

Study Analysis of The Implementation of Socio-Cultural Literacy in Forming the Character of Religious Moderation in the Merdeka Curriculum for Madrasah Ibtidaiyah

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Abstract: *This research is a study that focuses on forms of daily activities, related to socio-cultural literacy in the formation of the religious moderation character of MI NU Banat Kudus students, and how are the supporting and inhibiting factors for the implementation of socio-cultural literacy in shaping the character of religious moderation in the Merdeka curriculum at MI NU Banat. This research is a qualitative type of field research (field research) with a descriptive approach. Data collection techniques through interviews, observation, and documentation, as well as carrying out data validation through the process of triangulation and analysis by collecting data, reducing data, and presenting the final data to conclude the data. The results of this study explain that the implementation of students' socio-cultural literacy at MI NU Banat is carried out through 3 stages, namely planning, implementation, and evaluation. The first is planning, namely 1) determining the vision, mission, and objectives of the sociocultural literacy program in the formation of the character of religious moderation. 2) determine the strategy of the sociocultural literacy program in the formation of the moderation character of students' religion, the application of which is allocated at some time by the madrasah. 3) holding a coordination meeting of the socio-cultural literacy program in the formation of the moderation character of students' religion. Second, implementation. 1) carry out activities that show an attitude of national commitment 2) carry out activities that show an attitude of tolerance 3) carry out activities that show an attitude of non-violence 4) carry out activities that show an accommodative attitude. Third, evaluation is carried out to review the extent to which the program's effectiveness of socio-cultural literacy in the formation of the character of religious moderation. The success of this program in cultivating characters according to the main purpose of implementing this program is contained in 5 values; the formation of students who can practice the teachings of their religion, show self-confidence, comply with social rules that apply in the wider environment, respect the diversity of religions, ethnicities, cultures, races, and socio-economic groups within the national scope and demonstrate the ability to think logically, critical, and innovative. Factors supporting the success of this program are the adequate quality of human resources and the existence of supporting facilities and infrastructure. While one of the inhibiting factors is environmental factors.*

Keywords; *sociocultural literacy, the character of religious moderation, Merdeka Curriculum*

INTRODUCTION

In the 21st century, the Indonesian nation is facing a very serious problem, namely the lack of literacy skills. The world of education must struggle with the problem of the rapid development of information technology (Tuti Marlina, 2022, p. 427). This challenge is not a small problem, but it has the potential to become a storm that destroys the values of life. Developing literacy can be a fundamental tool for examining and criticizing various phenomena that occur. In early 2012, the National Child Protection Council recorded as many as 2,008 crimes committed by school-age children, including theft, fighting, and sexual harassment by elementary to high school students (Wicaksono, 2018, p. 11). Some of the consequences that are felt by the Indonesian people if literacy is not developed include increasing cybercrime fraud, easier access to pornography, easy spread of fake news or hoaxes, cyberbullying and insults rampant on social media, historical illiteracy, politicians talking 'inconsequentially' without data, confusion in dealing with differences, the country with the highest level of

plagiarism, and many more (Nopilda & Kristiawan, 2018, p. 218). Problems of moral deviance among elementary school students include violating class and school rules when the teacher explains material, being engrossed in talking and playing, skipping school, saying rude and impolite words with friends, fighting, littering, being late or not arriving on time, and assignments not well resolved (Yulianto et al., 2018, p. 88). This becomes an important issue for the future of the country if the younger generation has a very low literacy level. In order for students' literacy skills to increase, efforts to increase student literacy must be carried out as early as possible. The Ministry of Education and Culture develops or expands the School Literacy Movement, often referred to as the GLS, which in practice involves all stakeholders in the education sector. This GLS reinforces the character-building movement contained in Minister of Education and Culture Regulation Number 23 of 2015. To carry out GLS activities, it is necessary to know the basic concepts of GLS that will be implemented (Sari, 2018, p. 95).

Initially, literacy skills were only interpreted as limited to reading, writing, and arithmetic, but in the 21st century, human capital includes having basic literacy skills, competence, and character. A person must be able to master six basic literacy skills that are important for living in the 21st century: numeracy literacy, scientific literacy, digital literacy, financial literacy, and cultural and civic literacy. Mastery of the six basic literacy skills must be balanced with the mastery and development of 21st century skills (4C), namely critical thinking in solving various problems, creativity, communication, and collaboration (Aswita et al., 2022, p. 88). Mastery of literacy in the lives of the younger generation is needed to develop the skills they have. If the younger generation masters literacy, then the skills can support each other, and it can be interpreted that the literate younger generation can filter information to support their success in life (Irianto & Febrianti, 2017, pp. 640–641).

Based on the current situation, it is clear that literacy in Indonesia is a very big problem, but there is still a possibility that students can apply literacy. Likewise, social and cultural literacy must be introduced to students from an early age so that they are able to get to know Indonesian culture, customs, traditions, race, and ethnicity. In addition to this, students must also instill a sense of love for the motherland and maintain Indonesian culture. In this way, students develop a spirit of patriotism and respect for others. It also needs to be understood that Indonesia is a multicultural country, or a country with various cultures, which requires religious moderation. The term moderation is taken from the word moderate. Moderate from the adjective "moderation" means not excessive, moderate, or middle (Abror, 2020, p. 144). In the application of religious moderation, there are several characteristics that must be applied, including Tawazun, I'tidal, Tasamuh, Tawassuth, Shura, Ishlah, Tahadhdhur, Musawah, Aulawiyah, Tathawwur, and Ibtikar (Habibie et al., 2021, pp. 134–135). The importance of religious moderation in life is to maintain the degree and quality of being human. A moderate attitude is one that avoids blaming other people and considers it most inappropriate for differences in religious groups to be a source of togetherness (Hidayat, 2022, p. 52). Muslims currently face complex challenges that include social, cultural, and religious aspects. One of the social problems facing Muslims is their lack of understanding of tolerance. Muslims today often act as if they don't need other people and don't care about their existence. In addition, culture is an element of the problems experienced by Muslims. The interest of the younger generation of Muslims in Islam itself is starting to decline. They prefer a Western culture that understands freedom or is liberal. Future generations of Muslims will no doubt be in danger as a result of this realization (Mubarok & Rustam, 2019, p. 165)

In line with these facts, it is important to make educational efforts to shape the character of students who are capable of character literacy. In this case, the government has a current policy regarding the implementation of the curriculum, namely the Merdeka Belajar

curriculum. The policies implemented in the Merdeka Belajar curriculum in madrasah aim to provide adequate facilities for innovative learning for students. The existence of this policy can encourage the learning process in Madrasah to become more flexible or regular because the principle of the Merdeka Belajar curriculum itself requires students to master expertise in the fields they want in terms of soft and hard skills.(Indriani et al., 2023)

The success of the Merdeka Belajar curriculum in madrasah will be measured to what extent the curriculum can change the class atmosphere to make students happier and learning activities more passionate, effectively and efficiently increasing the achievement of more meaningful learning outcomes. In turn, changes in the mysticism atmosphere of the class can shape the character of students, equipping them with the competencies and life skills needed in their era (Susilowati, 2022). The Merdeka Curriculum perfects the inculcation of student character education with a Pancasila student profile, which consists of six dimensions (Asrohah et al., 2022) at the madrasa added the value of Rahmatan lil Alamin. The values of Rahmatan lil Alamin are the principles of attitudes and perspectives in practicing religion so that religious patterns in the context of the nation and state run properly so that the public benefit is maintained along with the protection of humanity in religion.. (Susilowati, 2022)

The Rahmatan lil Alamin Student Profile, which is integrated into the Pancasila Student Profile, intends to ensure that the religious way of madrasah graduates is moderate (tawassut). In the student profile, there are several dimensions and values that indicate that the student profile does not only focus on cognitive abilities but also attitudes and behavior according to identity. themselves as Indonesians, as well as students who also practice moderate religious values, both as Indonesian students and citizens of the world. National commitment, understanding, and application of the values of Pancasila and the substance of Islam Rahmatan lil Alamin in the life of the nation and state must be a top priority to be preserved between generations, including through education. With this, it is hoped that more and more generations of moderate nations will be born who are able to realize a harmonious national life, uphold tolerance, democracy, national spirit, love for the motherland, love peace, care socially, be just, and have global diversity.(Susilowati, 2022)

MI NU Banat is an Islamic school with Ahlussunnah waljama'ah guidelines that pay great attention to religious moderation. MI NU Banat is committed to training students to become moderate figures in religion. The existence of salaf lessons, which are usually taken in Islamic boarding schools, is one of the uniquenesses of MI NU Banat. The content of these lessons includes Pegon, Nahwu, Shorof, Imla', I'lal, Date, Tafsir, and Mahfudhot. Apart from that, there are other local contents that are taken by all students at MI NU Banat, namely Al-Qur'an Deliberation, Prayer, Salat Jurisprudence, Morals, Tauhid, Calligraphy, and NU's. According to the results of interviews with the MI NU Banat school principal, implementation in efforts to build student character through socio-cultural literacy is proven through habituation carried out by madrasas, such as habituation (smile, greeting, salim), nationalism habituation by singing the national anthem before learning begins, praying dhuhur in congregation, Tadarus Al-Qur'an, etc. Based on this description, the researcher is interested in conducting research on socio-cultural literacy applied at MI NU Banat in an effort to shape the character of religious moderation. This research will describe the implementation of socio-cultural literacy in the formation of students' religious moderation character at MI NU Banat Kudus, the success of implementing socio-cultural literacy in forming the moderation character of students' religion at MI NU Banat, and the inhibiting and supporting factors of implementing socio-cultural literacy in the formation of the religious moderation character of students at MI NU Banat Kudus. The formulation of the problem is interesting because the writer can find out the implementation, success, inhibiting factors, and supporting factors for the implementation of

socio-cultural literacy in the formation of students' religious moderation character at MI NU Banat.

METHODS

This research is field research. The method used in this study is qualitative research with a descriptive approach, which aims to describe the characteristics of the phenomenon as a whole and thoroughly with narrative words and sentences. The subjects or targets in this study were madrasa heads, teachers, and students at MI NU Banat Kudus. The data collection techniques used in this study are observation, interviews, and documentation. Data analysis techniques used include data collection, data reduction, data display, and concluding drawing or verification.

RESULT AND DISCUSSION

1. Implementation of Socio-Cultural Literacy in Forming Students' Religious Moderation Character

Socio-cultural literacy has two meanings, namely social literacy and cultural literacy. Social literacy is the ability to integrate and apply all knowledge, skills, attitudes, and values that are believed to be important in social life (Bambang Suharto et al., 2022, p. 330). Meanwhile, cultural literacy, according to the Ministry of Education and Culture, is the ability to understand and act according to culture in Indonesia (Yusuf et al., 2020, p. 93) So, socio-cultural literacy is the ability to understand, react, reflect, evaluate, and develop knowledge, attitude plans, and action plans related to national commitment, tolerance, anti-violence, accommodativeness, and inclusion that are designed using various scientific disciplines so that they can be used for advancing knowledge and taking part in social organization (Marlina & Halidatunnisa, 2022). Whereas religious moderation is a concept that emphasizes respect and tolerance and is an ancestral heritage that teaches us to understand each other who are different from us (Akhmadi, 2019, p. 50).

The religious moderation referred to in this study is not just respecting differences in religion; what is meant here are the values of moderation that are applied in accordance with the ability of students to understand and act in accordance with social values and Indonesian cultural conditions. The socio-cultural literacy program carried out at MI NU Banat aims to shape the character of student moderation in religion. There are four pillars of religious moderation that have been developed since the time of Lukmanul Hakim Saifuddin: national commitment, tolerance, anti-violence, and an accommodative attitude (Akhmadi, 2022, p. 63). In the article written by Tuti Marlina and Noor Halidatunnisa, it is also explained that socio-cultural literacy consists of four domains: national commitment, tolerance, anti-violence, and accommodative (Tuti Marlina, 2022, p. 429).

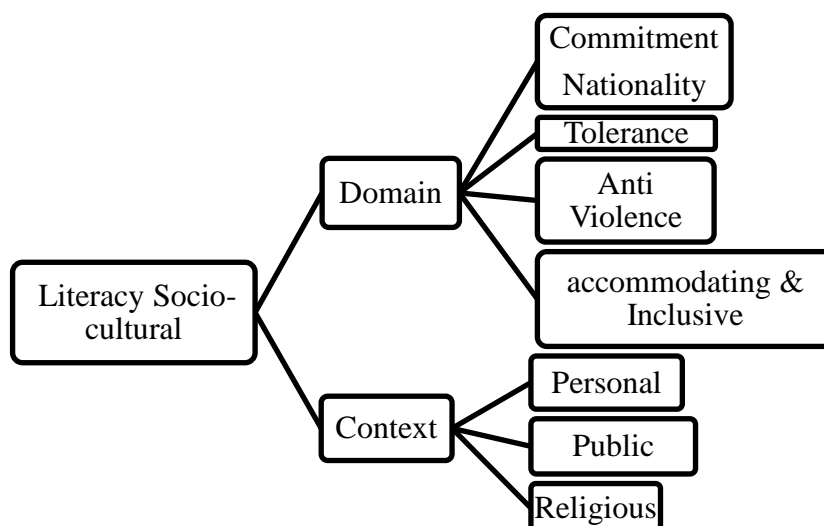


Chart about the domain and context of socio-cultural literacy

So it can be seen that socio-cultural literacy and religious moderation are mutually sustainable and interrelated. The implementation of socio-cultural literacy in the formation of the character of religious moderation at MI NU Banat goes through three stages: planning, implementation, and evaluation. There are several plans for implementing socio-cultural literacy at MI NU Banat, namely: 1) determining the vision, mission, and objectives of the socio-cultural literacy program in forming the character of religious moderation; 2) determining the strategy of the socio-cultural literacy program in the formation of students' religious moderation character; and 3) holding a coordination meeting of the socio-cultural literacy program in the formation of the moderation character of students' religion. In addition, there are several implementation stages of socio-cultural literacy in the formation of the moderation character of students at MI NU Banat, including:

- a. Carry out activities that show an attitude of national commitment. This national commitment is important to serve as an indicator of religion. As stated by the Minister of Religion, Lukman Hakim Saifuddin, in the perspective of religious moderation, practicing religious teachings is the same as carrying out obligations as citizens, as fulfilling obligations as citizens is a form of practicing religious teachings (Mohammad Akmal Haris, Adang Djumhur, Jamali Sahrodi, 2022, p. 37). The attitude of national commitment that is applied to students at MI NU Banat, namely through the habit of flag ceremonies and singing the national anthem at the beginning and end of learning, always reminds us of the struggles of the heroes. In addition, the application of national commitment is also applied to intra-curricular activities, namely when teachers teach, and is carried out in extra-curricular activities, namely in Pramuka activities
- b. Carry out activities that show tolerance. Tolerance refers to being open and gentle when accepting differences. As an attitude toward accepting a difference, tolerance is an important foundation because it allows one to defend one's opinion and accept the opinion of others (Mohammad Akmal Haris, Adang Djumhur, Jamali Sahrodi, 2022, p. 37). The formation of this attitude is carried out by the teacher with the students, namely by implementing group work so that an attitude of mutual respect and mutual help can be formed. In addition, the madrasah also held outing classes by upholding the places where products are made, outbound, and others to instill an attitude of tolerance in students. In addition to these activities, the researcher saw on the walls of each class a "how I feel today" board. The "my feelings today" board contains student feelings such as enthusiasm, joy, fatigue, sadness, and anger. Students are given sticks with their names on them, which they can place according to how they feel that day. With my feelings board today, students can know each other's feelings on that day, respect the feelings of their friends, and help them when they are in trouble. These activities have proven to be able to foster an attitude of tolerance in students. Students seem to respect each other's opinions during discussions and help their friends when they need it.
- c. Carry out activities that demonstrate non-violence. Indicators of religious moderation in relation to the notion of radicalism lie in balanced and fair religious attitudes and expressions, namely religious attitudes and expressions that prioritize justice, respect, and understand the reality of differences in society (Ali Muhtarom, Sahlul Fuad, 2020, p. 54). In

the book "Religious Moderation," published by the Ministry of Religion of the Republic of Indonesia and later quoted by Edi Junaidi, it is said that anti-violence as an indicator wants to see how far a person who is religious expresses his views and beliefs peacefully without violence (radicalism), both verbally, physically, and mentally (Junaedi, 2019, p. 396) The attitude of non-violence meant here is not talking dirty or fighting. This anti-violence attitude is carried out by the teacher, namely by giving a good example to students regarding good behaviors that must be carried out. If there are students who fight, the attitude taken by the teacher is to gently advise them and call them to the office with the aim that they do not feel humiliated in front of their friends. If students repeat the same mistakes again and the teacher has difficulty advising them, the teacher communicates this with the student's guardian. However, thank God, so far there have been no students with bad behavior because the students at MI NU Banat are all female and not difficult to manage. If students say dirty words, the punishment given is to say istighfar, write istighfar, or write sholawat. Based on observations made by researchers, it was found that violence rarely occurs at MI NU Banat because all students at the school are girls. Women are more manageable and do not like to play hands. But for dirty words, sometimes there are some students who still like to talk dirty. In overcoming this, the teacher advises students and then gives punishment to say and write as much as possible according to the teacher's provisions.

- d. Carry out activities that show an accommodative attitude. Accommodative in MI NU Banat there are activities that are carried out every week, namely da'wah activities that are applied to grades 3 to grade 6. The aim is to train students to get used to doing da'wah from an early age by providing religious moderation material. In addition, there are other activities including ceremonies, dziba', khotmil Qur'an and yasinan. By carrying out these obligations, in the end these activities are attached to students and become a habit.

The next stage is evaluation. The evaluation was carried out to review the effectiveness of the socio-cultural literacy program in forming the character of religious moderation in students. With this evaluation, educators can exchange information or solve joint problems if there are students who are lacking in implementing this socio-cultural literacy. In evaluating the application of socio-cultural literacy, educators, together with the head of the madrasah, always innovate to perfect the program. The innovation that has been carried out by the school is to make a journal for these activities. But not yet implemented in all activities. Examples of activities that already use journals are Al-Qur'an tadarus and Ramadhan activities.

2. The Success of Socio-Cultural Literacy in Forming Students' Religious Moderation Character

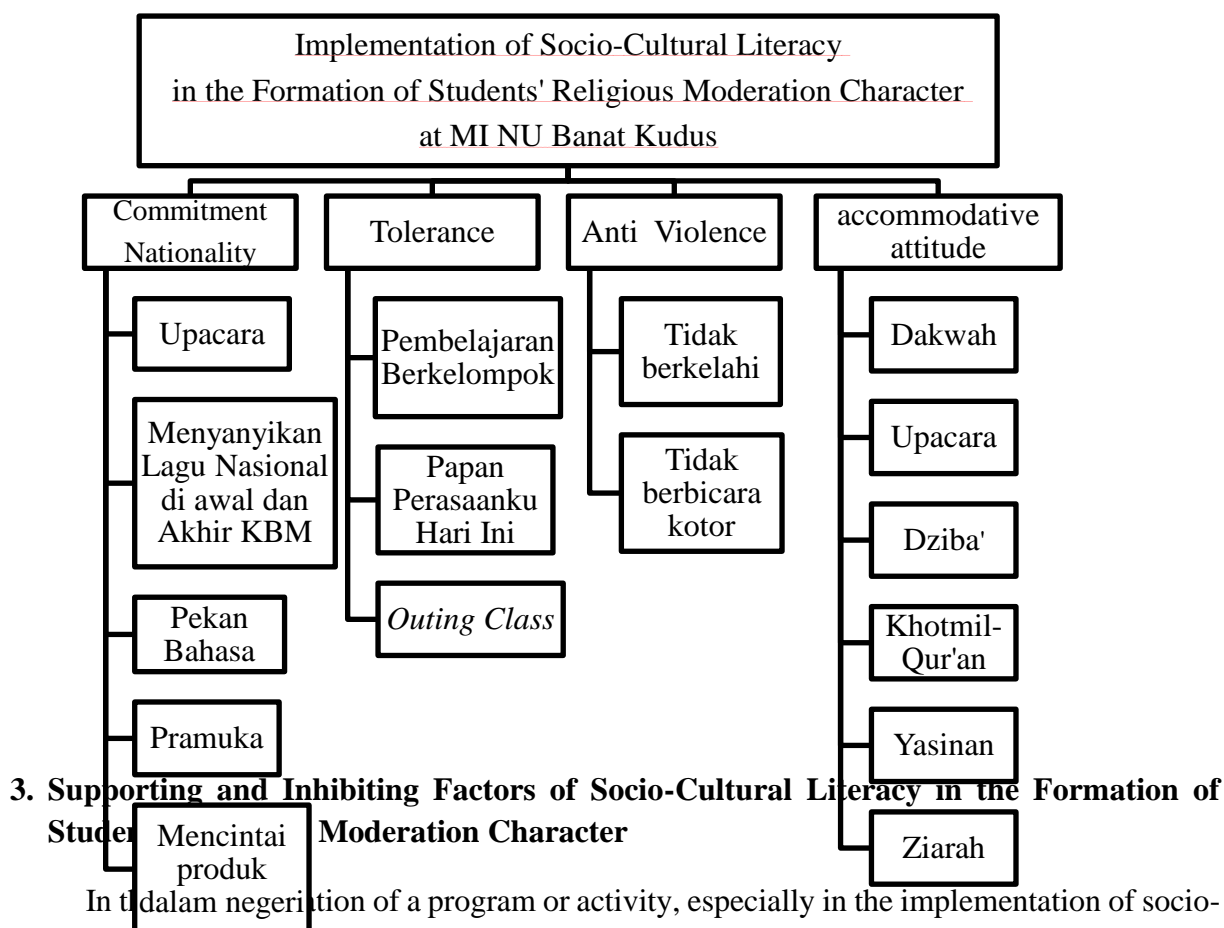
The purpose of the socio-cultural literacy program and the values contained in religious moderation are mutually sustainable, namely to form students as individuals who are able to place themselves in social life, understand how to adapt to the existing culture, and be able to appreciate the diversity of differences. contained in an environment (Marlina & Halidatunnisa, 2022). In implementing socio-cultural literacy at MI NU Banat, it can be said to be successful because it is able to grow the characters according to the main purpose of this program. Afrizal and Mukhlis said that a Muslim who has the character of religious moderation is able to understand and practice 10 values, namely: 1) Tawazzun (balanced), 2) I'tidal (straight and firm), 3) Tasamuh (tolerance), 4) Tawassuh (taking the middle way), 5) Shura (deliberation), 6) Ishlah (reform), 7) Tahadhdhur (civilized), 8) Musawah (egalitarian), 9) Aulawiyah (putting

priority first), and 10) Tathawur wa Ibtikar (dynamic and innovative) (Habibie et al., 2021, pp. 134–135). Of the 10 values of religious moderation, the researcher narrows them down or summarizes them into 5 values, and these values are present in students so that socio-cultural literacy in the formation of the character of religious moderation can be said to be successful.

The success of implementing the socio-cultural literacy program in the formation of the character of religious moderation is the formation of students who are able to practice the teachings of their religion, show self-confidence, comply with social rules that apply in the wider environment, and respect the diversity of religions, ethnicities, cultures, races, and socio-economic groups within the national scope. **First**, practice the teachings of the religion that you adhere to. MI Banat Kudus is a madrasa that is based on Ahlusunnah waljama'ah teachings. Students always gain religious knowledge from learning materials or through activities outside of school. Based on the results of observations of religious activities carried out at MI NU Banat, these included da'wah, dziba', tadarus of the Qur'an, pilgrimage to the graves of the founders of the madrasa, khotmil Qur'an, and the habit of praying dhuha. Activities that are clearly successful in practicing the teachings of Islam are when, outside school or at Shiva's house, they always do tadarus of the Koran, either with their parents or reciting the Koran at the Koran teacher's place around their house. **Second**, show self-confidence. One of the successes that can be seen from implementing socio-cultural literacy is self-confidence. But to grow this confident attitude, it requires process and habituation. Confidence is formed through student activities such as ceremonies, da'wah, dziba', and scouting. In addition, learning activities can also build self-confidence, such as group discussions, the presentation of discussion results, and expressing opinions in front of the class. Students self-confidence has been formed through these activities.

These activities are always carried out by students every week so that they are used to them and are not embarrassed and nervous anymore when applied to social life in society. **Third**, comply with the social rules that apply in the wider environment. Habituation of socio-cultural literacy grows students who are able to comply with the social rules that apply in the environment, both the school environment and the community environment. Examples of social rules that exist in schools are students bowing or being respectful to teachers, being polite to older people, and being polite to each other. In addition to these rules, students are also able to care about the environment. Not only are students taught to respect people in the school and community environment, but they are also taught to care for the environment. Caring for the environment includes, among other things, disposing of trash in its place, not uprooting plants or flowers at school, carrying out class pickets, and so on. Based on observations, the results show that students are very reverent, respect educators, and care about their environment. Caring for the environment shows that students who are picketing on that day always leave early in the morning to carry out their obligations. Apart from the class pickets, students do not litter, and no student pulls plants carelessly. **Fourth**, respect the diversity of religions, ethnicities, cultures, races, and socio-economic groups within the national scope. An example of this success is in interacting with their friends in class; students mingle with each other and do not discriminate between economic groups. For example, the rich only befriend the rich, and the poor only befriend the poor. **Fifth**, demonstrating the ability to think logically, critically, and innovatively. The ability to think logically, critically, and innovatively is obtained from learning activities. In learning activities, students will have the ability to think logically and critically when responding to problems that arise in the learning material. Based on the results of observations, teachers often carry out learning activities in groups to hone students' abilities in logical, critical, and innovative thinking.

Chart on The Implementation of Socio-Cultural Literacy in Forming The Character of Religious Moderation at MI NU Banat



3. Supporting and Inhibiting Factors of Socio-Cultural Literacy in the Formation of Student's Religious Moderation Character

In the implementation of a program or activity, especially in the implementation of socio-cultural literacy in the formation of the character of religious moderation among students at MI NU Banat, of course there are supporting and inhibiting factors. The implementation of socio-cultural literacy in an effort to form the character of religious moderation is due to supporting factors, including adequate quality human resources and supporting infrastructure. First, the term adequate quality of human resources means educators. Educators who have the opportunity to teach at MI NU Banat are selected through several stages so that educators are selected who are pious, have good competence, have extensive knowledge of general science and religious knowledge, and have a vision and mission that are in line with what is needed by the students. madrasa. Second, supporting infrastructure is also one of the supporting factors in forming the character of religious moderation.

The suggestions and infrastructure at MI NU Banat are very adequate, including a library with sufficient reading material, a clean school environment, comfortable classes equipped with LCD projectors, smart televisions, and internet connections. Every school wall has posters, language week boards, and today's feeling boards available in every class. According to the researcher, this is one of the advantages of MI NU Banat itself, because with adequate infrastructure, educators should be able to make good use of it so that students are formed according to the objectives of the madrasa. The inhibiting factors of implementing socio-cultural literacy in the formation of students' religious moderation character can come from habitual and environmental factors. The habit factor, for example, is students who don't like to read and are

too lazy to visit the library. In addition to student habits, the environment also plays an important role in the successful implementation of socio-cultural character building and the formation of religious moderation. The environment can come from the school environment, such as following friends who are less interested in reading, and other environmental factors can come from families and communities that are less supportive. Apart from that, other inhibiting factors are that students are sometimes late for school for several reasons, namely getting up late, heavy rain, getting stuck in traffic jams, and some leaving with their parents to go to work. The inhibiting factor for other socio-cultural literacy activities is that students are not fully able to run language week programs. This can be seen through the language week boards in each class.

CONCLUSIONS

The results of this study explain that the implementation of students' socio-cultural literacy at MI NU Banat is carried out through 3 stages, namely planning, implementation, and evaluation. The first is planning, namely 1) determining the vision, mission, and objectives of the sociocultural literacy program in the formation of the character of religious moderation. 2) determine the strategy of the sociocultural literacy program in the formation of the moderation character of students' religion, the application of which is allocated at some time by the madrasah. 3) holding a coordination meeting of the socio-cultural literacy program in the formation of the moderation character of students' religion. Second, implementation. 1) carry out activities that show an attitude of national commitment 2) carry out activities that show an attitude of tolerance 3) carry out activities that show an attitude of non-violence 4) carry out activities that show an accommodative attitude. Third, evaluation is carried out to review the extent to which the program's effectiveness of socio-cultural literacy in the formation of the character of religious moderation. The success of this program in cultivating characters according to the main purpose of implementing this program is contained in 5 values; the formation of students who can practice the teachings of their religion, show self-confidence, comply with social rules that apply in the wider environment, respect the diversity of religions, ethnicities, cultures, races, and socio-economic groups within the national scope and demonstrate the ability to think logically, critical, and innovative. Factors supporting the success of this program are the adequate quality of human resources and the existence of supporting facilities and infrastructure. While one of the inhibiting factors is environmental factors.

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