

Strengthening Religious Moderation through Digital Publication of Islamic Education Journal

Rasyidin

STIT Ar-Raudlatul Hasanah Medan

rasyidin@stit-rh.ac.id

Ahmad Hanif Fahrudin

Universitas Islam Lamongan

kanghanif88@unisla.ac.id

Corresponding Author: Rasyidin

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Abstract

This study employs a library research method to examine the role of the Tadris Journal in promoting religious moderation in Islamic education at IAIN Madura. Using literature as the primary data source, it provides an in-depth analysis of religious moderation through academic publications. Data was collected using manual coding based on discourse analysis principles and analyzed with NVivo software for rigor and transparency. The research focuses on three volumes of the Tadris Journal (Vol. 14 No. 2, 2019; Vol. 18 No. 1, 2023; Vol. 18 No. 2, 2023), selected for their relevance to religious moderation. These publications align with the Ministry of Religious Affairs' initiatives to strengthen religious moderation during 2019–2023. Critical Discourse Analysis (CDA) by Norman Fairclough was applied to analyze the interaction between text, context, and power structures, encompassing thematic identification, discourse evaluation, and socio-political contextualization. The findings reveal the Tadris Journal's key role in addressing socio-religious issues in Madura, a region marked by radicalism and religious violence. Themes include countering radical conservatism, fostering peace, promoting ethical values, enhancing intra-faith relations, and embracing digital transformation. These efforts showcase a strategic approach to embedding religious moderation in higher education. The study underscores the importance of digital platforms in amplifying discourse on religious moderation and calls for innovative digital tools to expand religious literacy. Collaboration between academic institutions and policymakers is recommended to foster tolerance and peaceful coexistence across diverse socio-religious settings.

Keywords: Religious moderation; Digital publication; Journal of Islamic Education.

Introduction

Religious moderation has become one of the main themes promoted by the Ministry of Religious Affairs of the Republic of Indonesia in an effort to strengthen social harmony.¹ This issue is relevant in the national context and has a philosophical dimension that requires in-depth study. Religious moderation, as a concept, contains universal ideas about balance, tolerance, and respect for plurality.² In the context of Indonesia, which is a country with a majority Muslim population but has a diversity of religions, cultures, and traditions, religious moderation is an essential foundation for maintaining social and political stability.

Attention to religious moderation in the academic world has increased, reflected in the surge of publications on this theme among academics under the auspices of the Ministry of Religious Affairs, such as State Islamic Religious Universities (PTKIN) and State Islamic Universities (UIN).³ However, the role of academic journals as the primary medium for voicing and formulating this issue is still minimally explored. This raises an urgent need to examine academic journals' contribution to articulating religious moderation as a philosophical value and a social practice.

Jurnal Tadris, published by IAIN Madura, offers a unique perspective as an Islamic education journal committed to promoting religious moderation. As a medium for disseminating ideas, this journal is a platform for scientific discussion and a strategic tool for promoting the values of religious moderation. An initial search shows that Jurnal Tadris has published around 15 articles that substantively discuss religious moderation in various contexts, including policy, implementation, and social movements.

Previous research, such as that conducted by Malik and Busrah,⁴ shows that similar journals play an important role in voicing academic discourse related to religious moderation. However, in-depth studies on the contribution of each journal are still limited. Furthermore, a survey by Theguh Saumantri⁵ shows that social media impacts

¹ M Hendri Sugara Sinaga et al., "Peran Kementrian Agama Dalam Moderasi Beragama," *Jurnal Al-Qiyam* 3, no. 1 (2022): 21–25.

² Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kemenag," *Harmoni* 18, no. 2 (2019): 182–186.

³ Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (2020): 1–22.

⁴ Abdul Malik and Busrah Busrah, "Relasi Pemerintah Dan Akademisi Dalam Isu Moderasi Beragama Di Indonesia," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 23 (2019).

⁵ Theguh Saumantri, "Aktualisasi Moderasi Beragama Dalam Media Sosial," *Moderatio: Jurnal Moderasi Beragama* 3, no. 1 SE-Articles (August 3, 2023): 64–75, <https://doi.org/10.32332/moderatio.v3i1.6534>.

people's understanding of religious moderation. This suggests broadening the research focus to include philosophical and conceptual dimensions. Muhammad Zulfikar Yusuf⁶ also highlighted the importance of disseminating information on religious moderation using various measures, the main objective being to ensure that all parties can understand and implement the concept of religious moderation. Enoch Enoch's research emphasizes the importance and function of research in Islamic education and an interdisciplinary approach to addressing issues at the national and international levels.

This study aims to examine Tadrīs Journal's contribution to voicing the idea of religious moderation. Using a discourse analysis approach, it seeks to identify how the concept of religious moderation is articulated in the journal's publications. This study focuses not only on the conceptual dimension but also on its practical implications in supporting the Ministry of Religious Affairs' policies related to religious moderation.

In the context of national policy, the RPJMN 2020-2024 has established religious moderation as one of the main strategies to strengthen social harmony. This strategy covers various aspects, including education, management of houses of worship, and management of public spaces.⁷ Within this framework, Jurnal Tadrīs can be seen as an intellectual platform that plays a vital role in supporting the implementation of these policies. Thus, this study contributes to strengthening academic literature related to the role of journals in voicing socio-religious issues.

Furthermore, this study illustrates how academic journals, such as Jurnal Tadrīs, can catalyze social change. It underscores the importance of utilizing academic journals to manage intellectual public space, support plurality, and strengthen religious moderation in Indonesia. Thus, this study is expected to provide a solid theoretical and practical foundation for academics, policymakers, and practitioners in strengthening religious moderation as a core value of national life.

⁶ Muhammad Zulfikar Yusuf and Destita Mutiara, "Diseminasi Informasi Moderasi Beragama: Analisis Konten Website Kementerian Agama," *Dialog* 45, no. 1 (2022): 127–137.

⁷ Republik Indonesia, "Rencana Pembangunan Jangka Menengah Nasional 2020-2024," *Peraturan Presiden Republik Indonesia* 303 (2020).

Research Methods

This study uses a library research method chosen based on its relevance to the main objective of the research,⁸ Which is to reveal the role of the Tadris Journal in voicing the values of religious moderation. This approach allows researchers to utilize readily available literature as the primary data source, thus creating a strong foundation for analyzing the dynamics of religious moderation in an academic context. This method is considered superior because it can provide in-depth and comprehensive insights by exploring secondary data relevant to the object of study.

Note-taking was done systematically using a manual coding framework adapted from the discourse analysis approach. This approach involves identifying the main themes, subthemes, and supporting elements relevant to the issue of religious moderation. The data collected was then grouped and analyzed using NVivo software. This software is intended to increase accuracy, consistency, and transparency during the analysis process, resulting in findings that can be accounted for.⁹

The object of study in this study includes three volumes of the Tadris Journal, namely the Vol. 14 No. 2 edition, published in 2019, and two other editions, Vol. 18 No. 1 and Vol. 18 No. 2, published in 2023. The selection of these volumes is based on specific criteria, such as the relevance of the theme to the issue of religious moderation, the diversity of topics discussed, and the significance of the contribution of each edition to the discourse of Islamic education. The period chosen, between 2019 and 2023, reflects the development of religious moderation policies by the Ministry of Religious Affairs, thus allowing analysis of changes and continuity of themes in the journal's publications.

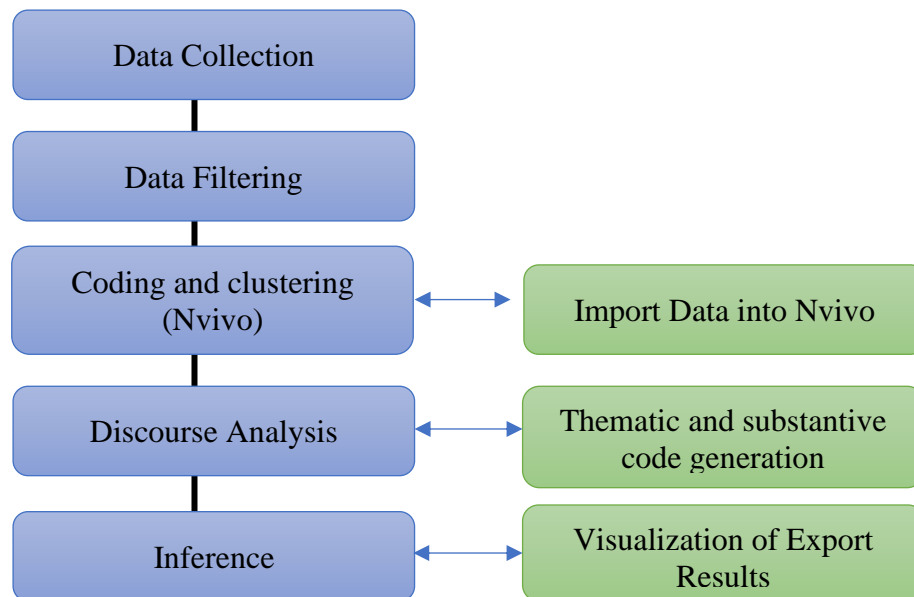
The analysis used is Critical Discourse Analysis (CDA), developed by Norman Fairclough.¹⁰ This approach was chosen because it can explore the relationship between text, social context, and power in the analyzed discourse. The analysis was conducted in stages, starting with identifying themes, ideas, and narratives related to religious moderation. The next stage includes discursive analysis to understand how the audience produces, distributes, and receives these ideas. Finally, a social analysis was conducted to relate the findings to the broader socio-political context, particularly the Ministry of

⁸ Sugiyono, *Kuantitatif, Kualitatif, Dan R&D*, ed. Alfabeta (Bandung, 2019).

⁹ Elaine Welsh, "Dealing with Data: Using NVivo in the Qualitative Data Analysis Process," in *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, vol. 3, 2002.

¹⁰ Norman Fairclough, "Critical Discourse Analysis," in *The Routledge Handbook of Discourse Analysis* (Routledge, 2013), 9–20.

Religious Affairs' policy of strengthening religious moderation. The following flow diagram of the research



This research is expected to provide an overview of Tadris Journal's strategic role as an intellectual media in strengthening religious moderation values in Indonesia. Thus, the results of this study are expected to be a reference for academics, policymakers, and practitioners in developing the discourse of religious moderation in a more in-depth and applicable manner.

Digital publication on Strengthening Religious Moderation

The intellectual movement in campaigning for religious moderation with a dialectical approach and discourse has been mentioned in the Ministry of Religion's policy through the decision of the director general of Islamic education number 7272 of 2019, which states that the approach to religious moderation education at the tertiary level is an analytical dialectical approach.¹¹ The development of religious moderation is also mentioned in the decree of the Director General of Islamic Education Number 102 of 2019, which actualizes inclusiveness and tolerance as the orientation of religious moderation in education in Islamic tertiary institutions.¹² Dialectical and analytical

¹¹ Direktur Jenderal Pendidikan Islam, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 7272 Tahun 2019 Tentang Pedoman Implementasi Moderasi Beragama Pada Pendidikan Islam," *Jakarta Kementerian. Agama RI* (2020).

¹² Tim Penyusun, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 102 Tahun 2019 Tentang Standar Keagamaan Pendidikan Tinggi Keagamaan Islam" (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik ..., 2019).

approaches are prioritized because students are more open and free to absorb all material delivered by lecturers and in classroom discussions. They absorb material from outside or from references they read or information that comes through various forums, mass media, and social media.¹³

The Ministry of Religion's instruction, through the decree of the director general of Islamic Education number 7272 of 2019, to multiply Islamic literacy products, including journals that contain messages of religious moderation, is said to have to be expanded absolutely.¹⁴ This can spur students to be more active in contributing to multiplying literacy products, including in digital format. So that these publications can become material for study and discussion by students and the general public, in the author's view, here is the role of a journal publication in helping to expand the ideas and ideas of religious moderation.

In the context of responding to the policy of the Ministry of Religious Affairs, of course, various institutions have different strategies and differences in response cannot be separated from the policy model taken by each college by the peculiarities, vision, and mission of the college.¹⁵ In the author's view, IAIN Madura has a very responsive response to religious moderation, as seen from the publication of lecturers; more specifically, it can be seen from several journal publications published in the journal *Tadris*, a journal of Islamic education at IAIN Madura.

As agreed, internalizing religious moderation includes national commitment, tolerance, non-violence, and accommodating local culture.¹⁶ So, every research publication that raises the theme of religious moderation indicators discusses religious moderation from a point of view. In essence, religious moderation is a paradigm where, in Yusuf Al-Qardhawi's view, religious moderation (*wasathiyyah*) attempts to maintain a balance between two sides so as not to let one dominate and negate the other.¹⁷

¹³ Islam, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 7272 Tahun 2019 Tentang Pedoman Implementasi Moderasi Beragama Pada Pendidikan Islam."

¹⁴ Ibid.

¹⁵ Rofiqi Rofiqi et al., "Moderasi Beragama: Analisis Kebijakan Dan Strategi Penguatan Di Kementerian Agama Republik Indonesia," *Ulumuna: Jurnal Studi Keislaman* 9, no. 1 (2023): 16–36.

¹⁶ Penyusun, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 102 Tahun 2019 Tentang Standar Keagamaan Pendidikan Tinggi Keagamaan Islam."

¹⁷ Yusuf Al-Qaradhawi, *Khasa'is Al-Ammah Li Al-Islam* (Maktabah Wahbah, 2003).

The following are some research articles published in the journal Tadris IAIN Madura that the author can trace; this article takes the theme of religious moderation directly or substantively.

Table 1. List of Religious Moderation Articles published in tardis journals since 2019-2023

No	Author and Article Title	Volume
1	Amin Maghfuri, The Role of Educational Institutions in Mainstreaming Moderate Islam as an Effort to Counter Conservative-Radical Thoughts	Tadris: Journal of Islamic Education; Vol. 14 No.2, 2019
2	Halimatus Sa'diyah, Sri Nurhayati, Peace Education in Gus Dur's Perspective: A Philosophical Study of Gus Dur's Educational Thought	Tadris: Journal of Islamic Education; Vol. 14 No.2, 2019
3	Hilyah Ashoumi et al., Character Building: Strategies to Build Student's Moderate Attitudes in Madrasah Culture	Tadris: Journal of Islamic Education; Vol. 18 No.1, 2023
4	Fathorrozy & Nurul Qomariyah, The Concept of Cosmopolitan-Based Islamic Education in Madura	Tadris: Journal of Islamic Education; Vol. 18 No.1, 2023
5	Moh. Danner et al., Madurese Islam: Dissemination of Multicultural Education in Islamic Religious Streams	Tadris: Journal of Islamic Education; Vol. 18 No.2, 2023
6	Mohammad Hasan, Digital Transformation of Islamic Education in Madura Pesantren	Tadris: Journal of Islamic Education; Vol. 18 No.2, 2023

Source: Journal of Islamic Education tardis; Vol. 18 No.2, 2023 (2023)

In the concept of dialectics and discourse.¹⁸ This article at least becomes a national discourse as a form of academic participation in strengthening religious moderation through publications to present views and thoughts on religious moderation in a practical and actual form in studying facts in society. Then, it also shows a response to the government's commitment, marked by the amount of religious moderation research. So, academic publications on PTKIN campuses throughout Indonesia move massively and intensively.¹⁹

Amin Maghfuri, for example, discusses the role of educational institutions and religious moderation in countering conservative radicalism. Amin, at least through his studies, has conveyed his academic anxiety about the increasing conservative tendency

¹⁸ Malik and Busrah, "Relasi Pemerintah Dan Akademisi Dalam Isu Moderasi Beragama Di Indonesia."

¹⁹ Ibid.

in religion experienced by Indonesian Muslims.²⁰ Amin conveyed how critical educational institutions are in protecting their students from the dangers of conservatism and radicalism from an early age. Amin already knows that the increase in conservatism and radicalism is due to the lack of intensity in strengthening religious moderation from an early age in educational institutions. Radicalism for Amin can only be overcome by the critical role of educational institutions that can carry out the process of education and guidance from an early age. Educational institutions must ensure a curriculum with the spirit of moderation. Then, there must be supervision and guidance on programs or activities outside the curriculum of educational institutions from primary to tertiary levels, as well as through educational institution policies that strengthen religious moderation.²¹ This means that Amin correlates the phenomenon of religious sociology with religious moderation. This research theme is very relevant to the condition of Madura, which in the last five years has become a conversation in the public sphere: conservatism in the midst of a *wasathiyyah* society. Rahman's research reinforces the conservatism of Madurese society.²²

The Tadris journal also published a study by Halimatus Sa'diyah and Sri Nurhayati on religious moderation in Gusdur's thought. Sa'diyah and Nurhayati raised the issue of peace as Gus Dur's educational thought through socio-cultural and socio-political approaches, dialog approaches, and prioritizing tolerance and moderate religious values through peacekeeping, peace-making, and peace-building.²³ In the author's view, Sa'diyah and Nurhayati raised the theme of religious moderation and peace in Gusdur's perspective educational approach as a moderate figure in Indonesia. This study provides an epistemological aspect because it provides a strategy for building peace by mainstreaming religious moderation as a principle that gives birth to tolerance as an attitude. Sa'diyah and Nurayati's study in this tadris journal grounded Gusdur's thoughts in public discussion.

²⁰ Amin Maghfuri, "Peran Lembaga Pendidikan Dalam Pengarusutamaan Islam Moderat Sebagai Upaya Melawan Paham Konservatif-Radikal," *TADRIS: Jurnal Pendidikan Islam* 14, no. 2 (2019): 247–260.

²¹ Ibid.

²² Mufiqur Rahman, "Islam Madura Islam Konsevatif," *Dengan pendekatan PAI Multikultural (Malang)* (2023).

²³ Halimatus Sa'diyah and Sri Nurhayati, "Pendidikan Perdamaian Perspektif Gus Dur: Kajian Filosofis Pemikiran Pendidikan Gus Dur," *TADRIS: Jurnal Pendidikan Islam* 14, no. 2 (2019): 175–188.

Then, the Tadris journal also published research by Hilyah Ashoumi et al., *Character Building: Strategies to Build Student's Moderate Attitudes in Madrasah Culture*,²⁴ This study has two important keywords: building moderate character and madrasah culture. One of the strengths of moderate character in this study's results is to commit to nationality and nationalism, both of which build social interactions between students so that tolerant characters are embedded in each child in seeing differences. Hilyah Ashoumi et al.'s research actualizes indicators of religious moderation in the culture of Madrasah Aliyah Unggulan KH. Abd. According to the author, Wahab Hasbulloh (MAUWH) Tambakberas, the results of this study can be used for other madrasahs in Indonesia.

Another publication is Fathorrozy & Nurul Qomariyah, who studied *The Concept of Cosmopolitan-Based Islamic Education in Madura*.²⁵ This study is about *cosmopolitanism* and Islamic education. What is interesting is how Islamic education in Madura is based on cosmopolitanism. One side of Madura is an area known as a religious and multicultural society. Based on the theory of cosmopolitanism, the teachings of Islam, which are *rahmatan lil'alamin*, are prioritized to create togetherness among people without considering each individual's background.²⁶ In the author's view, this title is actually a little paradoxical given the culture of the Madurese people, who are very religious and consider religion the main foundation, not humanity (cosmopolitan). Still, it becomes no problem when discussing religion and humanity, as these two entities are not contradictory, and human values do not conflict with religious values.²⁷

Moh. Danner et al. also raised research on Madurese Islam and the importance of multicultural Islamic education, field research in the village of Sana Deje Pamekasan with the reality of different community sect groups that need multicultural education dissemination to achieve a tolerant community attitude so that there is a strong *ukhuwah Islamiyah* relationship despite different groups and sects in the village.²⁸ The results of

²⁴ Hilyah Ashoumi, M Kris Yuan Hidayatulloh, and Dwiky Maulana Ashari, "Character Building: Strategies to Build Student's Moderate Attitudes in Madrasah Culture," *TADRIS: Jurnal Pendidikan Islam* 18, no. 1 (2023): 36–51.

²⁵ Nurul Qomariyah, "The Concept of Cosmopolitan-Based Islamic Education in Madura," *TADRIS: Jurnal Pendidikan Islam* 18, no. 1 (2023): 148–160.

²⁶ Ibid.

²⁷ Rahman, "Islam Madura Islam Konsevatif."

²⁸ Moh Dannur et al., "Madurese Islam: Dissemination Of Multicultural Education in Islamic Religious Streams," *TADRIS: Jurnal Pendidikan Islam* 18, no. 2 (2023).

Danner et al.'s research in the publication of this journal discuss one of the indicators of religious moderation, namely tolerance and accommodation of local culture because the substance of religious moderation is explored through the traditions that exist in the village of *Sana Degeh*, there is a kind of public discussion in the issue of community culture that may have similar contexts with other villages in Madura. The multicultural view is that there is an agreement in a different view that requires a social setting in the research location. For the author, this is the field of discourse, and the purpose of discourse also requires the role and digital publications carried out by elites and intellectuals.

As Mohammad Hasan emphasized in his research entitled *Digital Transformation of Islamic Education in Pesantren Madura*.²⁹ Hasan called the digital transformation in pesantren education in Madura a necessity today. Through digital transformation, pesantren has the opportunity to also perform its role as a protector of society. In the author's view, this is a good opportunity for pesantren to develop their role more broadly, including in providing community guidance on religious moderation. Kyai, originally very traditional in fostering the community, has now utilized digital networks in his *da'wah*.

Classification of Religious Moderation Issues

Based on the review of several research articles above, there is a classification of religious moderation issues that have been published in the Tadris Journal: first, religious moderation and radical conservatism; second, religious moderation and peace; third, religious moderation and character building; fourth, religious moderation and cosmopolitanism; fifth, religious moderation in Muslim relations; and sixth, religious moderation and digital transformation.

First, the issue of religious moderation and radical conservatism. The Ministry of Religious Affairs argues that the link between Islamic education and religious moderation is because strengthening religious understanding has an inseparable relationship with efforts to tackle the emergence of conservative and radical religious thought. According to the Ministry of Religious Affairs, some groups are still reluctant to accept the reality of diversity and differences. There is still cultural resistance and local wisdom. There are

²⁹ Mohammad Hasan, Muhammad Taufiq, and Hüseyin Elmhemit, "Digital Transformation of Islamic Education in Pesantren Madura," *TADRIS: Jurnal Pendidikan Islam* 18, no. 2 (2023): 1–16.

still groups that want to establish a caliphate leadership system; this attitude leads to extreme, radical, and intolerant movements. Therefore, religious moderation is present to fortify the community from conservatism and radicalism.³⁰ The point is that religious moderation as a balanced religious understanding is in the middle position, not to the left (radicalism) and not to the left (liberalism).³¹

Second, the issue of religious moderation and peace, the word peace cannot be separated from the history of the entry of Islam into the archipelago with peaceful preaching, preaching delivered without violence. Islam is conveyed to spread the truth by preaching, which politely invites goodness. Because the condition of the archipelago is not the previous religion, the Islamic preachers, if not polite to reconcile the da'wah, will compete with other religions such as Buddhism and Hinduism. So, peace is the best way for Da'wah to spread Islam in the archipelago. Compared to the Middle East, preaching the archipelago is very different. The preaching of Islam in the Middle East is often done violently using conquest and violence. So peace is very close to the character of Islamic preaching in Indonesia, both in the historical phase of Islam brought by traders and continued by preachers and saints; Islam in Indonesia has a peaceful character.³² So, if the peace narrative is repeated in an issue and thought, it only wants to maintain the character of Islamic preaching in the archipelago, which has always been carried out in a peaceful manner.

Moreover, Indonesia is a pluralistic nation consisting of various tribes, ethnic languages, and even religions and faiths. In terms of population, in 2010, the Javanese tribe had a population of 85.2 million, the Sundanese tribe had 36.7 million, the Batak tribe had 8.5 million, and the rest of the Sulawesi tribes were Makassar, Bugis, Minahasa, and Gorontalo. From the aspect of religion, Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, local religions are embraced by the Indonesian population. From the aspect of regional languages, the number is 79.5 percent. Indonesian is used by 9.9 percent of the Indonesian population in daily conversations. The remaining 0.3

³⁰ Penyusun, "Keputusan Direktur Jenderal Pendidikan Islam Nomor 102 Tahun 2019 Tentang Standar Keagamaan Pendidikan Tinggi Keagamaan Islam."

³¹ Ibid.

³² Paelani Setia, "Moderasi Beragama Dan Perdamaian," *Toleransi Dan Perdamaian Di Masyarakat Multikultural* 25 (2022).

percent of Indonesians use foreign languages.³³ In this context of diversity and multiculturalism, religious moderation and peace have become urgent approaches to education in Indonesia, as Gusdur thinks.³⁴

The third issue is religious moderation and *character building*. If this issue is discussed in the perspective of Islamic education in the orientation of the Ministry of Religion, two orientations of religious learning can be found that lead to religious moderation *character building*,³⁵ First, study Islam to learn how to practice the right religion. Second, study Islam to develop characteristics such as commitment and implement and develop the concept of religious moderation in social life.³⁶ Hilyah Ashoumi et al. discussed this issue in the Terrorism journal, focusing on social care and tolerance.³⁷

So, character building in the context of strengthening religious moderation has been agreed by the Ministry of Religion to use the strategy of inserting religious moderation content in every relevant material even though substantial aspects of moderation are already contained in the curriculum. The second strategy is to optimize learning approaches that encourage students or students to think critically, be tolerant, and respect differences. So, according to the Ministry of Religion, discussion methods are needed in the context of this strategy, and modern learning, such as the jigsaw method, encourages critical thinking and trust. The third strategy is to add unique material on religious moderation by bringing in experts; the fourth strategy is to evaluate learning moderately, for example, with a dialogical approach to measuring student understanding of moderation.³⁸

³³ Tohir Muntoha, "Mengokohkan Perdamaian Dan Toleransi: Analisis Literatur Integrasi Nilai-Nilai SDGs Dalam Pendidikan Agama Islam Di Era Modern," *Journal of Education Research* 5, no. 4 (2024): 4642–4653.

³⁴ Yaser Burhani et al., "Pendidikan Multikulturalisme Gus Dur," *Jaqfi: Jurnal Aqidah Dan Filsafat Islam* 5, no. 2 (2020): 237–250.

³⁵ Ashoumi, Hidayatulloh, and Ashari, "Character Building: Strategies to Build Student's Moderate Attitudes in Madrasah Culture."

³⁶ Chusnul Chotimah, Ahmad Tanzeh, and Syahril Siddiq, "Building Academic-Religious Culture Based on Religious Moderation," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 2 (2022): 212–224.

³⁷ Ashoumi, Hidayatulloh, and Ashari, "Character Building: Strategies to Build Student's Moderate Attitudes in Madrasah Culture."

³⁸ Sitti Aisyah Chalik, "The Concept of Religious Moderation of Muslim Minority Community in Character Building of West Papua Society," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan* 26, no. 2 (2023): 370–384.

The fourth issue is religious moderation and cosmopolitanism. In this discussion, we are discussing the teachings of Islam and humanity or Islam and human relations. Islam teaches the balance of vertical relationships, or *hablum minallāh*, and horizontal relationships, or *hablum minan nās*. Vertically related to religious rituals, horizontally includes social interactions that must be balanced. Islam, as a religion of mercy for the universe, in Wahbah Zuhaili's view, does not come with cursing or cursing but instead gives grace as the commentator explains the word mercy for non-Muslims after the preaching of the Prophet Muhammad SAW still gets worldly grace. The purpose of Allah sending the Prophet Muhammad SAW by bringing the treatise of Islam to bring mercy to all is not to curse non-Muslims.³⁹ So, in the cosmopolitan discussion, Islam is not against cosmopolitanism, so banging the two is an act that does not understand the glory of Islam.

So, the cosmopolitan study in Islamic education conducted by Fathorrozy and Nurul Qomariyah in the context of Madura,⁴⁰ does not cause any shock effect at all, even though Madura is known for its religious society, but instead creates an impression that is very relevant to the culture and social setting of Madurese society. Because, actually, if religious people with a correct understanding of religious moderation and understand the indicators of religious moderation that have been found by the Ministry of Religion, they will not consider this issue a problem.

The fifth issue is religious moderation in relations among Muslims. In this context, the Tadris journal publishes research by Dannur et al., who discuss religious moderation in a different village landscape in spiritual understanding. Dannur⁴¹

In the author's view, this research strengthens the tolerance issue among Muslims with different madzhab views. This research has a shocking effect because the mosque becomes a means of uniting different madhhabs in the village. This is the praxis of tolerance among fellow Muslims that needs to be voiced and taught to students and students. Hence, more massive publications are required to strengthen religious moderation education through the digital line. How can different fiqh interpretations be carried out well in the smallest scope, namely the village? However, this research does

³⁹ Azizatul Qoyyimah and Abdul Mu'iz, "Tipologi Moderasi Keagamaan: Tinjauan Tafsir Al-Munir Karya Wahbah Az-Zuhaili," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner* 6, no. 1 (2021): 22–49.

⁴⁰ Qomariyah, "The Concept of Cosmopolitan-Based Islamic Education in Madura."

⁴¹ Dannur et al., "Madurese Islam: Dissemination Of Multicultural Education in Islamic Religious Streams."

not explicitly study what makes this phenomenon occur harmoniously. What is interesting about the publication of Danner et al.'s research is that the analysis uses Bank's theory to portray *reducing prejudice* as one of the emphases in social interaction in the community. *Reducing prejudice* between fellow Muslims in the village became a finding in Danner et al.'s research. According to the author, the benefits of this issue are that it explains how to reduce prejudice in the world of education, which is also an essential point in strengthening religious moderation. Moreover, *reducing prejudice* in this community's culture and local wisdom will encourage the strengthening of tolerant attitudes between communities.

Sixth, religious moderation requires implementation, one of which is digital transformation. The implementation of any activity needs to provide a means to carry out something that will impact/affect something. The point is how a policy can achieve its goals.⁴² Relying on KMA 184 of 2019 encourages and provides rules on how to innovate in developing religious moderation in madrasas. Universities are also expected to always provide innovation, which in this context is digital transformation innovation.

Digital transformation innovation in strengthening religious moderation for universities does have more complex challenges. Universities should increase Islamic literacy products that contain moderation messages or creative content on websites or social media, which will become study materials and scientific provisions for students.⁴³ Even in the Ministry of Religion's religious moderation guidelines, it is stated that the reference sources for religious moderation should be easily accessible digitally so that students can more easily access actual studies on moderation.⁴⁴ This will encourage students to be more active and contribute. So, innovation and digital transformation are very urgent for universities in Indonesia.

Conclusions

It is essential to underline that this research reveals the contribution of digital publications, especially the Tadris Journal, to developing religious moderation within the

⁴² Adi Fadli, "Transformasi Digital Dan Moderasi Beragama: Memperkuat Ummatan Wasathan Di Indonesia," *Schemata: Jurnal Pasca Sarjana IAIN Mataram* 12, no. 1 (2023): 1–14.

⁴³ Siti Sumadiyah, "Integrasi Pendidikan Islam Multikultural Di Era Digital: Inovasi Dan Tantangan Di Universitas Islam Kadiiri (UNISKA) Kediri," in *AICOMS: Annual Interdisciplinary Conference on Muslim Societies*, vol. 4, 2024, 27–38.

⁴⁴ Andi Saefulloh Anwar et al., "Internalisasi Nilai-Nilai Moderasi Beragama Abad 21 Melalui Media Sosial," *JlIP-Jurnal Ilmiah Ilmu Pendidikan* 5, no. 8 (2022): 3044–3052.

Islamic education framework at IAIN Madura. Several thematic dimensions of religious moderation are discussed in the journal: struggling against radical conservatism, creating peace, building moral character and cosmopolitan perspectives, improving intra-faith relations among Muslims, and embracing digital transformation. These themes together reflect the journal's comprehensive strategy in responding to Madura's socio-religious challenges. This region has been a focal point of discussions on radicalism and violence in the name of religion over the past decade.

The academic, therefore, stands as the centerpiece of religious moderation amidst the integration of functions in higher education: teaching, research, and community service. The application of digital platforms significantly improves a substantial contribution to public discourses; indeed, it has been a great source of references by different stakeholders in light of policymakers, researchers, and practitioners in inculcating tolerance and peaceful coexistence.

This exploration has underlined the need for further research in ascertaining the real-life impact of digital publications on attitudes and behaviors within the larger public, especially from environments that present similar socio-religious dynamics. It also calls for academic institution involvement through collaboration with policymakers as key drivers toward increasing religious moderation efforts. Additionally, it is about sustaining and making new, innovative digital platforms focused on religious literacy to continue in relevance, access, and engagement for broader understanding and acceptance.

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