

Religious Moderation and Citizenship Education: Intervention to Prevent Violent Extrimism

Vallen Arga¹, Samsuri²

^{1,2}Universitas Negeri Yogyakarta, Indonesia

ABSTRACT: This research aims to: 1) analyze the meaning of the concept of extremism by Pancasila and Civic Education teachers at Madrasah Aliyah Negeri in Boyolali Regency; 2) analyze the meaning of the concept of religious moderation by Pancasila and Civic Education teachers at Madrasah Aliyah Negeri in Boyolali Regency; 3) describe the prevention of extremism through the implementation of religious moderation by Pancasila and Civic Education teachers at Madrasah Aliyah Negeri in Boyolali Regency; 4) describe the results of preventing extremism through the implementation of religious moderation by Pancasila and Civic Education teachers at Madrasah Aliyah Negeri in Boyolali Regency. This research uses a constructivist paradigm with a qualitative approach and phenomenological-interpretive methods. The research was carried out at Madrasah Aliyah Negeri in Boyolali Regency. Determining the participant using purposive with the criteria that teachers have active status and teach Pancasila and Civic Education subjects at Madrasah Aliyah Negeri in Boyolali Regency. Data collection techniques use interviews, observation, and documentation. The data validity checking technique uses the triangulation of method. The data analysis technique uses the Collaizi's method. The entire research results are presented descriptively. The results of this research show: 1) the knowledge, understanding, and meaning of Pancasila and Civic Education teachers at Madrasah Aliyah Negeri in Boyolali Regency tend to be good and in-depth regarding definitions, indicators, types, and factors driving the occurrence of extremism; 2) the knowledge, understanding, and meaning of Pancasila and Civic Education teachers at Madrasah Aliyah Negeri in Boyolali Regency tend to be good and in-depth regarding the definition, indicators, and pillars of religious moderation; 3) preventing extremism through the implementation of religious moderation by Pancasila and Civic Education teachers at Madrasah Aliyah Negeri in Boyolali Regency based on the meaning of the concepts of extremism and religious moderation. Prevention of extremism is generally carried out through four activities, namely intra-curricular, co-curricular, extra-curricular and hidden curriculum; 4) the results and follow-up of efforts to prevent extremism include improving students cognitive, character, and psycho-social skills. Overall, the results of this study are encouraging and supportive grand theory prevention of extremism "Intervention Model" presented by Martin M. Sjøen & Sissel H. Jore. Prevention of extremism through an educational process is largely similar to PVE (Preventing Violent Extremism) on the model.

KEYWORDS: Extremism, religious moderation, civic education

INTRODUCTION

Indonesia is a country with a high level of diversity. This is supported by the fact that Indonesia has 17,000 islands spread across 38 provinces (United Nations Group of Experts on Geographical Names, 2021). Furthermore, Indonesia has 1,340 ethnic groups and 718 regional languages that have been identified and validated (Rizqi *et al.*, 2020). Regarding religion, Indonesia's population of 277.75 million recognizes six official religions and 187 religious groups, with the following proportions:

Table 1. Proportion of the Population Adhering to Religion and Beliefs

Islam	Christian Protestant	Catholic Christians	Hindu	Buddha	Confucianism	Other
87.02%	7.43%	3.06%	1.69%	0.73%	0.03%	0.04%
241.7	20.65	8.5	4.6	2.02	74,890	117,412
Millions of people	Millions of people	Millions of people	Millions of people	Millions of people	soul	soul

Source: Ministry of Religion of the Republic of Indonesia, 2022.

Religious Moderation and Citizenship Education: Intervention to Prevent Violent Extremism

The diverse religious and belief systems of Indonesian society have several logical consequences. *First*, diversity necessitates differences, and each difference has the potential to create friction or conflict in social life (Syarif, 2020). These differences relate not only to basic religious rules and rituals but also to the understanding and interpretation of religious texts. Therefore, various sects, schools of thought, or schools of thought have emerged within each religion, so that the diversity that occurs is not only interreligious but also intrareligious (Ministry of Religious Affairs of the Republic of Indonesia, 2019). *Second*, interreligious and intrareligious diversity indicates that Indonesian society is very open to accepting new views and values, especially religiosity (Kawangung, 2019). This shows that Indonesians strongly believe in God as a powerful entity beyond human control. Indonesians also place God as *the primary cause*. The Pew Research Center in 2020 published the results of a study entitled " *The Global God Divide* " of 38,426 respondents in 34 countries. As a result, Indonesia was named the most religious country in the world with a figure of 96 percent (Tamir *et al.*, 2020). Another survey was conducted by CEOWORLD Magazine in collaboration with the Global Business Policy Institute. A total of 370,000 respondents from 148 countries participated in the survey. The results, Indonesia was determined to be the most religious country in the Southeast Asian region with a score of 98.7 percent (Ireland, 2020). *Third*, the high religiosity of the Indonesian people has led the country to accommodate religious values in various laws (positive laws), policies, and government work programs. This nuance of religiosity is evident in the state's foundations, the country's written constitution, and its implementing regulations (Azis *et al.*, 2021).

In Pancasila, the second to fifth principles are based on and inspired by the first principle, Belief in the One Almighty God. The holistic nature of the relationship between the Pancasila principles indicates that the value of divinity is the foundation for the values of humanity, unity, democracy, and justice (Latif, 2018). The presence of religious-spiritual aspects is also explicitly evident in the third paragraph of the Preamble to the 1945 Constitution of the Republic of Indonesia and several articles therein. One of these is clearly stated in Chapter XI Article 29 paragraph (1) which emphasizes that the state is based on Belief in the One Almighty God. At the level of legislation under the 1945 Constitution of the Republic of Indonesia, several laws also contain explicit rules regarding religion and belief. One of these can be found in Article 22 paragraph (1) of Law Number 39 of 1999 concerning Human Rights. This article contains the state's guarantee of the freedom of every individual to embrace and worship according to their respective religions and beliefs. Religious values play a crucial role in national life in Indonesia. This is reflected in the existence of state institutions, independent bodies, political parties, and community organizations imbued with religious values. History records that Indonesia was the first country to have a dedicated ministry dedicated to religious affairs. The establishment of the Ministry of Religious Affairs at the beginning of independence was intended to meet the demands of religious communities for structured and systematic handling of religious issues within a single agency (Subchi & Halid, 2018). Furthermore, the establishment of independent, religiously-minded institutions such as the Indonesian Ulema Council (MUI) also demonstrates the strong religious dimension of national life. Established during the New Order era, the MUI serves as a channel of communication between Muslims and the government and serves as a forum for ulama, umara, intellectuals, and various Islamic religious organizations to provide fatwas, input, and moral appeals regarding socio-religious issues (Fauzi, 2017; Ricklefs, 2013).

Furthermore, the religious life of Indonesian society is also reflected through various community organizations with religious nuances and belief systems, which represent the nation's diversity (Sabara & Kodina, 2020). In a socio-cultural context, this diversity ideally gives rise to a moderate lifestyle. A pluralistic society accustomed to interacting across groups tends to foster harmonious communication, dialogue, and cooperation. National history shows that religious leaders during the movement and independence era were able to balance differences in religious interpretations proportionally for the sake of national unity and commitment to the nation's foundations (Ministry of Religious Affairs of the Republic of Indonesia, 2019). A moderate individual in religion possesses a deep understanding of their religious teachings, as well as an openness to differing interpretations. Religious moderation necessitates a tolerant, non-violent, and inclusive attitude, and is crucial for implementation in national life to ensure that religious beliefs do not conflict with national values (Kopong, 2021). In the Indonesian context, the relationship between religion and the state is neither fusion nor separation, but rather a state of differentiation—a middle ground between the two poles (Latif, 2015). As a concrete effort, the government has included a program to strengthen religious moderation in the 2020–2024 *National Medium-Term Development Plan (RPJMN)* to ensure more systematic and targeted implementation (Ministry of Religious Affairs of the Republic of Indonesia, 2019). However, despite the relatively high level of religiosity in Indonesian society and the government's launch of a religious moderation program, various religious conflicts and frictions still frequently occur.

The phenomenon of religious extremism shows two extreme poles: ultra-conservative groups who understand religious teachings textually and reject the state system, and extreme liberal groups who interpret religion rationalistically and reject religious involvement in public life (Malik, 2023). Research by the SETARA Institute (Hasan, 2023) shows an increase in cases of religious extremism throughout 2023, both in the form of disbandment of worship activities, burning of religious facilities, and increasing intolerance among students. In addition, there have also been cases of rejection of public policies such as the Measles

Religious Moderation and Citizenship Education: Intervention to Prevent Violent Extremism

& Rubella (MR) vaccination with religious pretexts, despite the MUI having issued a fatwa permitting it (MUI Fatwa No. 33 of 2018).

Various extremist incidents also threaten national commitment. For example, the cases of students in Batam and Southwest Sumba who refused to salute the national flag for religious reasons (Hantoro, 2019; Habibudin, 2022), and the practice of rejecting Pancasila by the Khilafatul Muslimin educational institution in Lampung (Milenia, 2022). A LIPI survey (Situmorang, 2019) also shows that the spread of fake news and religiously motivated hate speech dominates cases of extremism in Indonesia. This situation indicates a serious challenge to the internalization of balanced and moderate religiosity values within society. Therefore, strengthening religious moderation is an urgent need to maintain harmony in religious life and strengthen national commitment in Indonesia. The phenomenon of religious extremism arises not only from ultra-conservative groups, but also from extreme liberal groups. The main difference between the two lies in the forms of expression and propaganda used. Ultra-conservative groups tend to display extremism in the form of violence, conflict, and coercion, while extreme liberal groups spread their ideas through education, campaigns, demonstrations, and publications in the mass media and social media. One example of liberal extremism is support for interfaith marriage, which is often legitimized on the basis of freedom of will and human rights (Amri, 2020). A similar phenomenon is also evident in the support for LGBT groups by some academics, such as a lecturer at the Fahmina Islamic Studies Institute (ISIF) in Cirebon, who believes that religious interpretation has been too dominated by a heterosexual perspective, thus marginalizing the existence of LGBT people (Khoir, 2020).

The phenomenon of religious extremism also occurs internationally. In India, conflict between Muslims and Hindus has roots dating back to the Umayyad Caliphate's conquest of South Asia in the 8th century and continues to this day. The 2020 riots, for example, which killed 38 people, were triggered by government policies deemed discriminatory against Muslims (Dorjee & Ting-Toomey, 2020; Fisman et al., 2020). Meanwhile, in Europe, rising Islamophobia was marked by the burning of copies of the Quran in Sweden in 2022 and 2023 by Rasmus Paludan and Salwan Momika. Ironically, these actions were justified on the basis of freedom of expression and even propagated online (Wiedlitzka et al., 2023). These various phenomena demonstrate that religious extremism, both conservative and liberal, has the potential to threaten social harmony and the value of religious moderation. Therefore, it is important to understand the roots, forms, and implications of religious extremism as a strategic step in strengthening moderate and civilized religious attitudes in an increasingly complex global society. Diversity in social, national, and state life demands maturity in thought, speech, and action. Every individual needs to understand the limits of their rights and obligations as citizens, so that humanitarian and societal values can be implemented without conflicting with fundamental religious principles. Religious moderation is a crucial principle for preventing the growth of extremism, particularly through integrated educational processes within the community. In this context, research was conducted to analyze the implementation of the religious moderation program by Pancasila and Citizenship Education (PPKn) teachers as an effort to prevent extremism.

The selection of Civics and Citizenship Education teachers is based on the subject's multifaceted, flexible nature, and focus on preserving cultural values. Philosophically, Civics and Citizenship Education has a direct relationship with political science and democracy, making it relevant in developing religious and civic awareness. Furthermore, the dimensions of civic competence—knowledge, skills, and attitudes—are aligned with the three pillars of religious moderation: moderation of thought, moderation of action, and moderation of action. This integration is expected to shape a moderate and competitive young generation in facing the challenges of diversity. Based on the above issues, madrasas serve as a model of society in preventing extremism from an early age. One representative madrasa is located in Boyolali Regency. Geographically, Boyolali is strategically located in the center of a triangle of major cities—Semarang, Surakarta, and Yogyakarta—known as a center of education with a high level of diversity. Good regional accessibility, supported by adequate transportation infrastructure, allows for the smooth flow of information, education, and culture. This condition rationally has a positive influence on the development of education in Boyolali, including the creation of an open and diverse learning environment.

The purpose of this study is to examine in depth how Pancasila and Citizenship Education teachers at State Islamic Senior High Schools (Madrasah Aliyah) throughout Boyolali Regency understand the concepts of extremism and religious moderation, and how they are implemented in their teaching practices. In addition to analyzing the meaning of these concepts, this study also describes how extremism can be prevented through the application of the principle of religious moderation by PPKn teachers and evaluates the results of its implementation in the madrasah educational environment.

RESEARCH METHODS

This research is based on the constructivist paradigm as proposed by Creswell (2019), which views individuals as actively constructing subjective meaning based on life experiences and the social context in which they interact. In line with this paradigm, this research uses a qualitative approach because its characteristics allow researchers to explore phenomena in depth, interpret the meaning behind experiences, and adapt the research process to field dynamics without being tied to rigid variables or

Religious Moderation and Citizenship Education: Intervention to Prevent Violent Extremism

indicators as in quantitative approaches. The research strategy used is phenomenological-interpretive, because the focus of the research is directed at uncovering the meaning of the experiences of Pancasila and Citizenship Education teachers at State Islamic Senior High Schools throughout Boyolali Regency in efforts to prevent extremism through the implementation of religious moderation. This strategy aligns with the research objective of understanding the perspectives and construction of meaning of informants related to their roles in education. The research model applied is descriptive-qualitative, which aims to comprehensively describe the actual conditions, situations, and phenomena occurring at the time of the research, without testing a specific hypothesis. This approach allows for the presentation of an in-depth description of the experiences, practices, and meanings of PPKn teachers regarding the religious moderation program as a form of preventing extremism (Elliot & Timulak, 2021).

RESULTS AND DISCUSSION

The Meaning of Religious Moderation

The term religious moderation can be examined from both etymological and terminological perspectives. Etymologically, the word *moderation* comes from the Latin *moderatio*, meaning a state of being in the middle, neither excessive nor deficient (Crautu, 2016). This meaning implies self-control from extreme actions. In the Big Indonesian Dictionary (KBBI), moderation is defined as reducing violence or avoiding extremes. In English, *moderation* refers to an average, neutral, or impartial condition. Meanwhile, in Arabic, a similar concept is expressed by the term *wasath* or *wasathiyah*, meaning middle, fair, balanced, and best. Those who practice *wasathiyah* are called *wasith*, which was later absorbed into Indonesian as "referee." The term "*religious*" refers to the way a person practices their religious teachings and the process of internalizing religious values in life, with the aim of building harmonious relationships between humans and God, fellow humans, and nature (Setia & Rahman, 2022). Moderation in the Qur'an is also explained in QS Al-Baqarah Verse 143 which reads:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ

It means:

Likewise, We have made you (Muslims) a medieval people so that you may be witnesses of human (deeds) and so that the Messenger (Prophet Muhammad) may be witnesses of your (deeds). We do not determine the Qibla (Baitulmaqdis) to which you (formerly) turned, except so that We know (in reality) who follows the Messenger and who turns back. Indeed, (transferring the Qibla) is very difficult, except for those who have been guided by Allah. Allah will not waste your faith. Indeed, Allah is truly Most Gracious and Most Merciful to humans.

Terminologically, religious moderation has various interpretations. Cohen emphasizes that religious moderation relates to a person's ability to engage in dialogue and compromise with those who hold differing religious interpretations (Rosyad et al., 2022). Esposito views religious moderation as a life practice that begins at the grassroots level, respects diversity, and rejects extremism that leads to violence (Rosyad et al., 2022). Kamali (2015) emphasizes the aspects of balance and justice, so that a person does not adopt extreme religious attitudes but always seeks common ground. The Ministry of Religious Affairs of the Republic of Indonesia (2019) defines it as a perspective, attitude, and behavior that takes a middle, fair, balanced, and non-extremist position in religion, while simultaneously demanding openness, adaptation, and interaction with diverse groups. Based on these various definitions, religious moderation can be summarized as a religious perspective, attitude, and action based on the principles of justice and balance, both in textual and contextual understanding. In the Indonesian context, religious moderation is positioned as an effort to prevent the community from falling into right-wing (radical) or left-wing (liberal) extremism, in line with national values and a harmonious religious life.

The basic principles of religious moderation rest on two main foundations: justice and balance. According to the Great Dictionary of the Indonesian Language (KBBI), justice means impartiality, adherence to the truth, and acting appropriately without arbitrariness. Therefore, the principle of justice emphasizes that a person in religion must be objective, not excessively biased, and prioritize truth (Harris, 2019). The second principle, balance, reflects a perspective, attitude, and action that upholds the values of justice, humanity, and equality. A balanced individual maintains harmony between various aspects of life, such as reason and revelation, the physical and spiritual, rights and obligations, personal and collective interests, and between text and context. This balance does not eliminate assertiveness, but ensures that assertiveness does not violate the rights of others (Shamsy, 2020). Mohammad Hashim Kamali (2015) emphasized that these two principles require a person to avoid extreme attitudes in their opinions and beliefs.

Moderation demands finding common ground, maintaining social harmony, and maintaining balance at the personal, family, community, and broader levels. Establishing these basic principles requires the internalization of three key characteristics. First, wisdom, which reflects the ability to assess situations based on knowledge, experience, and consideration of both short-

Religious Moderation and Citizenship Education: Intervention to Prevent Violent Extremism

term and long-term consequences (Grossmann, 2017). Second, sincerity, which demonstrates purity of intention, honesty, and freedom from motives that could harm others; in Islamic tradition, this concept is synonymous with sincerity (Giner-Sorolla & Chapman, 2016). Third, courage, which is the ability to express opinions based on knowledge while simultaneously being prepared to accept the truth from others. Courage is a middle ground between fear and recklessness (Cazzell & Schnitker, 2023). Overall, implementing the principle of religious moderation requires comprehensive knowledge, emotional control, and prudence in action. These three aspects align with the cognitive, affective, and psychomotor competency dimensions that shape an individual's overall character.

Pillars of Religious Moderation

The discourse on religious moderation in Indonesia is generally explained through three main pillars: moderation of thought, moderation of movement, and moderation of action. *The first pillar*, moderation of thought, refers to the ability to integrate religious texts with the social context. Moderate thought does not become trapped in rigid textual interpretations, but also does not overly ignore the text; it is dialogical and dynamic in its interpretation of reality (Roberts, 2022). *The second pillar*, moderation of movement, relates to efforts to disseminate religious teachings directed at good and preventing evil through appropriate means that do not violate moral or legal principles. This principle aligns with the principle of *due process of law* in legal science, which emphasizes that rule enforcement must be carried out through legitimate mechanisms. Thus, moderation of movement presupposes efforts to preach and social improvement without violence or coercion (Ministry of Religious Affairs of the Republic of Indonesia, 2019). *The third pillar*, moderation of action, reflects the relationship between religion and culture in religious practice. This pillar emphasizes that religion should not be positioned in opposition to culture but rather can interact with each other to form new, constructive traditions. Dialogue between religious and cultural values serves as a means of strengthening social harmony (Cohen et al., 2016). These three pillars not only maintain harmonious interfaith relations but are also crucial for fostering intra-religious harmony, given that internal religious conflicts can trigger tensions no less serious than interfaith conflicts (Kalonov, 2023). Thus, the pillars of religious moderation encompass moderation in thought, movement, and action, which align with civic competencies: knowledge, attitudes, and skills.

Conceptually, moderation is a dynamic attitude that moves between two extreme poles. Religious attitudes are influenced by two main factors: reason and revelation. Excessive dominance of reason can lead someone to left-wing (liberal) extremism, while the dominance of literal texts without rational dialogue tends to produce right-wing (ultra-conservative) extremism (Maussen & Vermeulen, 2014). Moderate individuals are able to establish a balance between the two, and this tendency has certain measurable indicators. According to Kustati et al. (2023), indicators of religious moderation include *tawasuth* (middle-mannerism), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (consistency and justice). Sulaiman et al. (2022) add indicators such as *shura* (ability to deliberate), *musawah* (egalitarianism), *ishlah* (improvement), *aulawiyah* (ability to determine priorities), *tathawwur wal ibtikar* (dynamic and innovative), and *tahadhdhur* (civilized). Meanwhile, Azis et al. (2021) highlighted an additional indicator in the form of *khairiyah/afdhaliah*, namely the ability to choose the best option between two extreme poles, by considering the fixed and changing aspects (*ats-tawabit wal mutaghayyirat*) as well as the rational and ritual aspects (*at-ta'qquli wat ta'abbudi*). The Indonesian Ministry of Religious Affairs (2019) formulated four main indicators of religious moderation in the Indonesian context: (1) national commitment, (2) tolerance, (3) non-violence, and (4) accommodative-inclusiveness towards local culture. National commitment assesses the extent to which a person's religious attitudes align with the basic principles of the nation and state. Tolerance measures the ability to give others space to have different views. The anti-violence indicator assesses a person's potential tendency towards ideas or actions that lead to radicalism and extremism. Meanwhile, the accommodative-inclusive indicator measures an individual's openness to accepting local traditions or culture as long as they do not conflict with the basic principles of religious teachings.

Extremism

Compared to the term *radicalism*, the use of the concept of *extremism* is relatively new in academic discourse. The term radicalism has been used since the 18th century, while the concept of extremism began to be introduced to the public in the 1970s (Bötticher, 2017). In its early phase, the term extremism developed in the political sphere before being adopted in social and religious studies. Extremism can be understood as an anti-establishment ideological movement that seeks to create a homogeneous society based on apocalyptic religious dogma (Bötticher, 2017). Saja Aldera et al. (2021) proposed a definition of extremism through three analytical criteria. First, extremism is understood as an extreme and oppressive attitude in the political, social, and religious domains. Second, extremism is defined as a view that contradicts the norms and values of social life. Third, extremism is considered a homogenizing idea that, in its advanced stages, has the potential to lead to acts of terrorism.

Husni Mubarak (2020) from the Center for the Study of Religion and Democracy (PUSAD) at Paramadina University explains the conceptual differences between several frequently used terms: radicalism, extremism, terrorism, and intolerance.

Religious Moderation and Citizenship Education: Intervention to Prevent Violent Extremism

Radicalism initially stems from a philosophical tradition that examines phenomena to their root causes. This concept later evolved into a revolutionary political movement demanding systemic change based on specific religious beliefs, ideologies, or interpretations. Radicalism is further understood as the process by which individuals or groups attempt to change the socio-political order based on extreme ideologies, either with or without violence. Extremism is a continuation of the radicalization process (Whatmore, 2019). Individuals who adopt radical views can develop into extremists if supported by certain radicalizing factors. However, neither radicalism nor extremism necessarily necessitates violent acts. Extremism that has manifested in violent acts is known as *violent extremism* (VE), which in its advanced stages can lead to terrorism (Stephens, 2019). Based on this description, it can be concluded that radicalism, extremism, and terrorism have an intertwined conceptual relationship. Extremism is an ideological concept aimed at creating a homogeneous society based on specific social, political, and religious beliefs. It is rooted in the concept of radicalism and can develop into violent acts when it enters the *violent extremism phase*.

The classification of extremism can be viewed from various perspectives. Mahfud MD (2022), Coordinating Minister for Political, Legal, and Security Affairs for the 2019–2024 period, divided extremism into three categories. First, jihadist extremism, which manifests itself in violent acts to achieve ideological goals, including the killing of individuals perceived to have differing views. Second, takfiri extremism, characterized by labeling individuals or groups with differing views as "infidels" or heretics, even those belonging to the same religion. Third, ideological extremism, which is non-violent extremism that prioritizes claims of sole truth over religious interpretations and seeks to change the system through opinion formation, discussion, or learning processes. Finlay Malcolm (2023) classifies extremism into three categories: ideological extremism, methodological extremism, and psychological extremism. Ideological extremism relates to an orientation of thought that straddles the extreme poles, either ultra-conservative or extreme liberal. Methodological extremism refers to the choice of methods for expressing ideological views, which can be violent or non-violent. Meanwhile, psychological extremism relates to an individual's mindset and psychological state, characterized by disproportionate preoccupation and emotions, low tolerance and compromising attitudes, and a tendency toward conspiratorial and apocalyptic thinking.

Sarah Knight, David Keatley, and Katie Woodward (2019) classify extremism into two forms: violent extremism *and* nonviolent extremism. Violent extremism occurs when an individual or group has a specific goal and feels legitimated to use violence, while *nonviolent* extremism arises when an individual or group is constrained by their environment and does not have the space to express their ideas through violence. This shows that extremism is heterogeneous, both in terms of thought, attitude, and action (Uribe & Cely, 2023). From these various classifications, extremism can generally be mapped into three main categories: thought extremism (ideology), attitude extremism (psychology), and action extremism (methodology). In its efforts to achieve its goals, extremism can use both violent and nonviolent approaches. Violent extremism has the potential to lead to acts of terrorism. Rik Peels (2023) emphasizes the importance of understanding extremism to formulate effective prevention strategies. In his article, *What is it to explain extremism?*, Peels puts forward a theoretical framework that explains extremism through various categories such as subjects, dimensions, phases, roles, time, and context of place, including combinations of all these aspects.

CITIZENSHIP EDUCATION STUDY

Citizenship Education teacher formulation

Etymologically, the term "*guru*" comes from Sanskrit, consisting of two elements: "*gu*," meaning darkness, and "*ru*," meaning light. Thus, a teacher is literally defined as someone who provides enlightenment amidst darkness. The Big Indonesian Dictionary (KBBI) defines a teacher as someone who works in the field of teaching. Terminologically, the definition of a teacher has evolved according to the scientific perspectives of each expert. Ki Hajar Dewantara, as quoted by Setyorini and Asiah (2022), views teachers as role models, role models, and behavioral models for students and society, both through speech and action. Meanwhile, Oduro (1998) defines a teacher as an individual who possesses the personal and professional qualifications to teach and is able to optimally apply their knowledge in learning situations. According to Article 1 number 1 of Law Number 14 of 2005 concerning Teachers and Lecturers, teachers are professional educators who carry out seven main tasks in formal education units, namely educating, teaching, guiding, directing, training, assessing, and evaluating students. Furthermore, Article 1 number 2 of Government Regulation Number 19 of 2017 emphasizes that teachers are required to meet academic qualifications and prove this through teacher certification. In the context of the Pancasila and Citizenship Education (PPKn) subject, PPKn teachers are defined as professional educators who have met the academic qualifications as instructors of the PPKn discipline. PPKn teachers have a strategic responsibility in shaping the younger generation to become citizens who have the knowledge, skills, and civic values needed for their participation in society (Samsuri, 2012). PPKn teachers are not only required to master material related to politics, law, state administration, democracy, and morals theoretically, but must also be able to contextualize the material so that it is relevant to actual conditions in society. The position of PPKn teachers is thus at the intersection of normative expectations and empirical reality (Komara, 2017).

Religious Moderation and Citizenship Education: Intervention to Prevent Violent Extremism

Competencies of Pancasila and Citizenship Education Teachers

The term competence comes from the English word *competency*, which has various meanings, including ability, capability, proficiency, qualification, eligibility, readiness, skill, and adequacy. Competence is defined as a set of knowledge, skills, and basic values that are internalized in a person's consistent thinking and acting habits, resulting in the ability to carry out certain tasks (Febriana, 2019; Sudrajat, 2020). In the Indonesian education system, teacher competence includes four main types of skills as formulated in the Regulation of the Minister of National Education Number 16 of 2007 concerning Academic Qualification Standards and Teacher Competence. These four competencies include:

Pedagogical competence.

This competency relates to teachers' abilities to design, implement, and evaluate learning according to student needs. Teachers are required to understand the characteristics and developmental stages of students and to facilitate the development of their potential (Nargiza, 2021; Akbar, 2021). Pedagogical competency is practical and is the primary distinguishing feature of the teaching profession compared to other professions (Tsvetkova, 2022).

Professional competence.

This competency relates to mastery of learning materials, scientific structures, and methodologies in the subject area being taught. Teachers are required to develop their professionalism continuously through reflection and independent learning. Mastery of professional competencies has been proven to influence the quality of student graduates (Bahriadi et al., 2022). Professional teachers also serve as *educators, coaches, mentors, and learning managers* (Agustina et al., 2021).

Personality competency.

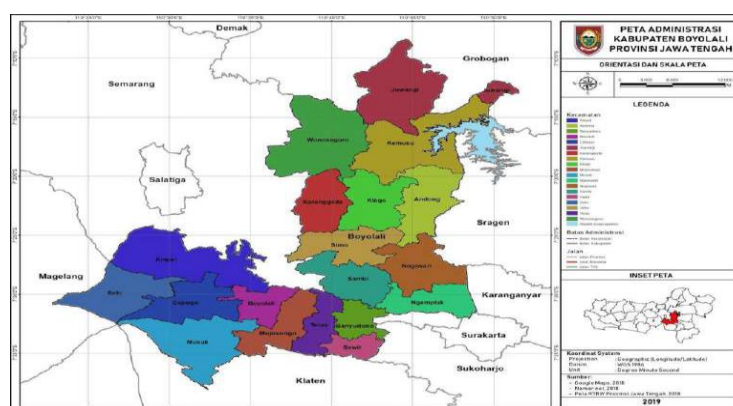
This competency relates to a teacher's personal integrity, moral attitude, and emotional stability. Personality is conceptually abstract, but it can be observed through consistent behavior, attitudes, and actions (Huda, 2018). The ideal teacher is characterized by wisdom, democracy, honesty, calmness, maturity, sportsmanship, and the ability to serve as a role model for students (Arifudin & Ali, 2022).

Social competence.

This competency relates to teachers' ability to build communication, adapt, and interact with the social environment in an inclusive, objective, and anti-discriminatory manner. Social competency contributes to the quality of students as human resources and influences their motivation and participation in school, family, and society (Santoso et al., 2020; Taufan & Basalamah, 2021). Furthermore, social competency involves the ability to establish constructive relationships with parents and the community as educational partners.

General Overview of State Islamic Senior High Schools in Boyolali Regency

Boyolali Regency is one of 35 regencies/cities in Central Java Province. Geographically, this regency is located at coordinates 110°22' to 110°50' East Longitude and 7°7' to 7°36' South Latitude. The area of 1,081 km² is strategically located between three major cities that form a cross-provincial growth triangle, namely Semarang, Surakarta, and Yogyakarta. The boundaries of Boyolali Regency include: to the north it borders Semarang Regency and Grobogan Regency; to the east it borders Karanganyar Regency, Sragen Regency, and Sukoharjo Regency; to the west it borders Magelang Regency and Semarang Regency; and to the south it borders the Special Region of Yogyakarta Province and Klaten Regency. Administratively, Boyolali Regency consists of 19 sub-districts covering 261 villages and 6 urban villages. The altitude of the region ranges from 75 to 1,500 meters above sea level, with a horizontal span (west–east) of 48 km and a vertical span (north–south) of 54 km (Central Statistics Agency, 2023).



Boyolali Administrative Map

Religious Moderation and Citizenship Education: Intervention to Prevent Violent Extremism

This strategic geographic location also contributes to the high level of social and cultural diversity in Boyolali Regency. According to data from the Central Java Province Education Quality Assurance Center (BBPMP) released on February 10, 2023, the school diversity climate index in Boyolali Regency was 2.29 (on a scale of 1 to 3), categorizing it as "entrenched." The index encompasses four main indicators: religious and cultural tolerance (2.03), inclusive attitudes (2.33), support for religious and cultural equality (1.91), and national commitment (2.87) (BBPMP Central Java, 2023). Furthermore, Boyolali Regency also demonstrated positive performance in the student character development index. Data from the 2023 National Education and Training Agency (BBPMP) indicates that Boyolali Regency's character development index is in the "developing" category with a score of 2.23 (on a scale of 1 to 3). The indicators measured include faith and devotion to God Almighty and noble character (2.23), mutual cooperation (2.24), creativity (2.30), critical reasoning skills (2.19), global diversity (2.17), and independence (2.22). The high performance in the diversity and character indexes is inseparable from Boyolali Regency's education system, which integrates general education with religious education proportionally. Quantitatively, Boyolali Regency is also recorded as the regency with the largest number of state madrasas in Central Java Province. Based on data in the Education Management Information System (EMIS) of the Ministry of Religion of the Republic of Indonesia, Boyolali Regency has 12 State Elementary Madrasahs (MIN), 15 State Junior High Madrasahs (MTsN), and 4 State Senior High Madrasahs (MAN).

Intervention of Religious Moderation and Civic Education in Preventing Extremism

This research theme is composed of six main subthemes that collectively describe the construction of meanings of extremism among Pancasila and Citizenship Education (PPKn) teachers. The findings indicate that teachers understand extremism through two definitional approaches: a broad definition and a specific definition. The broad definition positions extremism as an excessive idea or understanding that can emerge in various spheres of social, political, and national life, while the specific definition links extremism more closely to a religious context, viewing it as a rigid and intolerant view of diverse interpretations of religious teachings. Both approaches demonstrate that PPKn teachers view a comprehensive understanding of extremism as a crucial step in preventing individuals from engaging in extreme actions and fostering critical awareness of thoughts, speech, and behavior. In understanding the indicators of extremism, Civics and Citizenship Education teachers identify four main interrelated dimensions: thought, speech, action, and appearance. Extremism in the thought dimension is characterized by a narrow, puritanical, and absolutist perspective, while in the speech dimension it is seen through a harsh and resistant communication style to dialogue. The manifestation of extremism in action is seen through violations of social norms intended to change the social order in an extreme way, while in the appearance aspect, extremism is identified through the use of certain attributes or symbols that reflect ideological affiliations that differ from common customs. The types of extremism understood by teachers include extremism in thought, extremism in action, and extremism in various areas of life. The three are seen as interrelated because extremism does not only appear in the form of rigid and closed ideas, but also manifests through destructive actions and in broader social contexts, such as political, social, and religious life. These findings emphasize that Civics and Citizenship Education teachers view extremism as a multidimensional phenomenon influenced by both individual characteristics and social structures.

Teachers' understanding of the factors triggering extremism encompasses both internal and external aspects. Internal factors lead to narrow and incomprehensive religious views, which encourage a single interpretation of religious truth. Meanwhile, external factors highlight the influence of the family environment, school, community, and the literature consumed by individuals, which, if unbalanced, can reinforce extremist tendencies and foster exclusive mindsets. In the educational context, Civics and Citizenship Education (PPKn) teachers demonstrated a general awareness of the phenomenon of extremism through information they obtained outside their work environment. However, they emphasized that no indications of extremism were found in their respective work units, and their understanding of extremism among students was largely derived from cases occurring elsewhere. This indicates teachers' ability to contextualize the phenomenon of extremism according to the situation of the institutions where they work. Civics teachers' knowledge of extremism is formed through a combination of formal education and social interaction. Formal education provides a conceptual foundation regarding ideological issues and intolerance, while social interaction enriches this understanding through empirical experience when interacting with students, colleagues, the surrounding community, and through access to public information in the mass media and social media. This accumulation of experience shows that teachers' understanding of extremism is integrative, evolving, and based on ever-changing social dynamics.

Efforts to prevent extremism among students are implemented through various educational strategies implemented by Pancasila and Citizenship Education (PPKn) teachers. These efforts are realized through complementary intracurricular, co-curricular, and extracurricular activities. In the intracurricular learning process, teachers play an active role in instilling the values of religious moderation by integrating these concepts into teaching materials. This integration is carried out systematically, starting from the lesson planning stage and implementing the lesson in the classroom, to evaluating and reflecting on the learning performance. During the planning stage, teachers develop learning materials in the form of Lesson Plans (RPP) and Teaching

Religious Moderation and Citizenship Education: Intervention to Prevent Violent Extremism

Modules, incorporating character values and principles of religious moderation. The relevance of the materials is determined through an analysis of core competencies, competency achievement indicators, and the value content within each material. Nearly all Civics (PPKn) materials are considered directly related to religious moderation, particularly those reviewing Pancasila, Bhinneka Tunggal Ika (Unity in Diversity), the Unitary State of the Republic of Indonesia (NKRI), and the 1945 Constitution of the Republic of Indonesia. The values embodied in the practice of each Pancasila principle, such as tolerance, national commitment, nonviolence, and an inclusive attitude, serve as a foundation for strengthening this integration. The process of developing learning materials is carried out in collaboration with colleagues and through the MGMP forum, ensuring comprehensive pedagogical accuracy.

The learning process is then designed to ensure a connection between the Civics (PPKn) material and the values of religious moderation. In core activities, teachers present material that emphasizes not only cognitive aspects but also affective and psychomotor aspects of students through discussions, deliberations, the expression of opinions, and demonstrations of democratic practices based on humanitarian values. The implementation of the Pancasila principles is explained contextually, for example by emphasizing the religiosity aspect of the first principle or highlighting humanitarian values in the second. The entire process is enriched through a variety of learning models and methods, ranging from lectures and group discussions to the use of information technology. During the evaluation phase, teachers assess student progress through written tests, Q&A sessions, assignments, attitude observations, learning journals, performance assessments, portfolios, and even awarding of academic work. This evaluation focuses not only on academic ability but also on student character development. Furthermore, teachers conduct pedagogical reflection by engaging students in providing criticism and suggestions so that the learning process can be continuously improved. Efforts to prevent extremism are not limited to intracurricular activities. Through co-curricular activities, teachers expand the learning space by inviting students to participate in out-of-class learning to strengthen their understanding of the concepts of democracy and national values. Students are encouraged to conduct observations and visit relevant institutions so they can connect the theory learned in class with the reality of practice in the field. Madrasah habituation is another aspect that strengthens student character development through the enforcement of discipline, order, and adherence to rules. In addition to structured programs, teachers also implement incidental character education through the hidden curriculum, which is spontaneous coaching carried out when teachers encounter certain situations that require value intervention.

In the extracurricular sphere, Civics and Citizenship Education teachers collaborate with activity supervisors such as the Scouts and Flag Raising Team (Paskibra), who share a vision of character development and national insight that aligns with the values of religious moderation. Both activities emphasize a spirit of kinship, togetherness, responsibility, and national commitment, all of which are important indicators of religious moderation. Furthermore, teachers collaborate with community leaders and inspirational figures in the P5 (Pancasila Student Profile Strengthening Project) and P2RA (Rahmatan lil 'Alamin Student Profile) activities to provide students with a concrete perspective on the contributions of various professions to social life. The presence of these figures is expected to motivate students and strengthen their understanding of tolerance, cooperation, and the interconnectedness between sectors in social life. Overall, the research results show that efforts to prevent extremism are carried out in a structured manner through intracurricular, co-curricular, and extracurricular learning, complemented by situational interventions through spontaneous coaching and the hidden curriculum. This comprehensive approach reflects the strategic role of Civics and Citizenship Education teachers in building an inclusive, tolerant school culture oriented toward strengthening national values.

CONCLUSION

Based on the research results and discussion, it can be concluded that Pancasila and Citizenship Education (PPKn) teachers at State Islamic Senior High Schools (Madrasah Aliyah) throughout Boyolali Regency have adequate conceptual and practical capacity to understand, interpret, and implement extremism prevention in the educational environment. *First*, PPKn teachers demonstrate strong knowledge and understanding of the concept of extremism, both theoretically and in the context of social life. This understanding includes identifying intolerant attitudes and fanaticism rooted in extreme mindsets, as well as an awareness that a person's cognitive, affective, and behavioral aspects are interconnected and influence extreme tendencies. *Second*, PPKn teachers also have a comprehensive understanding of religious moderation as a principle of balanced and inclusive religiosity. They interpret religious moderation as a middle path that emphasizes tolerance, respect for other religious adherents, and a balanced relationship between humans and God and others. The ultimate orientation of religious moderation is understood as the formation of a person who brings blessings to all nature (rahmatan lil 'alamin). Third, with this conceptual foundation, PPKn teachers implement various extremism prevention strategies through intracurricular, co-curricular, and extracurricular activities. In intracurricular activities, the values of religious moderation are integrated into the planning, implementation, and evaluation of learning. In co-curricular and extracurricular activities, teachers involve students in extracurricular learning activities, study tours, collaboration with student organizations such as the Scouts and Paskibra, and the implementation of programs such as P5

Religious Moderation and Citizenship Education: Intervention to Prevent Violent Extremism

and P2RA. In addition to formal activities, extremism prevention is also realized through a hidden curriculum that is incidental, casuistic, and situational. *Fourth*, in carrying out these efforts, PPKn teachers face supporting and inhibiting factors both internal and external. Nevertheless, extremism prevention strategies can produce positive impacts in the form of changes in character and behavior, and improvements in students' academic competence. These changes are evident in improved attitudes of politeness, discipline, and order, as measured through attitude journals, observations, and self- and peer assessments. Improvements in academic competence are visible through student learning outcomes over the span of one semester to one academic year.

ACKNOWLEDGE

Praise and gratitude are always extended to Almighty God for His abundant love, enabling the completion of this final project. We dedicate this scientific work to:

1. Our parents, Mr. Suparno and Mrs. Erni Rudis Dwiyantri, who have nurtured, cared for, educated, and raised us with love.
2. Our extended family, from our father's side and mother's side, who have always provided motivation.
3. All our teachers and lecturers, as academic parents, who have guided us toward a bright path of knowledge.
4. All our friends and colleagues who have provided support and motivation in completing this final project.
5. The Boyolali Regency Ministry of Religious Affairs Office for granting us permission and support in carrying out this research.
6. All teaching and administrative staff at MTs Negeri 3 Boyolali, MAN 1 Boyolali, MAN 2 Boyolali, MAN 3 Boyolali, and MAN 4 Boyolali who have actively participated in the research activities.
7. All colleagues in the Master of Pancasila and Citizenship Education study program, Faculty of Social, Law, and Political Sciences, Yogyakarta State University.

REFERENCES

- 1) Agustina, F., Suriansyah, A., & Asniwati, A. (2021). Teacher professional development. *Journal of K6 Education and Management*, 4(2), 207-216. <https://doi.org/10.11594/jk6em.04.02.09>.
- 2) Akbar, A. (2021). Pentingnya kompetensi pedagogik guru. *Jurnal Pendidikan Guru*, 2(1), 23-30. <https://doi.org/10.32832/jpg.v2i1.4099>.
- 3) Aldera, S., Emam, A., Al-Qurishi, M., Alrubaiyan, M., & Alothaim, A. (2021). Online extremism detection in textual content: A systematic literature review. *IEEE Access*, 9, 42384-42396. <https://doi.org/10.1109/access.2021.3064178>.
- 4) Amri, A. (2020). Perkawinan beda agama menurut hukum positif dan hukum Islam. *Media Syari'ah: Wahana Kajian Hukum Islam dan Pranata Sosial*, 22(1), 48- 64. <http://dx.doi.org/10.22373/jms.v22i1.6719>.
- 5) Arifudin, O. & Ali, H. R. (2022). Teacher personality competence in building the character of students. *International Journal of Education and Digital Learning*, 1(1), 5-12. <https://doi.org/10.47353/ijedl.v1i1.3>.
- 6) Azis, A. & Anam, A. K. (2021). *Moderasi beragama berlandaskan nilai-nilai Islam*. Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI.
- 7) Azis, D. K., Saihu, M., Hsb, A. R. G., & Islamy, A. (2021). Pancasila educational values in indicators religious moderation in Indonesia. *Jurnal Kajian Ilmu Keislaman*, 7(2), 229-244. <https://doi.org/10.24952/fitrah.v7i2.4475>.
- 8) Bahriadi, B., Sulaiman, S. & Suriansyah, A. (2022). Continuous professional development model to improve teacher professional competence. *International Journal of Social Science And Human Research*, 5(12), 6010- 6017. <https://doi.org/10.47191/ijsshr/v5-i12-89>.
- 9) Böttcher, A. (2017). Towards academic consensus definitions of radicalism and extremism. *Perspective on Terrorism*, 11(4), 73-77. <https://www.jstor.org/stable/26297896>.
- 10) Cazzell, A. R. & Schnitker, S. A. (2023). The virtue counterbalancing model: An illustration with patience & courage. *The Journal of Positive Psychology*, 1-13. <https://doi.org/10.1080/17439760.2023.2178960>.
- 11) Cohen, A. B., Wu, M. S., & Miller, J. (2016). Religion and culture. *Journal of Cross-Cultural Psychology*, 47(9), 1236-1249. <https://doi.org/10.1177/0022022116667895>.
- 12) Craiutu, A. (Ed.). (2016). The Ethos of Moderation. *Faces of Moderation*. <https://doi.org/10.9783/9780812293517-002>.
- 13) Creswell, J. W. (2019). *Research design: Pendekatan metode kualitatif, kuantitatif, dan campuran*. (Terjemahan Achmad Fawaid & Rianayati Kusmini Pancasari). Yogyakarta: Pustaka Pelajar. (Edisi asli diterbitkan tahun 2014 oleh SAGE Publication, Inc.).
- 14) Dorjee, T., & Ting-Toomey, S. (2020). Understanding intergroup conflict complexity: An application of the socioecological framework and the integrative identity negotiation theory. *Negotiation and Conflict Management Research*, 13(3), 244-262. <https://doi.org/10.1111/ncmr.12190>.

Religious Moderation and Citizenship Education: Intervention to Prevent Violent Extremism

- 15) Elliott, R., & Timulak, L. (2021). Why a generic approach to descriptiveinterpretive qualitative research? In R. Elliott & L. Timulak, *Essentials of descriptive-interpretive qualitative research: A generic approach*, 3-14. American Psychological Association. <https://doi.org/10.1037/0000224-001>.
- 16) Fauzi, W. I. (2017). Hamka sebagai ketua umum mui (majelis ulama Indonesia) dalam menghadapi masalah sosial politik pada masa orde baru 1975-1981. *FACTUM: Jurnal Sejarah Dan Pendidikan Sejarah*, 6(2), 278-295. <https://doi.org/10.17509/factum.v6i2.9984>.
- 17) Febriana, R. (2019). *Kompetensi guru*. Jakarta: Bumi Aksara.
- 18) Giner-Sorolla, R. & Chapman, H. A. (2016). Beyond purity. *Psychological Science*, 28(1), 80-91. <https://doi.org/10.1177/0956797616673193>.
- 19) Grossmann, I. (2017). Wisdom in context. *Perspective on Psychological Science*, 12(2), 233-257. <https://doi.org/10.1177/1745691616672066>.
- 20) Hantoro, J. (2019). "Kisah 2 siswa SMP di Batam tak mau hormat bendera". Siaran pers Tempo pada tanggal 30 November 2019 melalui website <https://nasional.tempo.co/read/1278327/kisah-2-siswa-smp-di-batam-takmau-hormat-bendera>.
- 21) Harris, J. A. (2019). Hume's peculiar definition of justice in Ian Hunter & Richard Whatmore (eds). *Philosophy, Right, and Natural Law: Essay in Honour of Knud Haakonssen*. Edinburgh: Edinburgh Scholarship. <https://doi.org/10.3366/edinburgh/9781474449229.003.0010>.
- 22) Hasan, H. (2023). "Refleksi hari Pancasila: Dalam berbagai kasus intoleransi, Pancasila sering dikalahkan". *SETARA Institute for Democracy and Peace* Siaran pers tanggal 1 Juni 2023 melalui website <https://setarainstitute.org/refleksi-hari-pancasila-dalam-berbagai-kasus-intoleransipancasila- sering-dikalahkan/>.
- 23) Huda, M. (2018). Kompetensi kepribadian guru dan motivasi belajar siswa. *Jurnal Penelitian*, 11(2), 237-266. <https://doi.org/10.21043/jupe.v11i2.3170>.
- 24) Ireland, S. (2020). "Revealed: The world's most (and least) religious countries based on religious beliefs 2020". Dipublikasi pada tanggal 16 Mei 2020 melalui webiste <https://ceoworld.biz/2020/05/16/revealed-the-worlds-mostand-least-religious-countries-based-on-religious-beliefs-2020/>
- 25) Kalonov, A. (2023). Moderation of Political Islam in Tajikistan with the Focus on Inclusion-Moderation Hypothesis. *Political Islam and Democracy in Central Asia*, 104-138. <https://doi.org/10.4324/9781003394310-6>.
- 26) Kamali, M. H. (2015). "Definition and scope of wasatiyyah". *Book Chapter: The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah, Religion and Global Politics*. Oxford: Oxford Academic. <https://doi.org/10.1093/acprof:oso/9780190226831.003.0002>.
- 27) Kawangung, Y. (2019). Religious moderation discourse in plurality of social harmony in Indonesia. *International Journal of Social Sciences and Humanities*, 3(1), 160-170. <https://doi.org/10.29332/ijssh.v3n1.277>.
- 28) Kementerian Agama Republik Indonesia. (2019). *Moderasi beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama Republik Indonesia. Kementerian Agama Republik Indonesia. (2022). "Jumlah penduduk menurut agama". Dipublikasi pada tanggal 24 Agustus 2022 melalui website <https://satudata.kemenag.go.id/dataset/detail/jumlah-penduduk-menurutagama>.
- 29) Khoir, A. B. (2020). Lgbt, muslim, and heterosexism: The experiences of muslim gay in Indonesia. *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, 5(1), 1-19. <https://doi.org/10.15575/jw.v5i1.8067>.
- 30) Komara, E. (2017). Curriculum and civic education teaching in Indonesia. *Educare: International Journal for Educational Studies*, 10(1), 23-32. <https://doi.org/10.2121/edu-ijes.v10i1.929>.
- 31) Kopong, K. (2021). Menalar hubungan agama, Pancasila dan negara dalam membangun moderasi beragama di era disrupsi digital. *Atma Rekha: Jurnal Pastoran dan Kateketik*, 6(1), 23-30. <https://doi.org/10.53949/ar.v6i1.123>.
- 32) Kustati, M., Indra, R., Efendi, E., Ritonga, M., Nelmawarni, N., Yulia, Y., & Karni, A. (2023). The effect of national insight and religious moderation on radical behavior of secondary school students. *Education Research International*, 1-13. Article ID 2919611. <https://doi.org/10.1155/2023/2919611>.
- 33) Latif, Y. (2015). *Negara paripurna: Historisitas, rasionalitas, dan aktualitas Pancasila*. Jakarta: PT Gramedia Pustaka Utama.
- 34) Latif, Y. (2018). *Wawasan Pancasila: Bintang penuntun untuk pembudayaan*. Jakarta: Mizan.201
- 35) Mahfud, M. MD. (2022). "Di hadapan para ahli thoriqoh, menko polhukam serukan moderasi beragama dan kesatuan bangsa". *Siaran Pers No: 11/SP/HM.01.02/POLHUKAM/2/2022*. <https://polkam.go.id/hadapan-paraahli-thoriqoh-menko-polhukam-serukan-moderasi/>
- 36) Malik, A. (2023). New variants of ultra-conservative Islamic schools in Indonesia: A study on Islamic school endeavor with Islamic group movement. *Power and Education*, 0(0), 1-15. <https://doi.org/10.1177/17577438231163042>.

- 37) Milenia, S. (2022). "Polisi: Sekolah khilafatul muslimin tolak Pancasila & larang muridnya hormati bendera merah putih". Siaran pers Kompas pada tanggal 17 Juni 2022 melalui website <https://www.kompas.tv/video/299908/polisisekolah-khilafatul-muslimin-tolak-pancasila-larang-muridnya-hormatibendera-merah-putih>.
- 38) Nargiza, S. H. (2021). Technology for the development of the qualities of pedagogical competence in future teachers. *Asian Journal Of Multidimensional Research*, 10(5), 372-382. <https://doi.org/10.5958/2278-4853.2021.00416.X>.
- 39) Oduro, G. K. T. (1998). Moving from teacher accountability to teacher development: Lesson from teacher appraisal. *Journal of Educational Management*, 1(1), 64-82. <https://doi.org/10.47963/jem.v1i1.355>.
- 40) Ricklefs, M. C. 2013. *Mengislamkan Jawa: sejarah islamisasi Jawa dan penentangannya dari 1930 sampai sekarang*. (Terj. FX. Dono Sunardi). Jakarta: Serambi. 203
- 41) Rizqi, Z. U., Cahyaningtyas, R. W., & Yogiari, D. (2020). Javanization in student city: Finding and prioritizing idea to maintain local language in Indonesia. *OISAA Journal of Indonesia Emas*, 3(2), 66-72. <https://doi.org/10.52162/jie.2020.003.02.4>.
- 42) Robbani, H. (2022). Permodelan koding pada penelitian kualitatif-studi kasus. *Jurnal NUCLEUS*, 3(1), 37-40. <https://doi.org/10.37010/nuc.v3i1.758>.
- 43) Roberts, S. T. (2022). Content moderation. In: Schintler, L.A., McNeely, C.L. (eds) *Encyclopedia of Big Data*. Springer, Cham. https://doi.org/10.1007/978-3-319-32010-6_44.
- 44) Rosyad, R., Rahman, M. T., Setia, P., Haq, M. Z., & Viktorahadi, R. F. B. (2022). *Toleransi dan perdamaian di masyarakat multikultural*. Bandung: UIN Sunan Gunung Djati.
- 45) Sabara, S. & Kodina, E. Y. (2020). Kerukunan umat beragama dalam pikiran dan praktik kelompok keagamaan Islam di Jayapura. *Harmoni*, 19(2), 297-310. <https://doi.org/10.32488/harmoni.v19i2.442>.
- 46) Samsuri. (2012). *Pendidikan karakter warga negara: Kritik pembangunan karakter bangsa*. Yogyakarta: Pustaka Hanif.
- 47) Santoso, G. & Murod, M. (2021). The meaningfulness of civic education in integrated education curriculum from year 1961-2013 in Indonesia 21st century. *World Journal of Business, Project and Digital Management*, 2(2), 170-176. <https://doi.org/10.29138/je.v2i2.148>.
- 48) Shamsy, A. E. (2020). A new generation of book lovers. *Rediscovering the Islamic Classics*, 93-122. <https://doi.org/10.1515/9780691201245-007>.
- 49) Situmorang, V. H. (2019). Kebebasan beragama sebagai bagian hak asasi manusia. *Jurnal HAM*, 10(1), 57-68. <http://dx.doi.org/10.30641/ham.2019.10.57-67>.
- 50) Stephens, W., Sieckelinck, S., & Boutellier, H. (2019). Preventing violent extremism: A review of the literature. *Studies in Conflict & Terrorism*, 44(4), 346-361. <https://doi.org/10.1080/1057610x.2018.1543144>.
- 51) Subchi, I. & Halid, A. (2018). *Sejarah kementerian agama era reformasi: Dari kebijakan agama masa transisi hingga konsolidasi demokrasi*. Depok: Rajawali Pers.
- 52) Sudrajat, J. (2020). Kompetensi guru di masa pandemi covid-19. *Jurnal Riset Ekonomi dan Bisnis*, 13(2), 100-110. <http://doi.org/10.26623/jreb.v13i2.2434>
- 53) Sulaiman, S., Imran, A., Hidayat, B. A., Mashuri, S., Reslawati, R., & Fakhurrazi, F. (2022). Moderation religion in the era society 5.0 and multicultural society: Studies based on legal, religious, and social reviews. *Linguistics and Culture Review*, 6(5), 180-193. <https://doi.org/10.21744/lingcure.v6n5.2106>.
- 54) Syarif, S. (2020). Building plurality and unity for various religions in the digital era: Establishing Islamic values for Indonesian students. *Journal of Social Studies Education Research*, 11(2), 111-119. <https://www.learntechlib.org/p/217571/>.
- 55) Tamir, C., Connaughton, A., & Salazar, A. M. (2020). "The global god divide: People's thoughts on whether belief in god is necessary to be moral vary by economic development, education and age". Dipublikasi pada tanggal 20 Juli 2020 melalui website <https://www.pewresearch.org/global/2020/07/20/theglobal-god-divide/>.
- 56) Taufan, M. Y. & Basalamah, A. (2021). Implementation of teacher social competence in improving student learning motivation. *Golden Ratio of Social Science and Education*, 1(1), 25-36. <https://doi.org/10.52970/grsse.v1i1.99>.
- 57) Tsvetkova, V. K. (2022). General characteristics of the didactic experiment for developing certain educational competence-statistical approach. *Pedagogical Almanac*, 30(1), 15-25. <https://doi.org/10.54664/xatp8878>.
- 58) United Nations Group of Experts on Geographical Names. (2021). *Governments on the situation in their countries and on the progress made in the standardization of geographical names: Report of Indonesia*. New York: United Nation.
- 59) Uribe, J. F. P., & Cely, A. M. (2023). The Little Red Book and the Case of Left-Wing Political Extremism in Colombia. *The Palgrave Handbook of Left-Wing Extremism, Volume 2*, 101-121. https://doi.org/10.1007/978-3-031-36268-2_6.
- 60) Whatmore, R. (2019). Extremism. *Terrorists, Anarchists, and Republicans*, 65-92. <https://doi.org/10.1515/9780691197470-007>.
- 61) Wiedlitzka, S., Prati, G., Brown, R. et al. (2023). Hate in word and deed: The temporal association between online and offline islamophobia. *Journal of Quantitative Criminology*, 39, 75-96. <https://doi.org/10.1007/s10940-021-09530-9>.