Strengthening the Religious Moderation Literacy Model in the Implementation of the Independent Curriculum (IKM)

Imam Mas Arum[1] Guntur Cahyono[2]
Universitas Islam Negeri Salatiga, Indonesia
Email: [1]imammasarum@gmail.com , [2]gunturcy@uinsalatiga.ac.id

Abstract

Strengthening religious moderation literacy is one of the important efforts in strengthening the spirit of diversity and tolerance in Indonesia. The ability to access, understand, and utilize information is an important foundation in a balanced moderation attitude. Along with strengthening religious moderation literacy in education units and the implementation of the independent curriculum, the synergy between the two is becoming increasingly important. Each educational unit has its own unique curriculum and characteristics. This research is carried out through a descriptive qualitative approach by tracing religious literacy and local wisdom in the community that has a part in strengthening religious moderation. In this case, the researcher will further examine religious moderation literacy in the independent learning curriculum at SMK ITSI Surakarta. In the context of 21st century learning, learning that applies religious moderation literacy continues to be developed to achieve the Pancasila student profile. Concrete actions to overcome obstacles in strengthening the religious literacy model in the implementation of the independent curriculum at SMK ITSI Surakarta include strengthening human resources, self-training/IHT, proposing fees to the Foundation, prohibiting students from bringing cellphones in schools/dormitories, and strengthening moderate and tolerant religious literacy.

Keywords: Literacy, Moderation, Implementation of the Independent Curriculum (IKM)

Abstrak

Penguatan literasi moderasi beragama menjadi salah satu upaya penting dalam memperkuat semangat keberagaman dan toleransi di Indonesia. Kemampuan untuk mengakses, memahami, dan memanfaatkan informasi, menjadi fondasi penting dalam sikap moderasi yang seimbang. Seiring dengan penguatan literasi moderasi beragama di satuan pendidikan dan implementasi kurikulum merdeka, sinergi antara keduanya

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menjadi semakin penting. Setiap satuan pendidikan memiliki kurikulum yang unik dan ciri khasnya masing-masing. Penelitian ini dilakukan melalui pendekatan kualitatif deskriptif dengan melakukan penelusuran literasi keagamaan dan kearifan lokal dalam masyarakat yang mempunyai bagian dalam penguatan moderasi Agama. Dalam hal ini peneliti akan mengkaji lebih lanjut pada literasi moderasi beragama dalam kurikulum merdeka belajar di SMK ITSI Surakarta. Dalam konteks pembelajaran abad ke-21, pembelajaran yang menerapkan literasi moderasi beragama terus dikembangkan untuk mencapai profil pelajar Pancasila. Aksi nyata untuk mengatasi hambatan dalam penguatan model literasi beragama pada implementasi kurikulum merdeka di SMK ITSI Surakarta antara lain melalui penguatan SDM, pelatihan mandiri/IHT, pengusulan biaya ke Yayasan, melarang siswa membawa HP di sekolah/asrama, dan menguatkan literasi beragama yang moderat dan toleran.

Kata Kunci: Literasi, Moderasi, Implementasi Kurikulum Merdeka (IKM)

Introduction

Strengthening religious moderation literacy is one of the important efforts in strengthening the spirit of diversity and tolerance in Indonesia. This is a strategic step to build harmony in the midst of Indonesia's multicultural society. The government through the Ministry of Religion has emphasized the importance of strengthening religious moderation literacy as one way to increase public understanding and awareness of the importance of moderation in religious life. In line with this, Gallagher provides a strong explanation to understand how religious literacy can contribute to the formation of moderate attitudes. According to Gallagher, comprehensive religious literacy, which includes an understanding of religious dynamics and the ability to apply religious knowledge in real life, is key to building inclusive and tolerant societies.[1]

Literacy, which in English is literacy, comes from Latin, namely litera (letters), which is often interpreted as literacy. [2] Literacy, according to Purwanti, is the overall ability to process information, both in writing and

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[1] Eugene V. Gallagher, "Teaching for religious literacy". Teaching Theology & Religion 12, no. 03 (2009), 208-221.

[2] Anggi, "Evaluasi Pelaksanaan Literasi Membaca dan Menulis di SMP Bumi Makmur di Kabupaten Musirawas Utara," Manajer Pendidikan: Jurnal Ilmiah Manajemen Pendidikan Program Pascasarjana 17, no. 1, (2023), 37-44.

visually.[3] According to Romdhoni, literacy is a social process that aims to build collective knowledge by utilizing reading and writing skills.[4]

Literacy, according to UNESCO, is the capacity of people to access, comprehend, and use written knowledge in order to grow as individuals and engage with society. This skill enables people to engage with their surroundings in an efficient manner.[5] This ability allows individuals to interact effectively with the world around them. Literacy plays an important role in the lives of learning communities living in the current knowledge century.[6]

Literacy is key to moderate thinking and avoiding extreme attitudes.[7] The word moderation itself comes from Latin, namely moderâtio, which means moderation (not too much and not too little).[8] The concept implies optimal self-control, where individuals are able to manage the tendency to be excessive or lacking in various aspects of life.[9] In Arabic, the term wasathiyah refers to moderation, which means justice, balance, and wise decision. The terms tawassuth, i'tidal, and tawazun further strengthen the meaning of wasathiyah as a harmonious and balanced condition.[10] When the term

[3] Siti Purwanti," Program Literasi Membaca 15 Menit Sebelum Pelajaran Dimulai Untuk Mningkatkan Hasil Belajar Membaca Dan Menghafal Surah Pendek," *Jurnal Ilmu Pendidikan Sosial, Sains, Dan Humaniora 3, no. 4 (2017), 663–670.*

[4] Ali Romdhoni, (2013). Al-Quran dan Literasi *Literasi.* Depok: Literatur Nusantara.

[5] Qory Qurratun A'yuni, " Literasi Digital Remaja Di Kota Surabaya," Librinet 4, no. 2 (2015), 1-15.

[6] Nurchaili, "Menumbuhkan budaya literasi melalui buku digital," Libria 8, no. 2 (2017), 197-209.

[7] Neneng Sri Wulan & Hisny Fajrussala, "Pengaruh Literasi Membaca terhadap Pemahaman Moderasi Beragama Mahasiswa PGSD. *Jurnal Basicedu 6, no. 1 (2022), 372-385*

[8] Fauziah Nurdin. "Moderasi Beragama menurut al-Qur'an dan Hadist." Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif 18, no.18, (2021), 59-70.

[9] Armin Tedy. (2022). "Literasi Moderasi Beragama (Urgensi dan Implementasi dalam Pendidikan Era 4.0 dan 5.0)". AL Maktabah 7, no. 2, 150-161.

[10] Muria Khusunun Nisa et al., "Moderasi beragama: Landasan moderasi dalam tradisi berbagai agama dan implementasi di era disrupsi digital". *Jurnal Riset Agama* 1, no. 3, (2021), 731-748.

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moderation is juxtaposed with the word religion, the term refers to behavior that reduces violence, or avoids extremes in religious practices.[11]

Moderation from an Islamic perspective means prioritizing tolerance in differences, openness in accepting diversity (inclusivism), whether of various schools of thought or various religions.[12] According to Nasaruddin Umar, religious moderation is an attitude that leads to a harmonious way of life in religious diversity and in national and state life.[13] The concept of moderation according to Qardhawi is a balanced attitude in practicing Islamic teachings. This principle encourages Muslims to always seek a fair and sharia-compliant middle ground, avoiding all forms of extremes.[14]

Religious moderation is a way of viewing, attitude, and practicing religion in daily life by applying religious teachings to protect human dignity and create welfare based on principles that are fair, balanced, and comply with the constitution as a national agreement.[15] The Ministry of Religion states that respect for cultural variety, tolerance, rejection of violence, and love for one's country are the four primary facets of religious moderation.[16] These four aspects are the benchmark for assessing the extent to which someone practices the values of moderation in everyday life, both in the school environment and in society.[17] Additionally, the educational process in

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[11] Hidayati,"Moderasi Beragama dalam Pendidikan Islam," Schemata: *Jurnal Pasca Sarjana IAIN Mataram* 12, no. 2 (2023), 93-108.

[12] Maulida et al.,"Prespektif Islam Tentang Moderasi Beragama: Analisis Tafsir Maudhu'i,"Al Muhafidz: *Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2023), 131-148.

[13] Nasiruddin Umar, *Islam Nusantara Jalan Panjang Moderasi Beragama Di Indonesia*. Jakarta: PT Elex Media Komputindo, 2019, hal. 105.

[14] Rasina Padeni Nasution,"Moderasi Beragama: Upaya Mengatasi Pemahaman Konservatif pada Masyarakat Muslim di Indonesia," Al-Usrah: *Jurnal Al Ahwal As Syakhsiyah* 10, no. 2 (2022), 53-70.

[15] Ahmad Haidar et al., *Moderasi Beragama di Tengah Isu Kontemporer*. Jakarta: Puslitbang Bimas Agama dan Layanan Keagamaan, 2023 hal 30.

[16] Muhammad Munif et al., "Kebijakan Moderasi Beragama di Indonesia". Dirasah*: Jurnal Studi Ilmu dan Manajemen Pendidikan Islam* 6, no. 2, (2023), 417-430.

[17] Hidayati, H. "Moderasi Beragama dalam Pendidikan Islam. Schemata": *Jurnal Pasca Sarjana IAIN Mataram* 12, no. 2, (2023), 93-108.

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schools must instill at least four Islamic moderation principles: equality or equity, justice (al'adlu), balance (tawazun), and tolerance (tasamuh).[18]

Religious moderation programs are the main focus in the world of Islamic education in Indonesia today. Various Indonesian government institutions.[19] Islamic education. The program also aims to form a generation that is able to coexist harmoniously with followers of other religions, as well as respect racial and ethnic differences.[20]

Research on religious moderation has been conducted by Muhammad Nasir (2021) with the research title "Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia".[21] This study examines how the values of religious moderation are implemented in UIN Maliki, UNIDA Gontor, and Unas Sengkang. The results of this study show that Islamic boarding schools and campuses have succeeded in instilling the values of religious moderation through an eclectic curriculum that emphasizes national commitment, tolerance, and non-violence.

At the same time, the Ministry of Education, Culture, Research and Technology (Kemendikbud Ristek) is currently also very enthusiastic in rolling out the Independent Curriculum Implementation (IKM) program with the independent learning platform in schools or other educational institutions. The independent curriculum is a new curriculum launched by Kemdikbudristek after a learning crisis caused by the covid-19 virus that began in 2019. [22] The Independent Curriculum's implementation relies

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[18] Muhaini, M,"Internalisasi Pendidikan Moderasi Beragama dalam Sistem Pendidikan Dayah Tradisional di Kota Langsa.(Studi Kasus di Dayah Tradisonal Raudhatun Najah Kota Langsa)," Edukasi Islami: *Jurnal Pendidikan Islam, 10 no. 02 (2021),861-876.*

[19] Muhammad Mukhibat, "Pendidikan Moderasi Beragama di Indonesia (Wacana dan Kebijakan)". *Southeast Asian Journal of Islamic Education Management* 4 no. 1 (2023), 73-88.

[20] Muhammad Suryadi,"Moderasi Beragama Sebagai Kerangka Paradigma Pendidikan Islam Rahmatan Lil Alamin," Educandum 9, no. 1 (2023), 53-62.

[21] Muhammad Nasir, *"Keeping the Middle Path Mainstreaming Religious Moderation Through Islamic Higher Education Institutions in Indonesia," Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021), 213-241.

[22] Muhammad Yasin et al., "Peran Guru Pendidikan Pancasila dan Kewarganegaraan (PPKN) dalam Mengimplementasikan Kurikulum Merdeka di SMAN 1 Gunung Sari," *Pendas: Jurnal Ilmiah Pendidikan Dasar 9* no. 1 (2024), 3350-3361.

heavily on the flexibility concept. In order to meet different school situations and needs, the government grants educational institutions the freedom to choose the best course of action for adopting this new curriculum.[23] The Merdeka Curriculum is designed to develop students' character in accordance with the values of Pancasila. This curriculum emphasizes the importance of character education so that students can apply the values of Pancasila in everyday life.[24] The essence of the Independent Curriculum is education based on the essence of learning, where each student has their own talents and interests.[25] This program begins by preparing driving teachers, driving schools and various other supporting programs.[26]

Every educational unit is required to be actively involved in the implementation process of the independent curriculum. The expected output of this program is to produce students with the profile of Pancasila students. The Independent Curriculum is expected to be a way to build a liberating education, where students learn enthusiastically, cheerfully, according to their interests and talents.[27] The Merdeka Curriculum provides a breath of fresh air in the world of education by offering a more flexible learning approach.[28]

Both teachers and students need to be able to adjust to the evolving curriculum. In particular, educators need to be flexible since they serve as a resource for students' education. Because pupils will also be confused and

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[23] Tono Supriatna Nugraha, "Kurikulum Merdeka untuk Pemulihan Krisis Pembelajaran," *Inovasi Kurikulum* 19, no. 2 (2022), 251-262

[24] Mumayzizah Miftahul Jannah & Harun Rasyid, "Kurikulum Merdeka: Persepsi Guru Pendidikan Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini 7, no. 1 (2023) 197-210.*

[25] Imade Suryana et.,al,"Kurikulum Merdeka Untuk Mengatasi Learning Loss," *Jurnal Review Pendidikan dan Pengajaran (JRPP)* 6, no. 4, (2023), 578-584.

[26] Safuri Musa et al., "Upaya dan tantangan Kepala Sekolah PAUD dalam Mengembangkan Lembaga dan Memotivasi Guru untuk Mengikuti Program Sekolah Penggerak," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini 6*, no. 5 (2022), 4239-4254.

[27] Rela Melda Fransiska et., al,"Penerapan merdeka belajar dalam menumbuhkan minat dan bakat siswa di SDN 1 Pisang". *In Prosiding Seminar Nasional Kesehatan, Sains Dan Pembelajaran* 2, no.1 (2022), 158-162

[28] Imade Suryana, op.cit.p.578

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may even find it difficult to comprehend the evolving learning process if the teacher is unable to adjust to the changes in this autonomous curriculum..[29]

Along with strengthening religious moderation literacy in education units and the implementation of the independent curriculum, the synergy between the two is becoming increasingly important. Religious moderation literacy and an independent curriculum must go hand in hand to produce a generation with noble character.[30]

Method

This research is a type of qualitative research. Qualitative methods can provide details of complex phenomena that are difficult to convey with quantitative methods.[31] This research was conducted through a descriptive qualitative approach by conducting a search for religious literacy and local wisdom in the community that has a part in strengthening religious moderation. Qualitative descriptive processing was carried out to identify various religious literacies embedded in the community as well as various local religious wisdoms, and to describe various community perceptions of religious literacy and local wisdom, which can then be seen in their role in strengthening the religious moderation literacy model.

This research is a research with a descriptive analysis approach. The research steps are by conducting a) identification, b) classification, c) analysis, and d) making conclusions. The subjects in this study are in the form of a religious moderation literacy model. The data for this study is the implementation of the independent curriculum (IKM). Data sources were obtained from the principal and teachers of SMK ITSI. Data collection instruments and techniques were obtained through a) observation, b) interview guidelines, c) IKM curriculum documents, and d) religious moderation literacy models. The data were then analyzed using qualitative methods (identification, reduction, analysis, and generalization).

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[29] Amrazi Zakso, "Implementasi Kurikulum Merdeka Belajar di Indonesia," *Jurnal Pendidikan Sosiologi dan Humaniora 13, no.* 2 (2023), 916-922

[30] Susanti,"Moderasi Beragama dalam Masyarakat Multikultural," Tajdid*: Jurnal Pendidikan Keislaman dan Kemanusiaan 6, no 2 (2022), 173*

[31] Rulam Ahmad. 2016. *Metodologi Penelitian Kualitatif*. Yogyakarta: ArRuzz Media.

Result And Discussion

Grand design strengthening the religious literacy model in the implementation of the independent curriculum at SMK IT Smart Informatika Surakarta.

The Indonesian Ulema Council (MUI) formulated 10 characters of moderate Islam, namely Al-Tawassuth (taking the middle path), Al-tawazun (balanced), Al i'tidal (straight and firm), Al-Shura (deliberation), Al-Ishlah (reform), Al Aulawiyyah (prioritizing priorities), Al-tathawwur wa al-ibtikar (dynamic and innovative), and Al-Tahadlddlar (civilized). In this case, the researcher will further examine religious moderation literacy in the independent learning curriculum at SMK ITSI.

The Ministry of Education and Culture encourages the implementation of a 21st century learning framework which includes critical thinking skills, communication, creativity, technological literacy, contextual learning and media literacy. So related to technological literacy, in the era of society 5.0 which has the concept of big data technology collected by the internet of things (IoT) is transformed by Artificial Intelligence (AI) into something that can help society achieve a better life.

In the Industrial Revolution 4.0 Era and society 5.0 is to become the best human being as stated in the Ali-Imran verse 110 as follows: *Meaning: "You are the best people who were born as humans, enjoining what is right, and forbidding what is wrong, and believing in Allah. If the People of the Book had believed, it would have been better for them, among them there were those who believed, and most of them were wicked people"*(Ministry of Religion of the Republic of Indonesia, 2020).

This religious moderation-based education is in accordance with the basic principle in society 5.0, namely the balance in business and economic development with the social environment. To combine religious moderation with education in the era of the industrial revolution, it is necessary to operationalize it through a hidden curriculum by adapting CPL to CPMK, as well as increasing technological, human and data literacy.

Realization of strengthening the model of strengthening the religious literacy model in the implementation of the independent curriculum at SMK IT Smart Informatika Surakarta.

The character values of moderation in Islam include Tawassut, Tawazun, I'tidal, Tasamuh, MuSAWah, Syura, Ishlah, Aulawiyah , Tatawwur wa ibtikar, Tahadhdhur, Wathaniyah wa muwathanah, namely accepting the existence of the nation-state, Qudwatiyah, namely pioneering in good initiatives for the benefit of human life. There are several ways to implement religious moderation, including:

1. Inclusive Learning

    SMK ITSI has been operating since 2009 and accepts students from all groups with certain requirements. Must be Muslim, poor, and childless. Each class can accommodate 60 people. accepted in accordance with applicable rules. To ensure that prospective students are eligible for admission, a home visit agenda is created for them. SMK ITSI designs inclusive and moderate learning. Students and teachers remain respectful of each other, regardless of different religious backgrounds.

2. Tolerance and Respect for Differences

    There is little doubt that the admitted students represent a variety of religious perspectives. Similarly, the instructors have varying perspectives. Nonetheless, educators, staff, and students are accepting of one another's religious beliefs and are tolerant of one another. At SMK ITSI, the most notable contrasts between the students and teachers are found in their respective religious beliefs and mass groups.

3. Examples and Role Models

    ITSI Vocational High School places a strong emphasis on teachers and other education staff to provide an example of acceptable and reasonable behavior and attitudes in order to help pupils develop these values.

4. Avoiding fanaticism and radicalism

    Different personal and religious backgrounds will certainly influence and influence each other. The culture of extremism and fanaticism needs to

be taught and avoided in direct communication to classmates, schools and in their environment.

5. Training and Implementation by teachers, education staff and students

To improve the capacity and quality of teachers in religious literacy, several supporting activities are needed, especially IHT for teachers, education personnel and students. This is intended to provide sufficient provisions in presenting tolerant and moderate individuals.

Obstacles and Challenges Faced in the Realization of Strengthening the Religious Literacy Model in the Implementation of the Independent Curriculum at SMK IT Smart Informatika Surakarta.

In the implementation and real actions faced in the realization of strengthening the religious literacy model in the implementation of the independent curriculum at SMK ITSI, from the results of interviews with the school, several obstacles were found, including:

1. Human resource capacity (teachers)

In terms of teacher capacity at SMK ITSI, there is a slight problem, namely related to improving teacher capacity. Teachers who are relatively young and still need a lot of experience in learning are a problem in themselves. The lack of space to participate in activities to improve self-capacity. The school, which annually accepts 60 students (30 boys and 30 girls).

2. Lack of Training Opportunities

The lack of opportunities provided by the Ministry of Education and Culture regarding religious literacy for teachers in private schools is a problem in it self in this case.

3. Lack of Funding

Another obstacle expressed by the Principal and teachers is the lack of funding in organizing their own training or participating in other training offers. "We realize that because of the condition of our institution as a private school with limited financial situation, we have to be more creative in responding to this". Said DA (Principal of SMK ITSI).

4. The Strength of Literacy in Negative Social Media

Another problem on the student side is the strong negative literacy that spreads very quickly through social media that can be freely accessed by students. Although students generally do not bring cellphones to school, when they hold cellphones or open the internet through other school media, they can access many things. Their ability to capture negative memories and respond to them is not necessarily able to analyze them well.

5. The Strength of Religious Literacy that Has Radical Potential

The influence of the students' religious colors is very heterogeneous so that they complement and influence each other. This situation certainly becomes an obstacle in itself when the most influential in the class are students whose religious atmosphere they get has the potential to be quite radical, so that it has an impact on the students' religious colors.

Real Action to Overcome Obstacles in Strengthening the Religious Literacy Model in the Implementation of the Independent Curriculum at SMK IT Smart Informatika Surakarta.

Facing some of the obstacles above, at least SMK ITSI took some real actions to unravel some of the problems above. Among the real actions taken by the school are:

1. Strengthening of Human Resources

As a real action to address the obstacles faced, related to the obstacles of human resource capacity, the Principal of SMK ITSI (DA) explained in an interview, "The capacity of teachers is still quite low, of course, it spurs us to take a stance and real action to resolve these obstacles. As a follow-up, I always provide reinforcement and motivate teachers not to give up easily, to lose Independent Training".

2. Proposal of Training Costs to the Foundation.

Starting with the 2023 academic year, SMK ITSI, an educational institution under the Solo Peduli Foundation, has started to propose an extra program of $25,000,000 to arrange IHT for teachers and education workers. The Head of the Foundation has authorized the proposal, which is part of the RKAKS for the 2023 Academic Year.

3. Prohibiting the use of mobile phones at school/in the dormitory

In response to these problems, the school implemented a rule that forbids students from using smartphones in the classroom or in the residence hall. When the curriculum for autonomous study is implemented, this is meant to shield pupils from encountering intolerable religious interpretations.

4. Strengthening moderate and tolerant religious literacy

In every action, religious literacy at SMK ITSI, teachers provide reinforcement and socialization to create moderate and tolerant students in implementing the independent learning curriculum. Teachers provide examples in attitudes and behavior both in class and in the school environment.

Conclusion

SMK IT Smart Informatika Surakarta has succeeded in realizing a model of strengthening religious moderation literacy through curriculum integration, using teachers as role models, and carrying out continuous evaluation and appreciation. Realization Includes a) inclusive learning, b) tolerance and respect for differences, c) examples and role models, d) avoiding fanaticism and radicalism, e) training and implementation by teachers, education personnel and students. The obstacles and challenges faced in the realization of strengthening the religious literacy model in the implementation of the independent curriculum at SMK ITSI include: a) low capacity of human resources (teachers and education staff) b) limited training c) low funding d) Strong negative literacy on social media, and e) Strong religious literacy that has the potential to be radical. Real actions to overcome obstacles in strengthening the religious literacy model in the implementation of the independent curriculum at SMK IT SI include: a) strengthening human resources b) independent training/IHT, c) proposing costs to the Foundation, d) prohibiting students from bringing cellphones to school/dormitories, and e) Strengthening moderate & tolerant religious literacy.

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