

Pancasila Educational Values in Indicators Religious Moderation in Indonesia

**Donny Khoirul Azis*¹, Made Saihu², Akmal Rizki Gunawan Hsb³,
Athoillah Islamy³**

UIN Prof. KH.Saifudin Zuhri Purwokerto¹, Institut PTIQ Jakarta², Universitas
Islam 45 Bekasi³, Institut Agama Islam Negeri Pekalongan⁴

E-mail: dkhoirulazis@yahoo.co.id^{*1}, madesaihu@ptiq.ac.id²

akmalgunawangulen@gmail.com³, athoillahislamy@yahoo.co.id⁴

Abstract

The phenomenon of radicalism and terrorism in the name of religion in Indonesia is still showing its stretching in various existing cases. Responding to this problem requires the objectification of character education values for the Indonesian people in the context of forming a moderate mindset and attitude in their social and religious life. This research intends to identify the dimensions of Pancasila educational values in the four indicators of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia. This qualitative research is in the form of a literature review with a normative-philosophical approach. The results of the study conclude that there are dimensions of Pancasila educational values contained in the four indicators of religious moderation in Indonesia. First, the educational value of the first precepts in the indicator of tolerance in the form of educational values in shaping the mindset and attitude of respecting and respecting various distinctive aspects of religious pluralism. Second, the educational value of the second precept in the indicator of anti-radicalism attitudes in the form of educational values in forming awareness of attitudes to uphold the values of the benefit of human life. Third, the educational value of the third precept in the indicator of national commitment in the form of awareness of the attitude of upholding the values of unity and unity in the frame of state life in Indonesia. Fourth, the educational value of the fourth and fifth precepts in adaptive indicators to local culture in the form of being democratic and making the value of social justice in responding to diversity related to local wisdom. The theoretical implication of the findings of this study shows that the construction of ideas in the formulation of the four indicators of religious moderation in Indonesia has a normative-universal value base that becomes the ideology of the Indonesian nation, not the ideology of a particular religion or group.

Keywords: Pancasila, religious moderation, Indonesia

Abstrak

Fenomena radikalisme maupun terorisme atas nama agama di Indonesia masih menunjukkan geliatnya dalam berbagai kasus yang ada. Merespons problem tersebut dibutuhkan objektivikasi nilai-nilai pendidikan karakter bagi masyarakat Indonesia dalam rangka pembentukan pola pikir dan sikap moderat dalam kehidupan sosial keberagamaannya. Penelitian ini bermaksud untuk mengidentifikasi dimensi nilai-nilai pendidikan Pancasila dalam empat indicator moderasi Bergama yang dirumuskan oleh Kementerian Agama Republik Indonesia. Penelitian kualitatif ini berupa kajian pustaka dengan pendekatan normatif-filosofis. Hasil penelitian menyimpulkan terdapat dimensi nilai-nilai pendidikan Pancasila yang termuat dalam empat indicator moderasi beragama di Indonesia. Pertama, nilai pendidikan sila pertama dalam indicator toleransi berupa nilai pendidikan dalam membentuk pola pikir dan sikap menghargai dan menghormati pelbagai aspek distingtif dalam kemajemukan beragama. Kedua, nilai pendidikan sila kedua dalam indikator sikap anti radikalisme berupa nilai pendidikan dalam memebentuk kesadaran sikap menunjung tinggi nilai-nilai kemaslahatan hidup umat kemanusiaan. Ketiga, nilai pendidikan sila ketiga dalam indikator komitmen kebangsaan berupa kesadaran sikap menjunjung tinggi nilai-nilai kesatuan dan persatuan dalam bingkai kehidupan bernegara di Indonesia. Keempat, nilai pendidikan sila keempat dan kelima dalam indikator adaptif terhadap budaya lokal berupa bersikap demokrasi dan menjadikan nilai keadilan social dalam menyikapi keberagamaaan yang berkaitan dengan kearifan lokal. Implikasi teoritik dari temuan penelitian ini menunjukkan bahwa konstruksi ide dalam rumusan empat indikator moderasi beragama di Indonesia memiliki pijakan nilai normatif-universal yang menjadi ideology bangsa Indonesia, bukan ideologi agama atau golongan tertentu.

Kata Kunci: Pancasila, moderasi beragama, Indonesia.

INTRODUCTION

One of the motives of radicalism and terrorism is often associated with religious motives and orientations (Edyar, 2017, p. 1). This is as often reported by the media. For example, in the context of Islamic radicalism, the term jihad is often the motive for the perpetrators. Even though this statement is not entirely true, theoretically when viewed in the psychology of religion, there is a term called intrinsic religious orientation, namely an orientation that makes religion the goal of an action. This is different from

the term extrinsic religious orientation which tends to make religion a legitimating tool for subjective goals(Aryani, 2020, p. 298).

Responding to various forms of radicalism and terrorism in Indonesia which are often associated with religious motives(Zakiyah, 2016, p. 19). The Ministry of Religion of the Republic of Indonesia in 2019 issued a book entitled "*ModerasiBeragama.*" Through this book, the Ministry of Religion of the Republic of Indonesia seeks to formulate four indicators that can be used as benchmarks in determining the mindset and attitude of moderate religion in Indonesia. The four indicators include national commitment, tolerance, non-violence; and accommodating to local culture(Indonesia & Indonesia, 2019, pp. 42–43).

Apart from the four indicators of religious moderation above, it is important that all elements of society make concerted efforts to build a moderate individual character, which is neither extreme left nor right in their religious understanding and attitude(Dodego & Witro, 2020, p. 199).The formation of moderate individual character can be realized through the manifestation of noble educational values in the life of Indonesian society. These various noble values can be taken from various values in Pancasila which are the state ideology(Dewantara, Suhendar, Rosyid, & Atmaja, 2019, p. 400).Moreover, the existence of Pancasila at the time of its formation was actually a way out, as a unifying tool and a symbol of peace in the midst of Indonesian people who have various religions (beliefs), ethnicity, language, customs and so on(Gunawan, 2021, pp. 184–185).This socio-anthropological fact is not an exaggeration if Indonesian society is referred to as a multicultural society(Hsb & Asiah, 2018, p. 93).Therefore, the existence of Pancasila should be expected to be the basis of educational values in realizing a life of religious moderation for the very pluralistic Indonesian people(Sudjito, Muhaimin, &Widodo, 2018, p. 69).

This study intends to identify the educational values of Pancasila in the construction of the four indicators of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia. Considering the existence of Pancasila as an ideology and a guide to living in a state in

Indonesia, it is possible to become part of the paradigmatic foundation in the formulation of the four indicators of religious moderation.

There are various previous studies that are relevant to the subject of this research, among others, Mohamad Fahri and Ahmad Zainuri (2019) in their research stating that radicalism in the name of religion can be eradicated through moderate and inclusive Islamic education (Fahri & Zainuri, 2019, p. 95). In parallel with Fahri and Zainuri, Agus Akhmadi's research (2019) also says that realizing a multicultural life requires multicultural understanding and awareness that respects differences, as well as pluralism and the desire to interact with anyone regardless of preference (Akhmadi, 2019, p. 45). Next, Sumarto (2021) in his research said the position of religious moderation as an understanding in the field of religion that is consistent in being in a fair position without taking sides with religious ideologies that lead to radicalism or that leads to liberalism (Sumarto, 2021, p. 10).

In contrast to the various studies above, this study focuses on efforts to identify the dimensions of Pancasila educational values in the four indicators of religious moderation in Indonesia formulated by the Ministry of Religion of the Republic of Indonesia. This research is important to do in the hope of revealing whether or not there is a paradigmatic (epistemological) meeting point between the four indicators of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia and the educational values of Pancasila which are the universal guidelines for living in a state in Indonesia. It is this focus and orientation that may become the distinction as well as the novelty of this research from various previous studies.

RESEARCH METHOD

This research method uses qualitative research in the form of library research (Moleong, 2007, p. 6). The primary data source uses explanations of various indicators of religious moderation in Indonesia which are contained in the book "*Moderasi Beragama*." The book was published by the Research and Development Agency and Training of the

Ministry of Religion of the Republic of Indonesia in 2019. Meanwhile, secondary data uses various scientific studies that are relevant to the core object of this research. This research approach uses a normative-philosophical approach. The analytical theory used is the educational values in Pancasila. The existence of the values of the Pancasila philosophy will be used to identify the dimensions of the value of Pancasila education which are contained in the four indicators of religious moderation in Indonesia in the form of national commitment, tolerance, non-violence, and accommodation for local culture. The nature of this research approach is descriptive-analytic.

RESEARCH FINDINGS AND DISCUSSION

Pancasila: The Value of Moderate Character Education in Religion

Before understanding the educational values of Pancasila for the life of the Indonesian people, it is important to first understand what the term Pancasila means. Etymologically the term "*Pancasila*" comes from Sanskrit (the language of the Brahmin caste). Pancasila consists of two words, namely the word *Panca* meaning five, and the word *Sila* meaning basic. From this etymological element, it can be said that the word Pancasila contains five basic meanings. That is, the five basic principles of the Republic of Indonesia. However, it is important to know that Pancasila must be assessed as a unified whole, because each of the precepts in the construction of the Pancasila idea is synergistic in realizing the ideals it carries (Gesmi & Hendri, 2018, p. 6).

It cannot be denied that the birth of the Indonesian nation state through a process of struggle, sacrifice, suffering and also various ideals of state personality that the Indonesian people aspire to (Islamy, 2021b, p. 199). As a good Indonesian citizen, you should be able to make Pancasila a way of life as well as the formation of character education values for the Indonesian nation (Jannah & Dewi, 2021, p. 31). In this context, the importance of appreciating the various educational values contained in Pancasila should be manifested in daily social life, not least in the context of the formation of moderate individual character in a very diverse social

life in Indonesia. In this sub-chapter of discussion, we will describe the values of Pancasila that can be a paradigmatic basis for moderate individual character education, as follows,

The first precept, *God Almighty*. This precept shows that Indonesia always puts God first. This is evidenced by the existence of various religions in Indonesia which include Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Of the various religions, it is obligatory to respect each other among all religions as stated in the 1945 Constitution article 29 paragraph (1) and 29 paragraph (2). The two articles explain that every citizen has the right to choose and adhere to a religion according to their respective beliefs (Wandani & Dewi, 2021, p. 36). The existence of this first precept also implies that humans carry out various obligations and stay away from the prohibitions of their religious teachings. However, it is important to know, in the context of this religious belief, the community has the right to follow and carry out the obligations of a religion without any coercion from any party (Miliano & Dewi, 2021, p. 4). The importance of religious tolerance contained in the first principle shows the value of moderate character education in social religious life to build a harmonious life, both in the context of social relations between religions and different religions in Indonesia.

Second Precept, *just and Civilized Humanity*. This precept shows that humans have the same justice, which is able to protect diversity and recognize equal rights and obligations without distinguishing one another in Indonesia (Wandani & Dewi, 2021, p. 36). Not only that, this second precept also contains a message value that awakens humans back to their nature, namely having equal degrees in the eyes of God. This is manifested by an attitude of upholding human dignity and dignity in a civilized manner (Miliano & Dewi, 2021, p. 4). The content of the philosophy of human values in the second precept can be the basis of the paradigm as well as the value of moderate character education for the Indonesian people in their social religious life, that in terms of religious values there are also human values that need to be upheld in social life.

Third Precept, *Indonesian Unity*. This precept shows the value of

unity for the Indonesian nation. In this precept, it is explained about the importance of prioritizing common interests for the sake of national and state unity (Wandani & Dewi, 2021, p. 36). This value necessitates the importance of the awareness of the Indonesian people to unite with each other, because with an attitude of unity, it will not be divided. Especially in the socio-cultural context of the pluralistic Indonesian society, the existence of an attitude of unity is something that cannot be ignored for the realization of the unity of the Indonesian nation and state (Miliano & Dewi, 2021, p. 4). The value of unity in the first precept is very compatible as a paradigmatic basis in moderate character education. Through awareness of the importance of the commitment to unity in maintaining the value of Indonesian unity, it can lead to social-religious mindsets and attitudes that are not easily polluted by religious doctrines which are actually counter-productive to the commitment to nationalism.

The fourth precept, *democracy Led by Wisdom of Wisdom in Deliberation and Representatives*. This precept shows that all decisions should always be made by deliberation (Wandani & Dewi, 2021, p. 36). This fourth precept also contains a message that requires the Indonesian people to always be democratic (deliberation) in making the best decisions when facing common problems. In addition, they can also place their rights and obligations as an egalitarian citizen for the sake of the Indonesian people (Miliano & Dewi, 2021, p. 4). The value of wisdom and deliberation in the fourth precept can be used as the basis for character education for moderate individuals in religion. Where the moderate character can be realized in the form of a wise religious social mindset or attitude in responding to differences in religious views or thoughts by religious parties or organizations (institutions) that have the authority or capability in deciding religious issues related to the common good, as long as they do not harm or violate fundamental principles in the teachings of the religion.

The fifth precept, *social justice for all Indonesian people*. This fifth precept contains the message of guaranteeing access to prosperity that is evenly distributed according to its portion for all people's lives in

achieving shared happiness and prosperity (Miliano & Dewi, 2021, p. 4). The value of social justice in the fifth precept can be a paradigmatic basis for the value of moderate individual character education in social and religious diversity. This can be realized in the form of a religious social mindset and attitude that is willing to respect and appreciate the rights of every religious community in Indonesia in expressing their religious form.

In this study, the Pancasila values approach as described above will be used as a theoretical framework in identifying the dimensions of Pancasila educational values in the four indicators of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia.

Dimensions of the Value of Pancasila Education in Four Indicators of Religious Moderation in Indonesia

It is undeniable that the Indonesian government's efforts to eradicate various forms of radicalism and terrorism in the name of religion continue to be intensified through various programs. However, empirical facts show that acts of radicalism and terrorism in the name of religion are still being found. But behind it all, it is important that we realize that their actions are mostly a manifestation of the religious mindset (belief) that drives them (Asrori, 2019, pp. 118–119). In other words, these acts of radicalism and terrorism are not accidental, but have a paradigmatic basis and motives that drive them.

Responding to the polemics of radicalism and terrorism in Indonesia as above, it is necessary to objectify moderate educational values in shaping individual religious paradigms and attitudes, especially in social life. Such a statement is not an exaggeration, considering that education cannot be separated in human social life, both in family life, as well as in the life of the nation and state (Saihu, 2019, p. 34).

Substantively, the spirit of religious moderation in the social life of Indonesian society is not new. This statement is due to the fact that the Indonesian people have quite deep-rooted ideological, social and cultural capital. We are used to tolerance, tolerance, respect for brotherhood, and respect for diversity. It can be said, such fundamental values are the

foundation and philosophy of the Indonesian people in undergoing religious moderation (Indonesia, 2019). As an example of Pancasila, for example, the existence of Pancasila as the ideology of the Indonesian nation contains the values of divinity, humanity, unity, democracy, and justice. The various values of Pancasila are actually very compatible with the formation of religious attitudes for the Indonesian people. On this basis, the sub-chapter of this core discussion will describe an analysis of the dimensions of the values of the Pancasila philosophy contained in the four indicators of religious moderation in Indonesia. Further description as follows.

The Educational Value of the First Precept in Tolerance Indicators

Tolerance here is the paradigmatic foundation and social attitude of individuals (groups) that give space to other individuals (groups) even though they have differences in various aspects with what they have or believe. Therefore, tolerance refers to a paradigm as well as an open attitude in respecting and appreciating as well as accepting differences as natural facts (*sunnatullah*). On this basis, tolerance is a very urgent foundation in realizing the order of a democratic society in Indonesia. This is because the democratic system can only be realized when an individual (group) in it can be mutually tolerant of other individuals (groups). In other words, the higher the tolerance for differences in a country (nation), the more democratic it will be (Indonesia, 2019, p. 44).

In the context of tolerance indicators in the lives of religious people in Indonesia, the emphasis is on the intensity of inter-religious tolerance and intra-religious tolerance, both related to aspects of social and political life. To realize this, the mindset and social attitudes based on the spirit of religious tolerance are at the core. Therefore, through an attitude of tolerance in relations between religious people of different religions, it is hoped that the availability of mutual dialogue and cooperation among them in the context of social life can be realized. Meanwhile, intra-religious tolerance is expected to respond wisely to various minority sects (schools) that are considered to deviate from the mainstream (large) in

certain religious communities (Indonesia, 2019, p. 45).

If viewed from the perspective of the value of Pancasila education, the importance of realizing a moderate individual character in the form of tolerance in inter-religious and intra-religious relations is parallel to the value message contained in the first principle which reads "Belief in the One Supreme Pancasila." The educational value of the first precepts shows that the norms of religious teachings have the power to shape a person's mindset and attitude in the social and religious life in Indonesia (Gumelar, 2018, p. 6).

The idea or foundation of educational values that is tolerant of religious pluralism, which is rooted in the awareness of respect for the basic rights of each individual to their respective beliefs and beliefs. In this context, the value of Pancasila education in realizing a moderate individual character to the reality of existing religious pluralism requires various universal principles, including freedom, equality, rationalism, humanism, civilization, compassion and beauty (Saihu, 2019, p. 71). In the context of Islamic social teachings, for example, Nurcholish Madjid (Cak Nur) said that Islamic universalism is a universal teaching for all mankind (Islamy, 2021c, p. 114). What Cak Nur conveyed parallels the view of Abdurrahman Wahid (Gus Dur) who stated that Islam is the last revealed teaching that applies universally across all space and time. According to Gus Dur, the universalism of Islam lies not in the detailed aspects of its teachings, but in the teaching principles it emphasizes, such as the value of justice, benefit, and flexibility in responding to the dynamics of the times and its problems (Islamy, 2021a, p. 61). On this basis, it is not surprising that the existence of Islamic teachings of Islam not only emphasizes the true faith, but also how these Islamic teachings can be manifested in various aspects of life, including in the context of plural social life (Azis, 2013, p. 253).

In the context of religious life in Indonesia, the educational value of the first precepts of Pancasila encourages the formation of moderate individual characters in respecting and respecting the diversity of existing

religious existences. This is very important, due to the fact that the various religions recognized in Indonesia are very diverse, including Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism (Wandani & Dewi, 2021, p. 36). Therefore, it can be said that the educational value of the first principle of Pancasila is parallel to the attitude of tolerance as an indicator of religious moderation which is very much needed in realizing the attitude of religious moderation. This attitude can be manifested in respecting and respecting the authority of every religious person to follow and carry out their religious obligations without any coercion or intimidation from any party.

The Educational Value of the Second Precept in Anti-Radicalism Indicators

It is important to note that what is meant by radicalism (violence) in the context of religious moderation is understood as an ideology that intends to make changes to the social and political system in Indonesia through various forms of violence in the name of religion, both verbal, physical and mental violence. In other words, radicalism is an understanding or attitude of individuals (groups) who use forms of violence in carrying out social and political change in the name of religion (Indonesia, 2019, p. 45).

in general, radical groups want change in a short time and drastically even though it must be contrary to the social system that has been in effect in a country (region). Radicalism is also often identified with terrorism. This is because radical groups can take various forms and in any way to achieve their wishes, including terrorizing those who disagree with them. Apart from that, it is also important to understand that radicalism can not only occur for certain individuals or religious groups, but can occur in all religions (Indonesia, 2019, pp. 45–46).

The importance of the existence of an anti-radicalism attitude in an effort to form an attitude of religious moderation parallels the importance of upholding various human values (anthropocentric) contained in the educational value of the second principle of Pancasila. Considering in the axiological realm, the anthropocentric values in Pancasila cannot be

separated from theocentric values which are also the big mission in the formulation of Pancasila (Mutmainnah, 2010, p. 31). Therefore, the attitude of anti-radicalism in realizing the life of religious moderation in Indonesia is something that should not be ignored. Such a statement is not an exaggeration, considering that in fostering a harmonious life between individuals in a pluralistic social life requires an awareness of the attitude to uphold human values. Awareness of the attitude of upholding human values in realizing an attitude of religious moderation can be a paradigmatic basis for rejecting all forms of radicalism and terrorism that exist.

The Educational Value of the Third Precept in Indicators of National Commitment

The existence of an attitude of national commitment is one of the most urgent indicators to see the implications of a person's religious mindset, attitude, and practice related to his loyalty to the basic national consensus, especially his acceptance of the existence of Pancasila as the ideology of the Indonesian state. Not only that, but also national commitment in terms of acceptance of the various principles of the nation as enshrined in the 1945 Constitution and the regulations under it.

The epistemological reason is why national commitment is important as an indicator in realizing religious moderation, namely in the perspective of religious moderation, implementing religious teachings is the same as carrying out obligations as citizens. In other words, carrying out obligations as citizens is a manifestation of the practice of religious teachings (Indonesia, 2019, pp. 43–44).

When viewed in a review of the educational value of Pancasila, the importance of national commitment in realizing an attitude of religious moderation can be said to be in line with the educational value of the third precept. This is because the third principle contains the value of the importance of the bond of unity and integrity in the midst of the pluralistic social life of Indonesian society (Adha & Susanto, 2020, p. 136). Especially in today's era of globalization where the flow of understanding

from outside (international) has great potential to enter Indonesia, both positive and counter-productive understandings with the spirit of national values or the ideology of the Indonesian state. In this example context, the importance of awareness and attitude of national commitment in realizing an attitude of religious moderation with the aim that every citizen can uphold the values of unity and unity in the frame of state life in Indonesia.

The Educational Value of the Fourth and Fifth Precepts in Accommodative Indicators of Local Culture

The accommodative attitude of religious behavior towards various forms of local culture can be a way to see the extent to which individuals are willing to accept religious practices that are accommodative to various forms of local culture (traditions) in Indonesia. In this context, individuals who tend to have a mindset and attitude of religious moderation will be more friendly in responding to local traditions and culture in the form of religious behavior as long as they do not conflict with the main teachings (principles) in a particular religion. In other words, an accommodative attitude towards local culture will be able to give birth to a mindset and attitude of religious moderation in realizing a harmonious life in the midst of a plurality of religious practices that are full of local culture (Indonesia, 2019, pp. 46–47).

The importance of an accommodative attitude towards local culture in realizing an attitude of religious moderation is in line with the values of the fourth and fifth precepts of Pancasila. In the perspective of the value of the fourth principle of education, for example, the existence of an accommodative attitude towards local culture encourages the Indonesian people to always be democratic, and open in addressing common problems in a pluralistic social life (Miliano & Dewi, 2021, p. 4). Meanwhile, the dimension of the educational value of the fifth precept is in the accommodative attitude of local culture in realizing religious moderation in the form of a wise and proportional attitude in making the value of social justice as a paradigmatic basis and attitude in responding to the diversity of religious expressions related to local wisdom. With a

note as long as it does not injure the principal teachings or norms in certain religions.

CONCLUSION

Based on the core discussion of this research, it can be concluded that there are dimensions of Pancasila educational values in the four indicators of religious moderation launched by the Ministry of Religion of the Republic of Indonesia (Kemenag RI). First, the educational value of the first precepts in the indicator of tolerance in the form of the importance of creating a spirit of tolerance in the form of a mindset and attitude of appreciating and respecting various distinctive aspects in the context of religious pluralism, both in the context of inter-religious and intra-religious relations. Second, the educational value of the second precept in the indicator of anti-radicalism attitudes in the form of awareness of the importance of upholding human values as a paradigmatic basis for rejecting all forms of radicalism and terrorism that exist. Third, the educational value of the third precept in indicators of national commitment in the form of awareness of the importance of realizing an attitude of upholding the values of unity and unity within the framework of the norms of state life in Indonesia. Fourth, the educational value of the fourth and fifth precepts in adaptive indicators of local culture in the form of the importance of being democratic, in addressing common problems in a pluralistic social life. In addition, it is also important to be wise and proportional in making the value of social justice as a paradigmatic basis and attitude in responding to the diversity of religious expressions related to local wisdom.

Based on these findings, the theoretical implications of this research show that there is a meeting point of the paradigmatic basis between the four indicators of religious moderation by the Ministry of Religion of the Republic of Indonesia and the educational values of Pancasila which incidentally has become the state ideology as a universal guideline in the nation and state in Indonesia.

REFERENCES

- Adha, M. M., & Susanto, E. (2020). Kekuatan Nilai-nilai Pancasila dalam Membangun Kepribadian Masyarakat Indonesia. *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 15(01), 121–138.
- Akhmadi, A. (2019). Moderasi Beragama dalam Keragaman Indonesia. *Inovasi-Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Aryani, S. A. (2020). Orientation of religiosity and radicalism: The dynamic of an ex-terrorist's religiosity. *Indonesian Journal of Islam and Muslim Societies*, 10(2), 297–321.
- Asrori, S. (2019). Mengikuti Panggilan Jihad; Argumentasi Radikalisme dan Ekstremisme di Indonesia. *Aqlam: Journal of Islam and Plurality*, 4(1).
- Azis, D. K. (2013). Akulturasi Islam dan budaya jawa. *Fikrah*, 1(2).
- Dewantara, J. A., Suhendar, I. F., Rosyid, R., & Atmaja, T. S. (2019). Pancasila as Ideology and Characteristics Civic Education in Indonesia. *International Journal for Educational and Vocational Studies*, 1(5), 400–405.
- Dodego, S. H. A., & Witro, D. (2020). The Islamic Moderation And The Prevention Of Radicalism And Religious Extremism in Indonesia. *Dialog*, 43(2), 199–208.
- Edyar, B. (2017). Religious Radicalism, Jihad and Terrorism. *AJIS: Academic Journal of Islamic Studies*, 2(1).
- Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, 25(2), 95–100.
- Gesmi, I., & Hendri, Y. (2018). Pendidikan Pancasila. *Ponorogo: Uwais Inspirasi Indonesia*.
- Gumelar, M. S. (2018). *Pemarginalan Terstruktur: Implikasi Sila "Ketuhanan Yang Maha Esa" dari Pancasila Terhadap Sila Lainnya*. III(1).
- Gunawan, A. R. (2021). Relasi Otoritas dan Tradisi dalam Pewacanaan Pancasila pada Tafsir Al-Azhar. *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 5(1), 183–202.
- Hsb, A. R. G., & Asiah, S. (2018). Membangun Karakter Kebangsaan Melalui Pendidikan Multikultural Berbasis Al-Quran. *Attadib: Journal of Elementary Education*, 2(2), 90–104.

- Indonesia (Ed.). (2019). *Moderasiberagama* (Cetakanpertama). Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI.
- Islamy, A. (2021a). Landasan Filosofis dan CorakPendekatan Abdurrahman Wahid Tentang Implementasi Hukum Islam di Indonesia. *Al-Adalah: JurnalHukum Dan Politik Islam*, 6(1), 51–73.
- Islamy, A. (2021b). Nilai-Nilai Pancasila Dalam Kode Etik Netizen Muhammadiyah. *Pancasila: Jurnal Keindonesiaan*, 197–210.
- Islamy, A. (2021c). *Pemikiran Hukum Islam NurcholishMadjid*. Disertasi PascasarjanaUniversitas Islam Negeri Walisongo, Semarang.
- Jannah, A. N., &Dewi, D. A. (2021).Implementasi Pancasila dalam Kehidupan Sosial Budaya di Masyarakat Abad-21.*Jurnal Pendidikan Tambusai*, 5(1), 931–936.
- Miliano, N., &Dewi, D. A. (2021).Re-Implementasi Pancasila dalam Kehidupan Sosial Budaya Indonesia.*Antropocene: Jurnal Penelitian Ilmu Humaniora*, 1(4).
- Moleong, L. J. (2007). Metodologi penelitian kualitatif edisi revisi. *Bandung: PT Remaja Rosdakarya*, 103.
- Mutmainnah, N. (2010). Tafsir Pancasila: Sebuah Telaah Nilai-Nilai Islam dalam Al-QurânTM an. *Jurnal Studi Al-Qur'an*, 6(1), 32–41.
- Saihu, S. (2019).Pendidikan Pluralisme Agama: Kajian tentang Integrasi Budaya dan Agama dalam Menyelesaikan Konflik Sosial Kontemporer. *Jurnal Indo-Islamika*, 9(1), 67–90.
- Sudjito, S., Muhaimin, H., &Widodo, A. S. S. (2018).Pancasila and Radicalism: Pancasila Enculturation Strategies as Radical Movement Preventions. *JurnalDinamikaHukum*, 18(1), 69–77.
- Sumarto, S. (2021). Implementasi Program Moderasi Beragama Kementerian Agama RI. *Jurnal Pendidikan Guru*, 3(1).
- Wandani, A. R., &Dewi, D. A. (2021).Penerapan Pancasila Sebagai Dasar Kehidupan Bermasyarakat. *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan*, 1(2), 34–39.
- Zakiah, Z. (2016). The Chronicle of Terrorism and Islamic Militancy in Indonesia.*Analisa: Journal of Social Science and Religion*, 1(1), 19–40.