the Prophet provide guidance on how to practice religion with wisdom, tolerance, and avoid extreme attitudes that can cause division and conflict.¹⁶

One of the important values that is the basis of religious moderation jurisprudence is *al-wathanniyah*, or the spirit of love for one's country and nationality. *Al-wathanniyah* is a manifestation of Islamic teachings which teach its followers to love their homeland and participate in building social and state life.¹⁷ This value emphasizes loyalty and commitment to the country as well as active involvement in building the nation and state. In Islam, the concept of *al-wathanniyah* has a strong foundation, both from primary sources such as the Koran and Hadith, as well as from the treasures of Islamic scholarship.

In the Al-Quran, there are verses that emphasize the importance of love for one's country and involvement in developing the country. One of them is QS. *Al-Hujurat* verse 13, which states that Allah created humans from male and female, and made them into nations and tribes so that they know and respect each other. This verse contains

14 Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2017).

15 Sumper Mulia Harahap, *Moderasi Beragama Ditinjau Dari Perspektif* (Samarinda: LP2M IAIN Samarinda, 2016).

16 Husni, *KONSEPEQULIBRIUM (KESEIMBANGAN)* (Lhokseumawe: IAIN Lhokseumawe, 2018).

17 Muhammad Khairan Arif, "MODERASI ISLAM (WASATHIYAH ISLAM) PERSPEKTIF AL-QUR'AN, AS-SUNNAH SERTA PANDANGAN PARA ULAMA DAN FUQAHA," *Al-Risalah* 11, no. 1 (January 2020): 22-43, <https://doi.org/10.34005/alrisalah.v11i1.592>.

the message that national and ethnic diversity is a sunatullah that must be accepted and respected.¹⁸ Apart from that, there are hadiths of the Prophet Muhammad SAW which encourage Muslims to love their homeland. One of the famous hadiths is “*Hubbul wathan minal iman*” which means “Love of the homeland is part of faith.” This hadith emphasizes that love of one’s country is part of a Muslim’s faith which must be realized in everyday life.¹⁹

In Islamic history, the spirit of *al-wathanniyah* has been embodied by previous Muslim scholars and figures in fighting for independence and building civilization. They understand that love of the homeland is part of Islamic teachings which must be realized in social and state life. One of them is Imam Al-Ghazali, a great cleric who is not only known as a spiritual figure, but also has a high national spirit. In his famous work, “*Thya’ Ulumuddin*,” Al-Ghazali emphasized the importance of love for one’s country and maintaining state stability as part of religious obligations.²⁰

In Indonesia, the concept of *al-wathanniyah* is a meeting point between Islamic values and the national spirit. The value of *al-wathanniyah* has strong roots in the history of the nation’s struggle. The founding fathers of the nation, including Muslim figures such as KH. Hasyim Asy’ari, KH. Ahmad Dahlan, and KH. Agus Salim, has set an example in fighting for independence and building Indonesia as a sovereign and dignified country.²¹ They understand that love of the homeland is part of Islamic teachings which must be realized in social and state life.

In the current context, religious moderation jurisprudence and *al-wathanniyah* values are important foundations in maintaining the unity and unity of the diverse Indonesian nation. By prioritizing a moderate attitude and upholding the national spirit, Muslims in Indonesia can practice their religious teachings in their entirety, but still maintain their commitment to national values and diversity.²² The jurisprudence of religious moderation encourages Muslims to avoid extreme attitudes, both in the form of religious radicalism and excessive secularism. Religious radicalism can threaten national unity and unity, while excessive secularism can erode the spiritual and moral values that are the basis of social life.²³

The value of *al-wathanniyah* in the Indonesian context has strong roots in the history of the nation’s struggle. Previous Muslim scholars and figures have set examples in fighting for independence and upholding the national spirit. They understand that love of the homeland is part of Islamic teachings which must be realized in social and state life.²⁴ In the current context, *al-wathanniyah* values are the glue in realizing harmony and unity amidst the diversity of ethnicities, cultures and religions in Indonesia. This

18 Waryono Abdul Ghafur, “KESEJAHTERAAN SOSIAL (AL-‘ADLUL IJTIMA’I) DALAM PERSPEKTIF AL-QUR’AN,” *AN NUR: Jurnal Studi Islam* 3, no. 2 (2020).

19 M. Wahib Aziz, “WAKAF TUNAI DALAM PERSPEKTIF HUKUM ISLAM,” *International Journal Ihya’ Ulum Al-Din* 19, no. 1 (September 2017): 1, <https://doi.org/10.21580/ihya.18.1.1740>.

20 Abdul Fatta Jeh-Ngoh, *STUDI HISTORIS DAN SOSIOLOGIS PENDIDIKAN MADRASAH AL-MA’ĀRIF AL-WAṬĀNIYYAH (1929-1935) DI PATANI* (Padangsidempuan: IAIN Padangsidempuan, 2020).

21 Ainun Alwan Hanif, *KONSEP NASIONALISME DALAM KITAB ‘IZŪTUN NA@SHI’I@N KARYA SYAIKH MUSTHOFA AL - GHOLAYAINI DAN RELEVANSINYA DENGAN MATERI AJAR PKN KELAS V MADRASAH IBTIDAIYAH* (Ponorogo: IAIN Ponorogo, 2020).

22 Akhmad Syahri, *Nilai-Nilai Dan Sikap Moderasi Beragama Dalam Perspektif Pendidikan Islam* (Mataram: Sanabil, 2021).

23 A Ilyas Ismail et al., *Konstruksi Moderasi Beragama* (Jakarta: UIN Syarif Hidayatullah, 2021).

24 Ali Ridho, “SYARI’AT ISLAM DAN DILEMA DAULAH ISLAMIYAH (INDONESIA CERMINAN NEGARA MADINAH),” *Mudabbir: Jurnal Manajemen Dakwah* 2, no. 2 (December 2021): 109–31, <https://doi.org/10.20414/mudabbir.v2i2.4138>.

spirit of love for the homeland encourages every citizen, including Muslims, to actively participate in building a harmonious and dignified national and state life.²⁵

Thus, the concept of religious moderation jurisprudence and *al-wathanniyah* values have a close meeting point in the Indonesian context. The jurisprudence of religious moderation emphasizes the attitudes of *tawassuth* (moderate), *tawazun* (balanced), and *i'tidal* (straight) in religion, while the value of *al-wathanniyah* emphasizes the importance of love for one's homeland and loyalty to one's country as a form of a Muslim's faith.²⁶

The meeting point between Islam and nationality in the concept of religious moderation jurisprudence and *al-wathanniyah* values lies in efforts to create a just, peaceful and prosperous society. Islam teaches the principles of justice, tolerance and brotherhood, while the national spirit encourages every citizen to contribute to building a dignified and moral social life. A moderate Muslim not only adheres to the teachings of the religion in its entirety, but also has a strong commitment to the development of a pluralistic Indonesian nation and state.²⁷

In the Indonesian context, religious moderation jurisprudence and *al-wathanniyah* values are the basis for realizing the nation's ideals as stated in Pancasila and the 1945 Constitution. Values such as divinity, humanity, unity, democracy and social justice are principles that are in line with Islamic teachings and national spirit.²⁸ To strengthen the concept of religious moderation jurisprudence and *al-wathanniyah* values at the intersection of Islam and nationality in Indonesia, systematic efforts are needed through education, dissemination of discourse, and community empowerment. Education that integrates moderation and national values is important to form a young generation that has a complete understanding of religion and the national spirit.²⁹ Apart from that, the dissemination of discourse through mass media, dialogue forums and religious activities can also contribute to strengthening public awareness about the importance of religious moderation jurisprudence and the value of *al-wathanniyah*. Community empowerment through development programs that involve the active participation of citizens can also strengthen the national spirit and sense of belonging to the homeland.³⁰

The orientation of the idea of religious moderation in Indonesia is indeed identical and relevant to the idea of nationality. This is because Indonesia is a religious nation state. With this orientation, Indonesia places religious law (especially Islamic law) as an existing law and is facilitated so that the validity of Islamic law also runs hand in hand

25 Syahri, *Nilai-Nilai Dan Sikap Moderasi Beragama Dalam Perspektif Pendidikan Islam*.

26 Muhammad Saleh Cahyadi Mohan and Maman Lukmanul Hakim, "Konsep Tawassuth Sebagai Upaya Preemtif Dalam Pencegahan Aksi Terorisme (Studi Komparatif Buku Moderasi Beragama Kementrian Agama Ri Dan Undang-Undang Nomor 5 Tahun 2018)," *Syifa Al-Qulub: Jurnal Studi Psikoterapi Sufistik* 6, no. 2 (2022), <https://doi.org/https://doi.org/10.15575/saq.v6i2.14233>.

27 Iis Sugiarti, *PENDIDIKAN NILAI MODERASI BERAGAMA DAN IMPLIKASINYA TERHADAP ETIKA SOSIAL SANTRI DI PONDOK PESANTREN DARUSSALAM DUKUHWALUH PURWOKERTO* (Purwokerto: UIN Prof. KH. Saifuddin Zuhri, 2022).

28 Muhammad Nur Jamaluddin, "WUJUD ISLAM RAHMATAN LIL ÂLAMIN DALAM KEHIDUPAN BERBANGSA DI INDONESIA," *ADLIYA: Jurnal Hukum Dan Kemanusiaan* 14, no. 2 (January 2021): 271–394, <https://doi.org/10.15575/adliya.v14i2.9505>.

29 Hani Hiqmatunnisa and Ashif Az Zafi, "PENERAPAN NILAI-NILAI MODERASI ISLAM DALAM PEMBELAJARAN FIQH DI PTKIN MENGGUNAKAN KONSEP PROBLEM-BASED LEARNING," *JIPIS* 29, no. 1 (2020), <https://doi.org/http://dx.doi.org/10.33592/jipis.v29i1.546>.

30 Yusefri and Sri Wihidayati, *FIKIH WASATHIYAH DALAM BERAGAMA* (Curup: LP2 IAIN Curup, 2022).

with state law.³¹ In addition, the idea of religious moderation in Indonesia is also in line with Indonesia's conditions as a multi-religious and multicultural country so that the value of religious moderation can become a "middle value" that can unite Indonesian society from various groups.³² This shows that the importance of implementing the idea of religious moderation in Indonesia is actually relevant to the plurality that exists in Indonesian society.³³

By synergizing the concept of religious moderation jurisprudence and *al-wathanniyah* values, Indonesia can become an example for the world in realizing a moderate religious life and a strong national spirit. This will strengthen national unity and integrity, while maintaining the existence of Islam as a religion of *rahmatan lil'alamin* which is in line with national values.³⁴ In a global context, the jurisprudence of religious moderation and *al-wathanniyah* values at the intersection of Islam and nationality in Indonesia can be a model for other countries in managing diversity and maintaining national unity. In this way, Indonesia can make a significant contribution in realizing peace and harmony in the world through a moderate approach and a strong national spirit.

A moderate Muslim not only adheres to the teachings of the religion in its entirety, but also has a strong commitment to the development of a pluralistic Indonesian nation and state. In practice, strengthening the values of *al-wathanniyah* in religious moderation jurisprudence can be realized through various means, such as:

1. Education and teaching that emphasizes the values of moderation in religion and national spirit. The Islamic education curriculum must be designed in such a way as to instill *al-wathanniyah* values in students from an early age.
2. Dissemination of Islamic discourse and narratives that are moderate and reflect the national spirit. This can be done through lectures, sermons, mass media and digital platforms that can reach the wider community
3. Community empowerment through programs that involve active community participation in building the nation and state. For example, community service programs, social activities and economic empowerment that reflect *al-wathanniyah* values.
4. The government's role in formulating policies and regulations that support religious moderation and the national spirit. This can be done by involving religious figures and community leaders in the policy formulation process.
5. Collaboration and dialogue between religious leaders, community leaders and the government to build a comprehensive understanding of the jurisprudence of religious moderation and the value of *al-wathanniyah* in the Indonesian context.

With these efforts, it is hoped that the value of *al-wathanniyah* can be further strengthened as a basis for realizing religious moderation jurisprudence in Indonesia. This will contribute to the realization of harmony between Islamic values and the national spirit, as well as maintaining the unity and unity of a diverse nation.

31 Muhammad Akbar et al., "The Progressive Legal Perspective of Legal Justice in Customary Dispute Resolution Related To Natural Resources," *Jurnal IUS Kajian Hukum Dan Keadilan* 11, no. 2 (2023): 225–36, <https://doi.org/10.29303/ius.v11i2.1252>.

32 Nadia Nursantih Setiyono, Dinda Keumala, Ahmad Sabirin, "Has Indonesia Safeguarded Traditional Cultural Expressions?," in *Jambura Law Review*, vol. 6, 2024, 206–39.

33 Mabarroh Azizah, "Peran Negara Dalam Perlindungan Konsumen Muslim Di Indonesia," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 4, no. 2 (2021): 153–65, <https://doi.org/10.24090/volksgeist.v4i2.5738>.

34 Agus Akhmadi, "MODERASI BERAGAMA DALAM KERAGAMAN INDONESIA," *INOVASI: Jurnal Diklat Keagamaan* 13, no. 2 (2019).

2.2. Strategies and Efforts that can be Made to Strengthen Al-Wathanniyah Values as a Foundation for Realizing Religious Moderation Jurisprudence in Indonesia

To strengthen the value of *al-wathanniyah* as a basis for realizing religious moderation jurisprudence in Indonesia, a comprehensive strategy is needed and involves various parties. This strategy must include aspects of education, dissemination of discourse, community empowerment, the role of government, as well as cooperation and dialogue between stakeholders.

First, the educational aspect plays a key role in instilling *al-wathanniyah* values from an early age. The Islamic education curriculum, both in formal and non-formal institutions, must be designed in such a way as to instill the values of patriotism and national spirit. This can be done by integrating materials that teach about the history of the nation's struggle, the values of Pancasila, and the importance of unity in diversity.³⁵ Apart from that, education must also emphasize a complete understanding of moderate and tolerant Islamic teachings. The Islamic education curriculum must present materials that emphasize the principles of *tawassuth* (moderate), *tawazun* (balanced), and *i'tidal* (straight) in religion. This will help students to understand that Islam is in line with national values and pluralism.³⁶

Second, the spread of Islamic discourse and narratives that are moderate and reflect the national spirit is very important. This can be done through lectures, sermons, mass media and digital platforms that can reach the wider community. Religious leaders, ulama and community leaders have a significant role in spreading this discourse.³⁷ In lectures and sermons, religious figures can convey messages that emphasize the value of *al-wathanniyah* and religious moderation. They can quote verses from the Koran and hadith that emphasize the importance of love for the country and involvement in building the nation. Apart from that, they can also provide examples from Islamic history and the struggles of the Indonesian people that reflect these values. Mass media and digital platforms can also be used to spread this discourse more widely. Content that promotes the values of *al-wathanniyah* and religious moderation can be distributed via television, radio, print media, and social media such as YouTube, Instagram, and Twitter.³⁸

Third, community empowerment through programs that involve active community participation in building the nation and state. These programs can be carried out by community organizations, non-governmental organizations, or even the government. Examples include community service programs, social activities and economic empowerment that reflect *al-wathanniyah* values.³⁹ Through these programs, the community is not only taught about the importance of patriotism and national spirit,

35 Noorzanah, "KONSEP KURIKULUM DALAM PENDIDIKAN ISLAM," *ITTihad* 15, no. 28 (2017), <https://doi.org/https://doi.org/10.18592/ittihad.v15i28.1934>.

36 Riskun Iqbal, "Upaya Penguatan Kurikulum Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama," *Journal on Education* 5, no. 4 (2023), <https://doi.org/https://doi.org/10.31004/joe.v5i4.4219>.

37 Ismail et al., *Konstruksi Moderasi Beragama*.

38 Rangga Saptya Mohamad Permana and Jimi Narotama Mahameruaji, "STRATEGI PEMANFAATAN MEDIA BARU NET. TV," *Jurnal Studi Komunikasi Dan Media* 23, no. 1 (June 2019): 21, <https://doi.org/10.31445/jskm.2019.1770>.

39 Ferdinand Kalesaran, Ventje V. Rantung, and Novi R. Pih, "PARTISIPASI DALAM PROGRAM NASIONAL PEMBERDAYAAN MASYARAKAT MANDIRI PERKOTAAN KELURAHAN TAAS KOTA MANADO," *Acta Diurna Komunikasi* 4, no. 5 (2015).

but is also directly involved in efforts to build the nation. This will help people to truly feel and experience how the values of *al-wathanniyah* can be realized in everyday life.⁴⁰

Fourth, the government's role in formulating policies and regulations that support religious moderation and the national spirit. The government can issue regulations and laws that promote *al-wathanniyah* values and prohibit radical ideas that conflict with religious moderation.⁴¹ Apart from that, the government can also allocate budget for programs aimed at strengthening *al-wathanniyah* values and religious moderation. For example, training programs for religious and community leaders on religious moderation and national spirit, or the community empowerment programs mentioned previously.⁴² However, in the process of formulating policies and regulations, the government must involve religious figures, community leaders and other stakeholders. This is to ensure that the policies produced are not only effective, but also accepted and supported by the community.⁴³

Fifth, cooperation and dialogue between religious leaders, community leaders and the government is very important to build a comprehensive understanding of the jurisprudence of religious moderation and the value of *al-wathanniyah* in the Indonesian context. This dialogue can be carried out in various forms, such as discussion forums, seminars, or even the formation of a special institution to deal with this issue.⁴⁴ Through dialogue, various parties can exchange views, express aspirations, and find common ground in an effort to strengthen the values of *al-wathanniyah* and religious moderation. Dialogue can also be a means of finding solutions to problems that arise in the application of these values in society.⁴⁵ Apart from that, dialogue can also help in formulating more effective strategies and programs to strengthen the values of *al-wathanniyah* and religious moderation. By involving various stakeholders, the resulting strategy will be more comprehensive and in line with community needs.⁴⁶

Sixth, Reform the Islamic Religious and Citizenship Education Curriculum. Education plays an important role in instilling the values of *al-wathanniyah* and religious moderation from an early age. Therefore, reforming the curriculum for Islamic religious education and citizenship education is a strategic step that needs to be taken. The educational curriculum must be designed in such a way as to holistically integrate *al-wathanniyah* values, religious moderation and national spirit.⁴⁷ In the Islamic religious education curriculum, it is necessary to emphasize materials that teach the concept of religious moderation jurisprudence, *al-wathanniyah* values, the history of the struggle of the

40 Aan Hasanah et al., *PENGUATAN KARAKTER KEBANGSAAN DI PESANTREN* (Bandung: Mimbar Pustaka, 2019).

41 Lukman Hakim Saifuddin, *MODERASI BERAGAMA* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

42 Muhammad Nur Rofik, *IMPLEMENTASI PROGRAM MODERASI BERAGAMA DI KEMENTERIAN AGAMA KABUPATEN BANYUMAS PADA LINGKUNGAN SEKOLAH* (Purwokerto: IAIN Purwokerto, 2021).

43 Slamet Widodo and Dwi Resti Pratiwi, "PENERAPAN PENGANGGARAN PARTISIPATIF DI TINGKAT DESA," *Jurnal Budget: Isu Dan Masalah Keuangan Negara* 1, no. 2 (December 2016): 125–51, <https://doi.org/10.22212/jbudget.v1i2.20>.

44 Ahmad Patih et al., "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Dan Pendidikan Kewarganegaraan Pada Mahasiswa Perguruan Tinggi Umum," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 1 (2023), <https://doi.org/https://doi.org/10.30868/ei.v12i001.6139>.

45 Saifuddin, *MODERASI BERAGAMA*.

46 Baban Sarbana et al., "Analisis Efektivitas Komunikasi Pemangku Kepentingan Untuk Keberlanjutan Bisnis UMK Di Geopark Pongkor," *Jurnal Penyuluhan* 19, no. 01 (February 2023): 104–16, <https://doi.org/10.25015/19202343488>.

47 Ridho Riyanto, "Moderasi Beragama Pada Kurikulum Pendidikan Agama Islam Di Sekolah Dasar (Madrasah)," *ICIE: International Conference Islamic Education 2021 2* (2022).

Indonesian nation, and the contribution of Islamic figures in building the national spirit. Apart from that, the curriculum must also provide sufficient portions in discussing the relationship between religion and the state, as well as the importance of maintaining national unity and integrity.⁴⁸ Meanwhile, in the citizenship education curriculum, it is necessary to emphasize materials that strengthen understanding of national values, diversity and acceptance of diversity. The curriculum must also teach about the role of religion in building a national spirit, as well as the contribution of religious figures in the struggle for Indonesian independence.⁴⁹

Seventh, Training and Provision of Educators. To support the success of curriculum reform, it is necessary to carry out special training and provision for teaching staff, both teachers and lecturers. This training aims to equip them with a comprehensive understanding of religious moderation jurisprudence, *al-wathanniyah* values, and how to integrate them in the learning process.⁵⁰ Training can involve experts and academics from the fields of religious studies, history, sociology and political science. They can provide training on key concepts, learning methodology, and how to deliver material with a contextual and interesting approach to students.⁵¹ Apart from that, training can also involve religious figures and community leaders who have a deep understanding of the values of *al-wathanniyah* and religious moderation. They can provide real perspectives and experiences in practicing these values in everyday life.⁵²

In implementing these strategies and efforts, there needs to be good synergy and coordination between the government, educational institutions, community organizations, religious leaders and community leaders. Each party must play an active role according to their respective capacities and functions, but with the same goal, namely strengthening the value of *al-wathanniyah* as a basis for realizing the jurisprudence of religious moderation in Indonesia. With a comprehensive strategy involving various parties, it is hoped that the values of *al-wathanniyah* can be further strengthened and become the basis for realizing religious moderation jurisprudence in Indonesia. This will contribute to the realization of harmony between Islamic values and the national spirit, as well as maintaining the unity and unity of a diverse nation.

3. CONCLUSION

The concept of religious moderation jurisprudence and *al-wathanniyah* values in Indonesia have a close intersection. The jurisprudence of religious moderation emphasizes a moderate, balanced and upright attitude in understanding and practicing Islamic teachings, while the value of *al-wathanniyah* emphasizes the importance of love for one's homeland and commitment to nation building as part of a Muslim's faith.

48 Suprpto Suprpto, "Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 3 (December 2020): 355–68, <https://doi.org/10.32729/edukasi.v18i3.750>.

49 Patih et al., "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Dan Pendidikan Kewarganegaraan Pada Mahasiswa Perguruan Tinggi Umum."

50 Rahmat Hidayat and Abdillah, *Ilmu Pendidikan "Konsep, Teori Dan Aplikasinya"* (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2019).

51 Adeng Muchtar Ghazali, *REFORMULASI MATERI AJAR ILMU PERBANDINGAN AGAMA PADA JURUSAN STUDI AGAMA-AGAMA (Studi Atas Perubahan Kurikulum Berbasis KKNI Pada Jurusan Studi Agama-Agama Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung)* (Bandung: Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung, 2019).

52 Patih et al., "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Dan Pendidikan Kewarganegaraan Pada Mahasiswa Perguruan Tinggi Umum."

These two concepts are in line with efforts to create an Indonesian society that is just, peaceful, prosperous and upholds unity in diversity, in accordance with the national ideals contained in Pancasila and the 1945 Constitution. By prioritizing the principles of religious moderation and a strong national spirit, Indonesia can become an example for the world in realizing harmony and harmony.

Strategies and efforts that can be made to strengthen the values of *al-wathanniyah* as a basis for realizing religious moderation jurisprudence in Indonesia include educational aspects that integrate the values of religious moderation and national spirit in the curriculum, the dissemination of moderate Islamic discourse through lectures, mass media and digital platforms, community empowerment through service programs that reflect *al-wathanniyah* values, the government's role in formulating policies and regulations that support religious and national moderation by involving religious and community leaders, as well as cooperation and dialogue between stakeholders to build a comprehensive understanding of this concept in the Indonesian context.

From the results of this research, in-depth research is needed regarding the idea of religious moderation and its relevance and practice in other Muslim majority countries such as Turkey, Egypt and other countries which are predominantly Muslim but have pluralistic societies both in terms of religion and culture.

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