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SUBMISSION 




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BUKTI 1
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Ref: COGENTEDU-2024-0074
249773369
Superficial Implementation of Religious Moderation in Educational Institutions
Cogent Education

Dear Dr Chusnul Chotimah,

Your manuscript entitled "Superficial Implementation of Religious Moderation in Educational Institutions", which you submitted to Cogent Education, has now been reviewed.

The reviews, included at the bottom of the letter, indicate that your manuscript could be suitable for publication following revision. We hope that you will consider these suggestions, and revise your manuscript.

Please submit your revision by June 14, 2024, if you need additional time then please contact the Editorial Office.

To submit your revised manuscript please go to <https://rp.cogentoa.com/dashboard/> and log in. You will see an option to Revise alongside your submission record.

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Best wishes,

Dr Arif H Kabir, PhD
Senior Editor
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Reviewer 1: Sound

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Reviewer 1: Sound with minor or moderate revisions

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Interpretation / Discussion – overall evaluation

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Conclusions – overall evaluation

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References – overall evaluation

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Compliance with Ethical Standards – overall evaluation

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Writing – overall evaluation

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Reviewer 1: Sound

Comments to the author

Reviewer 1: 1. Methodology

the comparison between primary data and secondary data in the explanation of the article must contain more primary data than secondary. Therefore, there is a need for additional strong explanations in accordance with the research object based on the primary data collected. Moreover, your research is related to the superficial implementation of religious moderation, so there is a need for observation, analysis and drawing strong conclusions regarding this variable.

2. Result

point 5.3 should be added regarding some of the social evidence found because it is in accordance with the subtitle of the discussion about "social reality". In this section, we don't just quote a few sentences from several literary sources, we must add social evidence found in accordance with the discussion sub-chapter.

Title, Abstract and Introduction – overall evaluation

Reviewer 2: Sound

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Reviewer 2: Sound

Objective / Hypothesis – overall evaluation

Reviewer 2: Sound

Figures and Tables – overall evaluation

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Reviewer 2: Outstanding

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Comments to the author

Reviewer 2: An in depth study with a good document analysis method.

Dear Author,

Thank you for submitting your manuscript to Cogent Education. Your manuscript has

been reviewed by two of our reviewers, and there are some variations in their comments. Reviewer One provided feedback that requires minor or moderate revisions, while Reviewer Two found the manuscript is sound. I suggest considering Reviewer One's comments when revising your manuscript.

Best regards,
Dr Arif H Kabir

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Superficial Implementation of Religious Moderation in Educational Institutions

Abstract

This study delves into the examination of religious moderation within educational institutions in Indonesia, with a particular focus on its cognitive dimension. This focus frequently results in a superficial understanding of religious moderation, depicting it more as a theoretical concept than a transformative force in shaping one's character. The study serves as a complementary investigation to previous inquiries by addressing the often-neglected contradictory aspects inherent in the implementation of religious moderation in educational settings. Employing qualitative research methodologies, the study gathered data from diverse online news outlets, digital journals, and interviews with religious educators. The findings within educational institutions shed light on the top-down execution of religious moderation policies, coupled with an implementation that predominantly remains confined to the textual realm. Three primary factors elucidate the superficial nature of religious moderation. Firstly, the material's superficiality, presented in a textual learning format, is a direct consequence of top-down policies. Religious moderation education conforms to predetermined programs within the constrained timeframe of Islamic Religious Education classes, lacking practical application beyond the classroom. Secondly, the material concerning religious moderation in educational institutions lacks integration with the prevailing school culture, notably in Islamic school environments characterized by a predominantly homogenous religious culture. Thirdly, the repercussions of superficial religious moderation become apparent in the cultivation of moderation values that lack contextualization with social realities, resulting in heightened intolerance, instances of violence within the educational sector, and an increased susceptibility among students to adopt extreme or fanatical attitudes.

Keyword: Superficiality, Religious Moderation, Educational Institution

Public Interest Statement

The religious moderation applied by educational institutions in Indonesia has not been fully practiced. This research aims to explain the implementation of religious moderation in educational institutions that are still superficial or superficial. The findings show that

religious moderation policies in Indonesian educational institutions are still top-down while their implementation is textual. So, it implies intolerance and violence based on existing religious differences. The findings underline the importance of future research to find an effective model of religious moderation learning that is not only superficial. The search for learning models like this should explore how educational institutional structures collaborate in solving the problems arising out of the superficial religious moderation.

1. Introduction

The promotion of religious moderation, as advocated by the Minister of Religious Affairs in Indonesia, appears to be primarily superficial, lacking a comprehensive understanding and remaining largely textual in nature. This textual nature directs students' comprehension of religious moderation toward knowledge-oriented aspects rather than practical application. Despite the extensive promotion of religious moderation, it does not align with the observed rise in intolerant attitudes. According to *Kumparan News* (2021), from 2011 to May 2021, there were 91 reported cases of blasphemy and religious defamation. Additionally, Setara Institute recorded 122 cases by 2022 (Firdaus, 2023). Surveys by Setara Institute and the International NGO Forum on Indonesian Development (INFID) reveal a concerning trend of high intolerance among adolescents regarding ideology and religion. Out of 947 respondents, 61% expressed comfort if all female students wore headscarves, accepted a student council leader of the same religion, and 56.3% agreed with the implementation of Islamic law in the country (*Kompas.id*, 2023). According to *Literasi Aktual* (2023), the National Commission for Child Protection (KPAI) also noted a significant increase in bullying cases in February 2023, totaling 1,138 cases of physical and psychological violence. These observations indicate that the values of religious moderation have not permeated the essential aspects manifested in students' characters.

Existing studies on religious moderation in educational institutions tend to depict it through policy implementation and the internalization of values in teaching and learning activities. However, the contradictions within this learning process have not been meticulously examined. The superficiality is evident in the realm of understanding religious moderation, which is oriented towards achieving cognitive aspects with subject grades above the minimum learning standards (Pabbajah et al., 2021). Students, facing the lived reality of coexistence with individuals of different religions or beliefs within Islamic school environments, encounter an inevitability. A study by Memon et al. (2019) addresses conceptual issues and the implementation of religious moderation in individuals and groups. Another study affirms that educational institutions play a strategic role in nurturing tolerance and religious moderation (Mahyuddin et al., 2020). A study by Sudrajat et al. (2021) also emphasizes that educational institutions, through their human resources, have the opportunity to support religious moderation. These explanations demonstrate that religious moderation in schools revolves around factual implementation, prioritizing conceptual ideological considerations over rational thinking. Meanwhile, on a methodological-practical level, the actual impact of substantive religious moderation tends to be overlooked.

This article seeks to address the limitations of previous research by examining the impact of implementing religious moderation in educational institutions, identifying persistent issues related to superficiality and formalism. The application of school-based learning aligns with government-established policies, compelling educational institutions to incorporate religious moderation content within a curriculum confined by the institutional

setting. In line with these considerations, the article formulates three essential questions. Firstly, it explores how the superficial nature of religious moderation content manifests itself in educational institutions. Secondly, it investigates the reasons behind the lack of integration of religious moderation content into the broader school culture, contributing to its perceived superficiality. Lastly, it examines the consequences of implementing superficial religious moderation in educational institutions. The responses to these inquiries aim to provide a comprehensive understanding of the superficial implementation of religious moderation within Islamic educational contexts.

This article posits that the superficiality of religious moderation arises from a textual understanding of religious moderation itself. Government policies regarding the implementation of religious moderation in schools appear forced and top-down. The distinct cultures of different institutions (Islamic and non-Islamic) are considered to have an insignificant influence on the implementation of religious moderation. Consequently, the implementation of religious moderation in schools merely follows top-down programs, with the success measured by the execution of programs and students' cognitive assessments. The preparation of educators as human resources with a strong understanding of religious moderation is required to counter this superficiality. Thus, the occurring superficiality necessitates an implementation oriented toward contextualization and social reality, transcending the textual formalities of religious moderation itself.

2. Literature Review

2.1. Superficiality

Superficiality can be understood as a lack of depth, referring to insufficient understanding and precision in a concept or study (Glogar, 2023). Mbato (2022) characterizes superficiality as a condition where individuals tend to engage in activities without profound meaning or thoughtful consideration, merely to create a positive impression. Superficiality stands in contrast to the term depth, representing a semantic opposition between externality and internality; linear progress and organizational growth; or individuality and collectivity (Mudzakkir, 2016). In a broader context, superficial is intended to describe how a discourse lacking depth contributes minimally to bringing about fundamental changes in a specific condition (Febrianto, Martinus, 2022). While, in this context, superficiality implies a shallowness in religious moderation within educational institutions, where these institutions may lack fundamental concepts ideologically, methodologically, and practically. The superficiality in the implementation of religious moderation has consequences, leading to prolonged social conflicts because students lack a robust foundation in understanding, implementing, and problem-solving in religious moderation (Darmayanti & Maudin, 2021; Rohmah & Ali, 2022; Sutrisno, 2019).

The superficiality in implementing religious moderation in educational institutions is influenced not only by cultural and structural factors but also by infrastructure. Cultural factors, for instance, may result from a lack of emphasis on conceptual understanding and minimal time allocation for enriching moderation (Tanjung, 2022). Pabbajah et al. (2021) argue that educational institutions focus more on developing cognitive aspects, emphasizing rational thinking processes, thereby neglecting affective aspects related to emotions, such as appreciation, emotional values, enthusiasm, interest, and attitudes towards differences. Structurally, challenges in implementing religious moderation are influenced by the lack of clarity in rules, laws, and curricula accommodating moderation values in classroom learning (Tanjung, 2022). Purbajati (2020) adds that this is further exacerbated by the scarcity of

educational resources with a foundational understanding of moderation. In terms of infrastructure, according to Aray Andrade et al. (2020), it is influenced by large classroom spaces, hindering the teaching-learning process from reaching the stage of individual understanding. Thus, it appears that the complex situation and conditions serve as the basis for the superficiality in the implementation of religious moderation in educational institutions.

2.2. Religious Moderation

Religious moderation is defined as a perspective, attitude, and behavior in religious matters that consistently adopts a centrist, fair, and non-extremist position (Amri, 2021; Arisah et al., 2022; Prakosa, 2022). Textually, religious moderation is closely related to two keywords: justice and tolerance, while substantively, it connects with the values of harmony or *tawassuth* and equality or *musawah* (Lubis et al., 2023). A moderate religious stance is crucial for building harmonious relationships in diverse societies (Abu et al., 2021; Irnawati et al., 2022; Syafieh & Anzhaikan, 2023). Religious moderation encompasses four main indicators: national commitment, tolerance, anti-violence, and accommodation of local culture (Muhaemin et al., 2023; Rachmadhani et al., 2023). Moreover, according to Sulaiman (2022) and Tualeka (2016), the objective of religious moderation is to provide assistance and foster mutual respect by enabling adherents of various religions to engage in their rituals without bias. This approach aims to mitigate the risk of violence and religious discord. Hence, religious tolerance seeks to embody social ethics that embrace diversity (Syukur, 2022).

The practice of religious moderation in educational institutions manifests in various forms, such as the inclusion of teachings in the curriculum and subjects, the communication of moderation principles in religious preaching, and the application of moderation values in the social interactions within the school environment (Liando & Hadirman, 2022; Arifinsyah, Andy, & Damanik, 2020). As indicated by Sumadi et al. (2023), the incorporation of values like *tasamuh* (respect), *aulawiyah* (prioritization), *musawah* (equality), *tahaddur* (civility), and *i'tidal* (honor) into the curricula of *pesantren*, or Islamic boarding schools, signifies an amalgamation of the curricula outlined by the Ministry of Religious Affairs and the Ministry of Education and Culture. The practice of religious moderation is also taught through student group counseling models centered on socio-religious themes (Syahbudin et al., 2023). Additionally, the utilization of technology, such as the use of the digital learning media Maktabah Syamilah NU 1.0 in *pesantren*, serves as another avenue for teaching religious moderation. Maktabah Syamilah is a software functioning as an online library containing thousands of Arabic-language books (Syahbudin et al., 2023). Thus, the implementation of religious moderation in educational institutions is not only practical but also methodological.

2.3. Educational Institutions

Educational institutions can be understood as spaces or settings where the educational process takes place with the aim of positively transforming individual behavior through interactions with the surrounding environment (Efendi & Sa'diyah, 2020). Bafadhol (2017) categorizes educational institutions into three types: formal education, which is structured

and hierarchical; non-formal education, which is hierarchical but falls outside the formal education system, catering to individuals who cannot pursue education at a specific level; and informal education, which is more directed towards family and community settings. Educational institutions are constructed while considering the dynamics of changes in social, cultural, technological, and political constructs (Mattos et al., 2023; P. Lamadang et al., 2022). In the context of religious moderation, educational institutions are deemed to exert significant influence in shaping moderate attitudes and behaviors among adolescents (Al Faruq & Noviani, 2021). This is because educational institutions serve as a laboratory for religious moderation, capable of implementing moderate attitudes through socio-religious approaches to teaching and learning (Febbrianti et al., 2022; Harmi, 2022; Sutrisno, 2019).

Educational institutions have been discussed in various aspects, including management (Cekaite & Bergnehr, 2023; Fan et al., 2023), academic and non-academic culture (Kumar et al., 2022; Pandita & Kiran, 2020), and educational curriculum (Moro et al., 2023; Tokbolat, 2023). Educational management is defined as the process of planning, organizing, and controlling resources to achieve effective and efficient educational goals (Wahyudi & Siti Julaiha, 2021). Management involves the precision of strategies for determining the direction, content, and developmental processes of educational institutions (Hatim, 2018). Meanwhile, academic culture is understood as the totality of lived, interpreted, and practiced academic activities within an educational institution (Amin et al., 2018). Academic culture is evident, for instance, in how an institution with principles of inclusive education can practically reduce racism and discrimination within the educational environment (Swann et al., 2022). In addition to these, the curriculum is a key aspect of educational institutions (Solehudin et al., 2022). The curriculum is related to intentional and systematic knowledge delivery to students (Saiwanto et al., 2022). Thus, it is evident that educational institutions are inherently connected to these three main and interrelated aspects.

3. Methods

This research constituted a case study on educational institutions in Indonesia, encompassing both general and Islamic educational entities. Government policies regarding the implementation of religious moderation, the inculcation of religious moderation values in school activities, spanning management, academic culture, and curriculum, were examined in this study. The intensified implementation of religious moderation in educational institutions did not signify the elimination of various cases resulting from immoderation, such as incidents of intolerance, bullying, harassment, violence in the educational sphere, rejection of the establishment of places of worship, and religious defamation.

Employing a qualitative research design, this investigation aimed to delineate and scrutinize the experiences of students in educational settings, specifically focusing on religious moderation, encompassing both the school milieu and everyday activities. The examination of religious moderation's influence in schools, which brought about shifts in students' perspectives, attitudes, and religious conduct, involved a juxtaposition with occurrences of violence, bullying, and intolerance among students. This substantial phenomenon suggested that the educational approach to religious moderation had not

substantially reached the realm of individual comprehension, primarily due to the predominantly textual nature of the instructional method.

The data source for the research consists of primary and secondary data. Primary data is observations and interviews with various stakeholders. Other primary data are taken from documents such as books on religious moderation published by the Ministry of Religious Affairs on Religious Moderation. The data sources in this study were selected using a scheme that took data from interviews of religious teachers who were part of a group called the "Master's Eye of Teaching" (MGMP), figures from the Education Council, and events that took place in Indonesia related to implementing religious moderation following the impact. The researchers selected two MPGMP groups from school and madrasah elements as informants in order to obtain complete information. Two groups were chosen on the basis of the representation of religious teachers in public schools and religious professors in Islamic schools. It is a unique feature of the implementation of religious moderation, given that the two educational institutions have different student bases, both religious and cultural. Secondary data collected by researchers from various news, information, documents, survey data, social media and print footage that led to the superficiality of religious moderation. Data collected covered the implementation of cultural, structural, and infrastructural moderation as the impact of the superficiality of the religious moderators.

Data were gathered by the researcher through direct online interviews using various platforms such as WhatsApp, video calls, and voice notes. Semi-structured interview guidelines were employed, meaning that the researcher initially prepared a set of core questions derived from the main research problems and overarching themes, namely the attitudes of students in practicing religious moderation both within and beyond the school environment. The recorded interview data were transcribed into written form, and the researcher subsequently organized and sorted the information according to the research needs. The collection of supporting data for the research involved searching the online sphere for incidents of immoderation and intolerance as indications of the less successful implementation or superficial nature of religious moderation.

The process of data analysis takes place through three phases of analysis. The first is the reduction of the patterns of religious moderation superficiality that appear in the textbooks, policy, and the religious moderators. Second, the display of data as an attempt to produce data in the form of tables. Third, the verification of data is the phase of concluding data based on the existing pattern. By using inductive analysis, researchers can understand the complexity and meaning behind the phenomenon of religious moderation superficiality in educational institutions. The results of the analysis of this researcher then try to dialogue with the various literature that has already been found to then be the results and conclusions of the research.

4. Results

4.1. Manifestation of Superficiality in Religious Moderation Materials in Educational Institutions

The manifestation of superficiality in religious moderation implemented in educational institutions since its launch by the Minister of Religious Affairs of the Republic of Indonesia on September 22, 2021, is encapsulated in formal and limited-space religious moderation materials. The formalistic nature of religious moderation materials is evident in various aspects, as outlined in Table 1.

Table 1. Manifestation of Superficiality in Religious Moderation Materials

No.	Superficial aspect of materials	Narrative	Source
1	Top-down policy orientation	Presidential Regulation of the Republic of Indonesia No. 18 of 2020 on the National Medium-Term Development Plan for 2020-2024	https://peraturan.bpk.go.id/Home/Details/131386/perpres-no-18-tahun-2020
		Minister of Religious Affairs Decree No. 93 of 2022 on Guidelines for the Implementation of Religious Moderation Strengthening for Ministry of Religious Affairs Civil Servants	https://jdih.kemenag.go.id/assets/uploads/regulation/2022kagama093.pdf
		Launching of the Religious Moderation Strengthening Program in Schools on September 22, 2021	http://www.pendis.kemenag.go.id/pai/berita-388-kemenag-launching-program-penguatan-moderasi-beragama-di-sekolah.html
		Module Book 1: Religious Moderation Based on Islamic Values	https://cendikia.kemenag.go.id/publik/buku_detail/517#flipbook
		Module Book 2: The Path to Moderation: Module for Strengthening Religious Moderation for Madrasa Teachers	https://cendikia.kemenag.go.id/publik/buku_detail/518
		Module Book 3: Integration of Religious Moderation in Islamic Religious Education Subjects	https://cendikia.kemenag.go.id/publik/buku_detail/519
		Module Book 4: 9 Great Activities of Moderate Students	https://cendikia.kemenag.go.id/publik/buku_detail/520
2	Unstructured delivery of religious moderation materials	“So far, we have been teaching with reference to the available modules. That is the only reference that guides us.”	Interviewee 1 (Jul. 20, 2023)
		“I embed religious moderation in the religious education subject, with a duration of three hours per week. I convey materials on tolerant attitudes towards other religions.”	Interviewee 2 (Jul. 20, 2023)
		“I teach religious moderation to the kids when teaching Islamic religious education. There is no separate space for delivering this material. Moreover, religious education is only three hours per week.”	Interviewee 3 (Jul. 20, 2023)
		“Religious moderation materials are incorporated into other subjects, not just religious education, which not all teachers may have a deep understanding of religious moderation.”	Interviewee 4 (Jul. 20, 2023)
		“The conveyance of religious moderation materials is done by all teachers, especially religious teachers. The position of teachers here is not everyone can serve as a role model in religious moderation, but it must be conveyed.”	Interviewee 5 (Jul. 20, 2023)
		“Teachers of other subjects required to include moderation values may not have attended religious moderation training but are obligated to implement them.”	Interviewee 6 (Jul. 20, 2023)


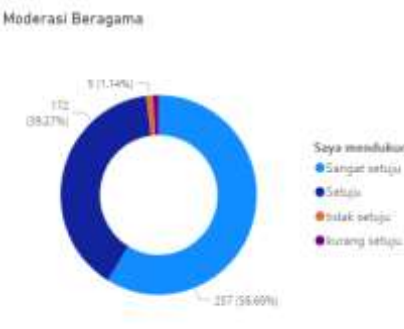
		“We must include religious moderation values in the lesson plan. The reference is the guideline book. Whatever the subject, these values must be included.”	Interviewee 7 (Jul. 20, 2023)
3	Classical nature	“The delivery of material is classical within the classroom, incorporated into specific subjects, particularly Islamic Religious Education (PAI) and Civics (PKn).”	Interviewee 6 (Jul. 20, 2023)
		Religious moderation is provided to students at school.	https://wonosobo.kemendiknas.go.id/berita/model-moderasi-beragama-bagi-siswa-sekolah-dasar/
4	Limited subject lesson hours (3 hours/week)	The practice of Islamic religious education is restricted to class hours, averaging 3 hours per week for high school and junior high school levels.	https://www.kamimadrasah.id/2019/01/struktur-kurikulum-smpmts-sesuai.html
		With such a time allocation, it is clearly impossible to equip students with adequate religious knowledge, attitudes, and skills.	https://media.neliti.com/media/publications/117921-ID-potret-pendidikan-agama-islam-di-sekolah.pdf
5	Cognitive orientation	High cognitive understanding related to religious moderation can be measured. However, the practical aspect is not similarly addressed.	https://www.cnnindonesia.com/nasional/20170723125846-20-229735/guru-agama-dan-toleransi-superfisial-di-sekolah
		“The religious moderation program has been implemented. The students' orientation to moderation has been instilled. We observe student behavior in the school environment. Regarding interactions outside of school, there are limitations to monitoring them.”	Interviewee 8 (Jul. 21, 2023)
		“Measuring the success of religious moderation is difficult in terms of achievement. If it is just measuring knowledge, it can be done through tests or solving problems. However, in their daily practice? It is challenging to detect.”	Interviewee 9 (Jul. 21, 2023)
		“Religious moderation from the aspect of student knowledge is conveyed, but not necessarily in other aspects. Especially if the student environment is homogeneous (madrasas), there is no experience for students to interact directly with followers of other religions. The same goes for the teachers.”	Interviewee 10 (Jul. 21, 2023)
		Survey data on understanding 4 indicators of religious moderation at a high level. This means the students' knowledge of religious moderation is good.	Survey conducted by LP2M (Institute for Student Reasoning and Research) Sayyid Ali Rahmatullah State Islamic University Tulungagung on 429 students of mainstream schools and madrasas in Tulungagung, Blitar, and Trenggalek (East Java).

		“However, we do not know for sure how it is practiced in their daily lives. Because this questionnaire is multiple-choice and can be filled in according to the respondent's wishes, not the respondent's habits.”	Interviewee 9 (Jul. 21, 2023)
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Table 1 illustrates that religious moderation learning is formalistic. This formalistic nature is evident in the implementation of religious moderation stemming from top-down government policies, leading to material delivery in class that is classical and textual, up to the cognitive nature of material orientation. This tendency can be observed in three main issues/points. **Firstly**, the implementation of moderation values is more influenced by top-down policies. Implementation in each school is not based on needs but on political demands. The launch of the Religious Moderation Strengthening Program in schools on September 22, 2021, by the Minister of Religious Affairs of the Republic of Indonesia as a top-down policy instructed to all mainstream schools and madrasas in Indonesia (Pendis.kemenag.go.id, 2023) is politically motivated, as religious moderation is considered a strategic space for sowing religious moderation values (Minister of Religious Affairs of the Republic of Indonesia, 2023).

Supporting evidence of the manifestation of superficiality in the materials can be observed in the following images:

		<p>Table 2. Mengetahui Rangk Kurikulum Sekolah Menengah Atas/Madrasah Aliyah</p> <table><tr><th rowspan="2">MATA PELAJARAN</th><th colspan="3">ALOKASI WAKTU PER MINGGU</th></tr><tr><th>VI</th><th>VII</th><th>IX</th></tr><tr><td>Kelompok A (Wajib)</td><td></td><td></td><td></td></tr><tr><td>1. Pendidikan Agama dan Budi Pekerti</td><td>3</td><td>3</td><td></td></tr><tr><td>2. Pendidikan Pancasila dan Kewarganegaraan</td><td>2</td><td>2</td><td></td></tr><tr><td>3. Bahasa Indonesia</td><td>4</td><td>4</td><td></td></tr><tr><td>4. Matematika</td><td>4</td><td>4</td><td></td></tr><tr><td>5. Sejarah Indonesia</td><td>2</td><td>2</td><td></td></tr><tr><td>6. Bahasa Inggris</td><td>2</td><td>2</td><td></td></tr><tr><td>Kelompok B (Pilihan)</td><td></td><td></td><td></td></tr><tr><td>7. Seni Budaya</td><td>2</td><td>2</td><td></td></tr><tr><td>8. Pendidikan Jurnawi, Informatika, dan Kesehatan</td><td>3</td><td>3</td><td></td></tr><tr><td>9. Prakarya dan Kewirausahaan</td><td>2</td><td>2</td><td></td></tr><tr><td>Jumlah jam Pelajaran Kelompok A dan B per minggu</td><td>24</td><td>24</td><td></td></tr><tr><td>Kelompok C (Peminatan)</td><td></td><td></td><td></td></tr><tr><td>Matapelajaran Peminatan Akademik</td><td>12</td><td>16</td><td></td></tr><tr><td>Matapelajaran Pilihan Lain dari Kelompok Peminatan</td><td>6</td><td>4</td><td></td></tr><tr><td>Jumlah ALOKASI WAKTU PER MINGGU</td><td>42</td><td>44</td><td></td></tr></table>	MATA PELAJARAN	ALOKASI WAKTU PER MINGGU			VI	VII	IX	Kelompok A (Wajib)				1. Pendidikan Agama dan Budi Pekerti	3	3		2. Pendidikan Pancasila dan Kewarganegaraan	2	2		3. Bahasa Indonesia	4	4		4. Matematika	4	4		5. Sejarah Indonesia	2	2		6. Bahasa Inggris	2	2		Kelompok B (Pilihan)				7. Seni Budaya	2	2		8. Pendidikan Jurnawi, Informatika, dan Kesehatan	3	3		9. Prakarya dan Kewirausahaan	2	2		Jumlah jam Pelajaran Kelompok A dan B per minggu	24	24		Kelompok C (Peminatan)				Matapelajaran Peminatan Akademik	12	16		Matapelajaran Pilihan Lain dari Kelompok Peminatan	6	4		Jumlah ALOKASI WAKTU PER MINGGU	42	44	
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<p>Image 1. A PAI teachers' guidebook. Source: https://cendikia.kemenag.go.id/publik/buku_detail/519</p>	<p>Image 2. A madrasa teachers' guidebook. Source: https://cendikia.kemenag.go.id/publik/buku_detail/518</p>	<p>Image 3. Number of PAI lesson hours. Source: https://www.smkn1tarumajaya.sch.id/read/10/kurikulum</p>																																																																							

	
<p>Image 4. Classroom learning. Source: http://www.Okezone.edukasi</p>	<p>Image 5. Survey data of 429 students (Source: LP2M Sayyid Ali Rahmatullah State Islamic University Tulungagung)</p>

Images 1 and 2 depict guidebooks on religious moderation utilized by educators, serving as the exclusive educational resource. The scarcity of reference materials for 182,696 Islamic Education teachers and the 1:8.5 ratio of Christian Education and Character Education teachers to schools (epaper.mediaindonesia.com, 2021) is poised to shape the perspectives of 44.9 million students across Indonesia (dataindonesia.id, 2023). Concurrently, image 3 underscores the constraints on religious instruction hours in schools, specifically limited to 3 hours per week, as illustrated in the classroom scenario in image 4. Conversely, survey findings (Image 5) reveal a notably elevated level of (superficial) religious moderation among students in educational settings.

Secondly, religious moderation learning is delivered in a textual-classical manner, attached to other subjects (especially Islamic Education), with the limitation of 3 (three) hours of lesson time per week for secondary schools, indicating the fragility of the religious moderation knowledge structure. This aligns with the statement of one teacher, Interviewee 4, who mentioned: "Religious moderation materials are attached to other subjects, not just religious education, which not all teachers may have a deep understanding of religious moderation. Meanwhile, religious education in schools is only three hours per week."

This statement is reinforced by Interviewee 3, who stated: "I teach religious moderation to my students when teaching Islamic religious education. There is no separate space for delivering this material. Moreover, religious education is only three hours per week."

The attachment of religious moderation material to specific subjects, particularly Islamic Education subjects, is a necessity, even though human resources have not been specifically equipped with religious moderation knowledge. This is expressed in the statement by Interviewee 5: "The conveyance of religious moderation materials is done by all teachers, especially religious teachers. The position of teachers here is not everyone can serve as a role model in religious moderation, but it must be conveyed."

Thirdly, religious moderation material is oriented towards the cognitive aspect, which is measured by students' knowledge in understanding religious moderation but not in the practical aspect of moderating behavior. This is highlighted in the statement of one teacher:

"The success of religious moderation is difficult to measure in terms of achievement because it involves students' character and daily behavior. If it is just to measure knowledge, it can

be done through tests or solving problems, but that does not guarantee students will behave as what is written" (Interviewee 9).

Similarly, another statement reveals that:

"Religious moderation from the aspect of student knowledge is conveyed, but not necessarily in other aspects. Especially if the student environment is homogeneous (madrasas), there is no experience for students to interact directly with followers of other religions. The same goes for the teachers" (Interviewee 10).

These three pieces of data, covering the implementation of top-down moderation values, the delivery of moderation learning in a textual-classical manner, and the material orientation of religious moderation on the cognitive aspect, indicate that Religious Moderation Materials in Educational Institutions are superficial.

4.2. Non-Integration of Religious Moderation Content into School Culture Drives Superficiality of Religious Moderation in Educational Institutions

The ethos of a school is shaped by the institution's vision and mission. Within certain educational establishments, particularly Islamic ones, the school culture is steeped in uniform religious values. This uniform community forms the fundamental cornerstone in establishing a monolithic environment. As a result, the assimilation of religious moderation content into the school culture encounters challenges. The lack of integration of religious moderation content is elucidated in Table 2.

Table 2. Drivers of Non-Integration of Superficiality of Religious Moderation in Educational Institutions

N o.	Driver of Superficiality	Narrative	Source
1	Isolation of content within classrooms	Religious moderation programs in schools are implemented, and students acquire knowledge related to religious moderation, yet they have not encountered social realities.	Interviewee 3 (Jul. 20, 2023)
		Students receive moderation content with reference to module books published by the Ministry of Religion.	Interviewee 4 (Jul. 20, 2023)
2	Tendency to teach within a single disciplinary scope	Thus far, religion teachers impart religious subject matter in accordance with the established syllabus, aligning with their own faith and understanding of religion. This tendency is especially prevalent in homogenous religious environments, such as madrasas.	Interviewee 8 (Jul. 21, 2023)
		Religion subject teachers focus on teaching content aligned with their faith and understanding of religion.	https://www.cnnindonesia.com/nasional/20170723125846-20-229735/guru-agama-dan-toleransi-superfisial-di-sekolah
3	Teaching moderation	The substance of religious moderation content manifests as an academic	Interviewee 9 (Jul. 21, 2023)

	without experiencing it (students are not exposed to moderation experiences)	achievement that students should understand, rather than practice.	
		The culture in madrasas is religiously homogeneous. While teachers can instill the value of moderation, monitoring external control beyond school is challenging.	Interviewee 8 (Jul. 21, 2023)
		Religious moderation, they assert, must be understood practically and easily translated and accepted by society and academics. There should be no perception of religious moderation as something exclusive and extreme.	https://uin-malang.ac.id/r/221201/moderasi-beragama-harus-dipahami-secara-praktis.html (Dec. 11, 2022)
4	School programs do not make religious moderation an applicable value in the curriculum	Tolerance should not only be taught but also experienced firsthand.	https://ppim.uinjkt.ac.id/2020/07/24/koordinat-or-convey-toleransi-harus-dialami-tak-hanya-diajarkan/)
		Mono-faith in madrasas poses a unique challenge, as it has never been confronted with the experience of interacting with other religions.	Interviewee 4 (Jul. 20, 2023)

Research findings indicate that values of religious moderation remain disjointed from the broader school culture, operating independently of the overarching values within the educational institution. Three pivotal facets emerge from the observations presented in Table 2. *Firstly*, from a structural perspective, religious moderation is conveyed within classrooms using standardized content found in teacher guidebooks. Students are exposed to moderation content through module books published by the Ministry of Religion (Interviewee 4). Religion instructors typically adhere to the prescribed syllabus, primarily conducting classes. While students accumulate knowledge regarding religious moderation, they have yet to confront social realities (Interviewee 8). This scenario underscores that the predominant delivery of religious moderation content within classrooms isolates the essence of religious moderation.

Secondly, from a cultural standpoint, students are not exposed to direct experiences of moderation, given that school interactions are confined to a singular shared belief. This is articulated by Interviewee 4, who notes that the mono-belief environment in madrasas poses a distinct challenge, as students have not encountered interactions with other religions. Additionally, religious moderation is taught to be understood rather than experienced and practiced in social reality. This aligns with the viewpoint expressed below:

"Tolerance shouldn't be merely taught but must also be personally experienced. The culture in madrasas is one of homogeneous religious belief. While teachers can impart an understanding of [religious] moderation values, monitoring beyond the school is challenging" (Interviewee 8).

Further supporting evidence affirming that religious moderation should be not only taught but also experienced and is ingrained in the culture is presented below:

<p>Daftar Isi</p> <p>Pengantar Tim Penulis ii</p> <p>Sambutan Direktur PAI v</p> <p>Sambutan Direktur Jenderal Pendidikan Islam viii</p> <p>Daftar Singkatan x</p> <p>Daftar Isi xi</p> <p>Daftar Tabel xiv</p> <p>BAB I PENDAHULUAN 1</p> <p>A. Latar Belakang 1</p> <p>B. Menegakkan Guru sebagai Agen Penting Moderasi Beragama 4</p> <p>C. Tujuan dan Manfaat yang Diharapkan 5</p> <p>D. Pengembangan PAI Berbasis Nilai-Nilai Moderasi Beragama PAI di Sekolah 5</p> <p>1. Pengembangan PAI Berbasis Nilai-Nilai Moderasi Beragama Melalui Budaya Sekolah 6</p> <p>2. Pengembangan Nilai Moderasi Beragama melalui Budaya Kelas 7</p> <p>3. Peran Guru PAI dalam Pengembangan Moderasi Beragama di Sekolah 13</p> <p>E. Integrasi Moderasi Beragama dalam Materi PAI di Sekolah 15</p> <p>1. Pengembangan Moderasi Beragama dalam Materi PAI di Sekolah 16</p>		<p>2. Integrasi Mata Pelajaran PAI dengan Moderasi Beragama 19</p> <p>BAB II PENGUATAN DAN PENGEMBANGAN MODERASI BERAGAMA MELALUI PAI PADA TINGKAT SD 21</p> <p>A. Gambaran Umum 21</p> <p>B. Kompetensi Inti dan Kompetensi Dasar untuk TK/PAUD 22</p> <p>C. Tujuan dan Target Pembelajaran 24</p> <p>D. Strategi dan Desain Pembelajaran Moderasi Beragama Materi PAI TK/PAUD 25</p> <p>1. Melakukan pengetahuan materi dalam kompetensi inti dan kompetensi dasar 25</p> <p>2. Melakukan penguatan integrasi nilai-nilai moderasi beragama yang terkandung dalam materi PAI 30</p> <p>3. Menawarkan tema-tema pokok bahasan terkait pengembangan materi beragama 35</p> <p>4. Merencanakan strategi pembelajaran melalui RPPH 36</p> <p>5. Melakukan Evaluasi Pembelajaran 40</p> <p>E. Urutan Pokok Bahasan Materi Moderasi Beragama PAI pada TK/PAUD 44</p> <p>BAB III PENGUATAN DAN PENGEMBANGAN MODERASI BERAGAMA MELALUI PAI PADA TINGKAT SMP 50</p> <p>A. Gambaran Umum 55</p> <p>B. Kompetensi Inti dan Kompetensi Dasar 56</p> <p>C. Integrasi Moderasi Beragama 71</p> <p>D. Urutan Pokok Bahasan Materi Moderasi Beragama PAI SMP 79</p> <p>BAB IV PENGUATAN DAN PENGEMBANGAN MODERASI BERAGAMA MELALUI PAI PADA TINGKAT SMA/ 83</p> <p>A. Gambaran Umum 83</p>	<p>B. Kompetensi Inti, Kompetensi Dasar dan Nilai Moderasi Beragama 94</p> <p>C. Integrasi Moderasi Beragama 109</p> <p>D. Urutan Pokok Bahasan Materi Moderasi Beragama PAI pada SMP 114</p> <p>BAB V PENGUATAN DAN PENGEMBANGAN MODERASI BERAGAMA MELALUI PAI PADA SMA 133</p> <p>A. Gambaran Umum 133</p> <p>B. Kompetensi Inti Kompetensi Dasar PAI dan Nilai Moderasi Beragama 134</p> <p>C. Strategi Moderasi Beragama 145</p> <p>D. Urutan Pokok Bahasan Materi Moderasi Beragama PAI SMA/ 157</p> <p>BAB VI MODERASI BERAGAMA SEBAGAI INTEGRASI DARI KEBERAGAMAAN DAN KEBANGSAAN 175</p> <p>DAFTAR PUSTAKA 183</p> <p>LAMPIRAN 185</p> <p>PENULIS DAN KONTRIBUTOR 243</p>
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Image 7: Religious moderation materials
Source: Directorate of Islamic Education, Ministry of Religious Affairs, 2021

Image 7 illustrates the table of contents of the guidebook for Islamic Education teachers in delivering religious moderation content. This underscores that the substance of religious moderation is imparted rather than experienced, thus denying students factual encounters with moderation but subjecting them to the demands of achievement-oriented learning.


Thirdly, the school program does not position moderation as a value choice translated into an applicable curriculum. The evidence that religious moderation content is confined to the classroom is reflected in the conceptual nature of the materials taught "within the walls." Meanwhile, content that goes "beyond the walls" has not received significant attention.

4.3. Lack of Contextualization of Religious Moderation Values with Social Realities: Implications of Superficiality in Religious Moderation

The textual orientation of religious moderation implies an understanding confined to paper, lacking contextualization as students are not exposed to actual tolerance practices in society. The school culture, particularly in Islamic schools, which is homogeneous, further reinforces the cultivation of moderation values that are not aligned with social realities. Consequently, instances of intolerance, violence in the field of education, and fanaticism towards one's belief system are on the rise each year. This is evident in the data presented in Table 3 below:

Table 3. Implications of Non-Contextualized Inculcation of Moderation Values

N o.	Implication of Superficiality	Description	Source
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1	Hesitation to greet followers of other religions on their festivities due to the belief in its religious prohibition		Memes on Instagram (retrieved on Dec. 20, 2022)
		<i>Ijma' Ulama: Larangan Mengucapkan "Selamat" Pada Hari Raya Non-Muslim (Ulemas' Consensus: Prohibition of Greeting Non-Muslim Festivals)</i>	https://muslim.or.id/35319-ijma-ulama-larangan-mengucapkan-selamat-pada-hari-raya-non-muslim.html (Dec. 31, 2020)
		<i>Pro-Kontra Muslim Ucapakan Selamat Natal (Pros and Cons of Muslims Saying Merry Christmas)</i>	https://www.umm.ac.id/id/berita/prokontra-muslim-ucapakan-selamat-natal-ini-kata-dosen-fai-umm.html (Dec. 24, 2022)
2	Reluctance to visit places of worship of other religions	"I understand it's not really a big deal, but visiting places of worship of other religions feels like compromising my faith."	Interviewee 1 (Jul. 20, 2023)
		"What's the point of visiting other places of worship? I've never seen the inside. I only know about them through TV and social media."	Interviewee 2 (Jul. 20, 2023)
		"I've always chosen to worship in a mosque that follows my school of thought. Because the peace of mind based on belief cannot be denied."	Interviewee 3 (Jul. 20, 2023)
3	Reluctance to contribute financially to students of other religions	"Students in madrasas are more intolerant when they are asked to contribute [financially] for other religions because of the fanatic belief instilled by parents. While students in [mainstream] schools are more tolerant because they interact, make friends, and collaborate with followers of other religions, accustomed to differences."	Interviewee 9 (Jul. 21, 2023)
		"Honestly, I asked myself, why contribute [financially] to other religions when our own religion still needs it."	Interviewee 11 (Jul. 21, 2023)
4	Extra-curricular activities based on local culture (traditional dances, traditional music, and	"Extra-curricular activities in [mainstream] schools do not reject local culture. But in madrasas, we are more selective with Islamic-based extracurricular activities (<i>shalawatan</i> , <i>istighotsah</i> , <i>hadrah</i>)."	Interviewee 4 (Jul. 20, 2023)

	cultural performances)	"We choose extracurricular activities that align with our beliefs. Those that have an Islamic flavor."	Interviewee 5 (Jul. 20, 2023)
5	Incidents of violence, discrimination, and bullying in schools	Indonesian Child Protection Commission (KPAI), February 13, 2023, recorded a rise in cases by 1,138, ranging from physical to psychological violence. Programme for International Students Assessment (PISA) 2018 showed that 41.1% of the 44.19 million students in Indonesia claimed to have experienced bullying.	https://literasiaktual.com/2023/berita/mengalami-peningkatan-angka-kasus-bullying-di-indonesia-lebih-dari-1000-kasus/
		The Federation of Indonesian Teachers' Unions (FSGI) noted that during the first two months of 2023 there were 6 cases of bullying or physical violence and 14 cases of sexual violence in education units.	<i>Kasus Bullying Anak di Sekolah Indonesia 2023</i> (Child Bullying Cases in Indonesian Schools 2023), https://tirto.id/gMdf
		Between 2015 and 2021, a total of 67 cases of violence occurred within the educational environment. This consisted of 87.91 percent psychological and discriminatory incidents, while physical violence accounted for 1.1 percent.	https://www.voaindonesia.com/a/komnas-perempuan-kasus-kekerasan-seksual-di-lingkungan-pendidikan-paling-tinggi-di-universitas/6525659.html#:~:text=Kekerasan%20yang%20terjadi%20di%20lingkungan,pada%20tahun%202015%20hingga%202021. (Apr. 12, 2022)

Religious moderation values, as conveyed, often assume a textual nature without adequate contextualization within the daily experiences of students. Consequently, manifestations of rejection, tending towards intolerance, become apparent. Table 3 delineates three pivotal dimensions aligning with the disconnection between moderation values and practical daily applications. Firstly, the constrained sphere of interaction is observable through actions such as refraining from extending greetings during the festivities of other religions and avoiding visits to places of worship belonging to different faiths. Secondly, the diminished empathetic response when confronted with individuals from diverse faiths is exemplified by the refusal to provide social assistance to those of different faiths and a notable surge in bullying cases by 1,138 in 2023. Thirdly, the narrow fanaticism exhibited by students is illustrated through their reluctance to worship in places affiliated with a different school of thought, even within the same religious framework, and their selective adoption of local cultures perceived as having religious undertones. Rifai's statement, a notable figure in ISNU Tulungagung, further accentuates this point:

"Students in madrasas undoubtedly receive indoctrination from the institution in accordance with its vision and mission. Unbeknownst to them, this instills fanaticism towards their school of thought. For instance, madrasas under the Nahdlatul Ulama foundation, those under the Muhammadiyah foundation, madrasas/schools affiliated with LDII, and so forth.

In such institutions, cultural filtering tends to prioritize religious culture over local culture, which is perceived as diverging from religious values" (Interviewee 12).

This assertion underscores that the process of culturizing, characterized by filtering religious culture in various schools/madrasas, simultaneously fortifies and confines religious beliefs, thus imposing limitations on the principles of religious moderation.

5. Discussion

5.1. Formality of Religious Moderation Content in Limited Classroom Spaces

The inclination for religious moderation content to assume a formal nature lays the foundation for the emergence of rigid attitudes. Such rigidity in religious moderation reflects a superficial understanding, merely aiming to create a positive impression (Glogar, 2023; Mbato, 2022). The fundamental objective of religious moderation content remains unmet because the teaching of moderation is not based on needs but on interests. In alignment with this, Liando asserts that the teaching of religious moderation is carried out through the content of teachings within the curriculum and specific subjects (Liando & Hadirman, 2022). This further emphasizes a superficial pattern. Such a pattern increasingly demonstrates that the materials in the development of religious moderation in the classroom have not been optimally arranged to meet the needs of students within the class. The content remains religious instructional, neglecting the aspect of religious education. In religious instructional, teachers deliver content based on shared beliefs aimed at achieving confessional religious education (Chave, 1931; Afandi, 2018). The presence of specific interests results in the creation of superficial materials lacking substance, making learning less engaging and inhibiting students from understanding and implementing the content. This situation is what leads to the implementation of religious moderation education in the educational realm in a textual manner.

Textual learning conducted within the classroom provides limited space within the walls, while Chiara Logli, in her study "We Don't Live Alone," suggests that religious moderation education would be more effective when implemented beyond the wall (Fancourt, 2022: 74). This perspective is echoed by Latuconsina (2016) and Asrori (2016). It implies that the understanding of religious moderation on the cognitive level has yet to extend to the affective and psychomotor domains, aligning with the statement by Pabbajah et al. (2021). Meanwhile, religious moderation should be experienced rather than taught. This condition reinforces the notion that instructional materials created solely for certain interests will not significantly impact students. The concept of formality in content delivery prioritizes the completion of the program, limited to executing the curriculum rather than targeting it as a learning objective that brings about meaningful impacts on students after the learning process.

5.2. Lack of Integration of Religious Moderation Content into School Culture

Religious moderation content in schools still lacks connection with the school culture, evident in the diverse school cultures across Indonesia. School culture represents the unique character within a school, with each institution possessing distinct cultural attributes. This diversity, even among schools within the same region, underscores the crucial role of school culture in the reception of instructional materials. Given that one indicator of religious moderation is an adaptive attitude toward local traditions (Muhaemin et al., 2023; Rachmadhani et al., 2023), it is imperative that school culture is rooted in local traditions.

Failure to integrate religious moderation content with school culture can hinder optimal learning outcomes, as students may struggle to absorb or internalize the material in their daily lives (Liao et al., 2019; Sujono et al., 2022). It is akin to two faces of a coin that never meet: religious moderation content in the classroom and the school environment.

In madrasas, where school culture is homogenously established, students are not exposed to multicultural situations. The lack of a proper response by teachers to religious activities, not grounded in a sound understanding of religion, can pose risks (Ayu, 2017). In this context, early warning signs of fanaticism need to be anticipated. This impact further strengthens the notion that religious moderation content superficially comprehends the conditions within the school, as well as the students, teachers, and the surrounding community.

The importance of integrating instructional materials with school culture is underscored by several factors. Firstly, school culture serves as a pattern based on assumptions developed within a learning group, enabling students to address emerging challenges during their educational journey. By integrating religious moderation content with school culture, this content should aid students in overcoming their challenges. Secondly, school culture significantly influences student development. However, since religious moderation content is not seamlessly integrated with school culture, it may not have the comprehensive influence needed to foster mature tolerance and collaboration across different beliefs. Thirdly, school culture can impact the spirit and motivation of both teachers and students. If school culture is not integrated with religious moderation content, the enthusiasm of teachers and students to engage with this content may be lacking. Consequently, the understanding of religious moderation achieved may remain superficial, not progressing beyond theoretical knowledge — intellectually enriching but insufficient in shaping character.

5.3. Implications of Superficiality in Religious Moderation: Lack of Contextualization in Social Reality

The cultivation of religious moderation values is pivotal in imparting to students an understanding of the importance of religious moderation in daily life. The expectation is that religious moderation will influence students' perspectives on religion — adopting a centrist, fair, and non-extreme stance in religious views, attitudes, and behaviors (Amri, 2021; Arisah et al., 2022; Prakosa, 2022). However, in practice, the cultivation of religious moderation values in Indonesia remains textual. This is evident in the practical teaching materials, which predominantly provide examples that are not relevant to current life situations. The cultivation of values remains general, depriving recipients of the essential aspects of religious moderation values. The material presented is textual, hesitating to step into the realm of the contextual, especially within Islamic schools. This indicates that the cultivation of the concept of *hablu minallah* (relationship with God) is complete, but *hablu minannas* (relationship with fellow humans) remains unexplored. First, I refuse to visit other religious places of worship. Because comfort of heart is based on faith cannot be deceived." Informer 3 (20-7-2023). Second, refusing to contribute to other religious students. "Honestly, ask yourself, why do you donate to another religion while your own religion still needs it" Informer 11 (21-7-2023). Third, extra local culture-based activities (jaranan, karawitan, reog gendang). These three social realities describe when applied value-plantage practices are still uncontextual will result in a student's understanding of the value of

moderation itself. Not wrong, if after the material delivered would be a wind past for the students.

Cultivating values in students during a learning process should be contextual to touch essential aspects. Contextual value cultivation can be achieved through modeling, not just indoctrination, by giving students the opportunity to practice in the field with cases similar to the learning material. This approach allows students to directly experience religious moderation values. Strengthening religious moderation in schools should emphasize the values of integrity, solidarity, and tolerance (Maryani, 2021). However, in practice, the cultivation of religious moderation values has not occurred in Indonesia. Institutions still rely on modules that are not tailored to field conditions, and value cultivation is often conducted in a traditional rather than methodological manner, as suggested by Syahbudin et al. (2023): through counseling-centered socio-religious themes and the utilization of technology. Learning is dominated by one-way communication through lectures, preventing the cultivation of moderation values from reaching the desired core but remaining confined to cognitive aspects.

As a result, intolerance levels in Indonesia are on the rise, and violence in educational institutions, such as bullying cases, is also increasing (Abdurohman, 2023). Inter-student clashes as a form of violence are also escalating (Andriansyah, 2022), and adolescents are becoming vulnerable to extreme attitudes and radical ideologies. Therefore, religious moderation education in educational institutions is essential, but it should go beyond superficial aspects and address the substantive aspects—the essence of religious moderation values.

Religious moderation in educational institutions remains an aspirational goal that requires a journey for realization. The dream of moderation is not yet connected with the capacity of teachers; the quality of teachers is inadequate to carry out the mission of moderation. On the other hand, the curriculum does not fully support, failing to bridge the differences. School culture, especially in Islamic educational institutions, remains isolated and non-contextual, given the homogeneity of students. The four pillars as the foundation of moderation — multiculturalism (the ability to accommodate differences), diversity (viewing differences as strengths), pluralism (making differences a shared experience), and relativity (seeing things from others' perspectives) are the key to realizing religious moderation in educational institutions. These four pillars lay the values to build individual moderation into institutional moderation.

6. Conclusion

The exploration into the superficiality of religious moderation reveals that the mission of developing religious moderation entrusted to schools is incongruent with the school's capacity and the quality of educational resources. Moderation necessitates institutional transformation to empower schools to fulfill the mission or mandate of religious moderation. Simultaneously, the improvement of the educator's quality becomes a crucial prerequisite for enabling them to impart the values of moderation to students. The longstanding effort to place the burden of moderating education on Islamic studies teachers is insufficient for two reasons: firstly, the capacity of Islamic studies teachers is inadequate to fulfill that mandate, as moderation requires a reevaluation of beliefs held by religious educators. Secondly, moderation education should be the responsibility of all teachers, not solely the

responsibility of religious educators. In other words, the essence of religious moderation should permeate all subjects.

Religious moderation urgently requires the instillation of its values in students within the educational environment. The sustainability of learning and the practice of religious moderation, touching on structural, cultural, and infrastructural aspects, pose unique challenges that must be addressed in the education realm.

This study critiques the implementation of religious moderation in educational institutions as predominantly textual, relying on the availability of existing and limited modules. Textual learning is insufficient to touch upon the essence of religious moderation, as the understanding acquired remains theoretical, enriching the mind but failing to shape character. The applied religious moderation in educational institutions has not succeeded in eliminating prevalent intolerant attitudes, eradicating violence in the educational sphere, addressing bullying, or mitigating extreme, radical, and fanatical tendencies.

The study recommends that future researchers explore and devise an effective model for teaching religious moderation in educational institutions, moving beyond surface-level or superficial approaches, ultimately shaping the character of students.

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Kantor terdaftar: 5 Howick Place, London, SW1P 1W.

BUKTI 6

TANGGAL 6 JUNI 2024

	Cogent, me2	Inbox Your submission entitled Superficial Implementation of Religious Moderation in Educational Institutions	6/6/24
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Your submission entitled Superficial Implementation of Religious Moderation in Educational Institutions

Inbox

Cogent Education <em@editorialmanager.com>

Tue, May
28, 2024,
8:32 AM

to me

Translate to Indonesian

Dear chusnul chotimah,

Your submission entitled "Superficial Implementation of Religious Moderation in Educational Institutions" has been received by Cogent Education.

Unfortunately, your paper requires some changes before it is ready for peer review:

Kindly upload a separate file as your point-by-point response to the editor and reviewers' comments. In the "Response to Reviewers' Comments" document, please use a point-by-point list of changes to demonstrate how your revision addresses the referees' comments. You may adapt the table below. Do not disclose your identification information or contact details in this list.

Reviewers' suggestions/comments

Our response

Please show the revisions made in your main document by using a different font colour or highlights on the areas modified.

Please remove all authors information from your anonymous file because this journal follows double-blind peer review. YOu may add them to your non-anonymous file.

I would be really grateful if you could address the above issue(s) prior to resubmitting your manuscript.

If you need any further clarification, please contact us at education@cogentoa.com and we will be happy to help. You can resubmit your article at <https://rp.tandfonline.com/submission/create?journalCode=OAED> by clicking "Resume" next to the submission.

Thank you for submitting your work to this journal.

Kind regards,

Cogent Education Editorial Office

BUKTI 7

TANGGAL 9 AGUSTUS 2024

	OAED-peerre., me3	Inbox Re: Re: Your submission entitled Superficial Implementation of Religious Moderation in Educational Institutions #TrackingId:18947089	8/9/24
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Re: Re: Your submission entitled Superficial Implementation of Religious Moderation in Educational Institutions
#TrackingId:18947089 (Re: Re: Tulisan Anda yang berjudul Implementasi Moderasi Beragama yang Superfisial di Lembaga Pendidikan #TrackingId:18947089)

Inbox

OAED-peerreview@journals.tandf.co.uk

Fri, Jun 7,
2024,
11:54 AM

to me

That's great, thank you very much.

Kind regards,

Rizah Lilang

Journal Editorial Office

Taylor & Francis

Web: www.tandfonline.com



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Cogent Education

BUKTI 8
TANGGAL 3 OKTOBER 2024

	OAED-peerreview	Inbox Re: Submission Id: 249773369 #TrackingId:20082520 - . 1072954 Cogent Education From:chusnultata@gmail.com Sent:03-10-2024 2:43 PM To:OAED-peerreview@journals.tandf	10/3/24

Submission Id: 249773369



Chusnul Chotimah <chusnultata@gmail.com>
to OAED-peerreview@journals.tandf.co.uk

Thu, Oct 3, 2024, 1:32 PM



Dear Editor,

I hope this message finds you well. I am writing to inquire about the current status of my revised manuscript titled "Superficial Implementation of Religious Moderation in Educational Institutions" (Manuscript ID: 249773369), which I submitted to Cogent Education. The revision was submitted on May 25, 2024 and With Editor on June 7, 2024.

As it has been some time since the submission of the revision, I would greatly appreciate any updates or estimated timelines for the review process.

Thank you for your attention to this matter. I look forward to your response.

Kind regards,
Chusnul Chotimah
UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia

↩ Reply

➡ Forward



BUKTI 9
TANGGAL 3 OKTOBER 2024

	me	Submission Id: 249773369 - submitted to Cogent Education. The revision was submitted on May 25, 2024 and With Editor on June 7, 2024. As it has been some Submission Id: 249773369	10/3/24
--	----	---	---------

Re: Submission Id: 249773369 #TrackingId:20082520 



OAED-peerreview@journals.tandf.co.uk
to me

Thu, Oct 3, 2024, 2:20 PM



 Translate to Indonesian



Dear Dr Chusnul Chotimah,

Thank you for your email.

Currently, your submission, 249773369, is with the assigned editor and we have followed this up to expedite the review. As soon as the editor receives comments back from the reviewers he will contact you directly.

Rest assured that the editor is aware of the status of your submission and is giving the proper attention it needs.

Should you require further assistance, please do not hesitate to contact me.

Kind regards,

Rizah Lilang
Journal Editorial Office
Taylor & Francis
Web: www.tandfonline.com



BUKTI 10

TANGGAL 18 NOPEMBER 2024

0.	Cogent, me2	Inbox 249773369 (Cogent Education) A revise decision has been made on your submission - respon dr cogent education Prof. Revisi maksimal tgl 5 Desember. Kulo nyiwin dibantu Prof. Kira2 kisaran di tgl berapa ya	11/18/24
		Bukti Revisi ke-3 Superficial Implementation Link Artikel Revisi Terakhir Superficial Implementation of Religious Moderation in Ismalic Educational Management	

249773369 (Cogent Education) A revise decision has been made on your submission

Inbox

Cogent Education <em@editorialmanager.com>

Tue, Nov 5,
2024,
5:52 PM

to me

Translate to Indonesian

CC: "Saifuddin Zuhri Qudsy" saifuddin.zuhri@uin-suka.ac.id, "Mirna Yusuf" mirna.yusuf@mail.ugm.ac.id

Ref: COGENTEDU-2024-0074R1
249773369

Superficial Implementation of Religious Moderation in Educational Institutions
Cogent Education

Dear chusnul chotimah,

Your manuscript entitled "Superficial Implementation of Religious Moderation in Educational Institutions", which you submitted to Cogent Education, has now been reviewed.

The reviews, included at the bottom of the letter, indicate that your manuscript could be suitable for publication following revision. We hope that you will consider these suggestions, and revise your manuscript.

Please submit your revision by Dec 05, 2024, if you need additional time then please contact the Editorial Office.

To submit your revised manuscript please go to <https://rp.cogentoa.com/dashboard/> and log in. You will see an option to Revise alongside your submission record.

If you are unsure how to submit your revision, please contact us on OAED-peerreview@journals.tandf.co.uk

You also have the option of including the following with your revised submission:

- * public interest statement - a description of your paper of NO MORE THAN 150 words suitable for a non-specialist reader, highlighting/explaining anything which will be of interest to the general public

- * about the author - a short summary of NO MORE THAN 150 WORDS, detailing either your own or your group's key research activities, including a note on how the research reported in this paper relates to wider projects or issues.

- * photo of the author(s), including details of who is in the photograph - please note that we can only publish one photo

If you require advice on language editing for your manuscript or assistance with arranging translation, please do consider using the Taylor & Francis Editing Services (www.tandfedittingservices.com).

Please ensure that you clearly highlight changes made to your manuscript, as well as submitting a thorough response to reviewers.

We look forward to receiving your revised article.

Best wishes,

Emilie Mc Dermott
Interim Managing Editor
Cogent Education

Comments from the Editors and Reviewers:

Title, Abstract and Introduction – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

Methodology / Materials and Methods – overall evaluation
Reviewer 1: Sound

Objective / Hypothesis – overall evaluation
Reviewer 1: Sound

Figures and Tables – overall evaluation
Reviewer 1: Sound

Results / Data Analysis – overall evaluation

Reviewer 1: Sound

Interpretation / Discussion – overall evaluation

Reviewer 1: Sound

Conclusions – overall evaluation

Reviewer 1: Sound

References – overall evaluation

Reviewer 1: Sound

Compliance with Ethical Standards – overall evaluation

Reviewer 1: Sound

Writing – overall evaluation

Reviewer 1: Sound with minor or moderate revisions

Supplemental Information and Data – overall evaluation

Reviewer 1: Sound

Comments to the author

Reviewer 1: in the literature review section;

1. explanations related to superficiality should be explained in more depth.
2. the explanation in the religious moderation section is better given an example of a region in Indonesia that successfully implements the values of religious moderation.

Title, Abstract and Introduction – overall evaluation

Reviewer 2: Sound

Methodology / Materials and Methods – overall evaluation

Reviewer 2: Sound

Objective / Hypothesis – overall evaluation

Reviewer 2: Sound

Figures and Tables – overall evaluation

Reviewer 2: Sound

Results / Data Analysis – overall evaluation

Reviewer 2: Sound

Interpretation / Discussion – overall evaluation

Reviewer 2: Sound

Conclusions – overall evaluation

Reviewer 2: Sound

References – overall evaluation

Reviewer 2: Sound

Compliance with Ethical Standards – overall evaluation
Reviewer 2: Sound

Writing – overall evaluation
Reviewer 2: Sound

Supplemental Information and Data – overall evaluation
Reviewer 2: Sound

Comments to the author
Reviewer 2: Revisions made are good scientifically.

In compliance with data protection regulations, you may request that we remove your personal registration details at any time. (Use the following URL: <https://www.editorialmanager.com/cogentedu/login.asp?a=r>). Please contact the publication office if you have any questions.

BUKTI 11
TANGGAL 29 NOPEMBER 2024

1.	OAED-peerreview	Inbox Revised submission received for Cogent Education (Submission ID: 249773369.R2) - Management Journal Cogent Education If you made the submission, you can check its progress and make any requested revisions	11/29/24
----	-----------------	--	----------



Dear chusnul chotimah,

Thank you for submitting your revised manuscript.

Submission ID	249773369
Manuscript Title	Superficial Implementation of Religious Moderation in Islamic Educational Management
Journal	Cogent Education

If you made the submission, you can check its progress and make any requested revisions on the [Author Portal](#).

Thank you for submitting your work to our journal.
If you have any queries, please get in touch with OAED-peerreview@journals.tandf.co.uk.

Kind Regards,
Cogent Education Editorial Office

Revised submission received for Cogent Education (Submission ID: 249773369.R2)

Inbox

Search for all messages with label Inbox

Remove label Inbox from this conversation

OAED-peerreview@journals.tandf.co.uk

Fri, Nov 29,
2024,
9:45 AM

to me

Translate to Indonesian

Dear chusnul chotimah,

Thank you for submitting your revised manuscript.

Submission ID	249773369
Manuscript Title	Superficial Implementation of Religious Moderation in Islamic Educational Management
Journal	Cogent Education

If you made the submission, you can check its progress and make any requested revisions on the [Author Portal](#).

Thank you for submitting your work to our journal.

If you have any queries, please get in touch with OAED-peerreview@journals.tandf.co.uk.

Kind Regards,
Cogent Education Editorial Office

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Registered office: 5 Howick Place, London, SW1P 1W.


[Link artikel revisi](#)

BUKTI 12
TANGGAL 30 NOPEMBER 2024

2.	Cogent, me2	Inbox Author Reminder - Your revision is due soon - 13.26, Cogent Education menulis: > Ref: COGENTEDU-2024-0074R1 > 249773369 > Superficial Implementation of	11/30/24
----	-------------	---	----------

Author Reminder - Your revision is due soon

Inbox x

 **Cogent Education** <em@editorialmanager.com>
to me

Thu, Nov 28, 2024, 1:26 PM

Translate to Indonesian

Ref: COGENTEDU-2024-0074R1
249773369
Superficial Implementation of Religious Moderation in Educational Institutions
Cogent Education

Dear chusnul chotimah,

We hope you are well and that work on your revision for "Superficial Implementation of Religious Moderation in Educational Institutions", 249773369, is moving along steadily.

This email is to remind you your revision is due on on Dec 05, 2024.

As we have not yet received your revised submission, we would like to remind you that we are here to help you should you need any support. Please contact us at OAED-peerreview@journals.tandf.co.uk for assistance with your revised submission.

Alternatively, if you have decided not to continue with your revision, and would prefer to submit your manuscript elsewhere, please let us know by emailing OAED-peerreview@journals.tandf.co.uk. You may also decide to submit this paper elsewhere upon declining to revise.

Please ensure you include the following elements in your revised submission/Please check the attachment for information on what you will need to include in your revised submission. If you have any further questions about your submission, please do not hesitate to contact us.

Best wishes,

Cogent Education - Editorial Office

In compliance with data protection regulations, you may request that we remove your personal registration details at any time. (Use the following URL: <https://www.editorialmanager.com/COGENTEDU/login.asp?a=r>). Please contact the publication office if you have any questions.

Author Reminder - Your revision is due soon

Inbox



Cogent Education <em@editorialmanager.com>

Thu, Nov 28,
2024,
1:26 PM

to me

[Translate to Indonesian](#)

Ref: COGENTEDU-2024-0074R1

249773369

Superficial Implementation of Religious Moderation in Educational Institutions
Cogent Education

Dear chusnul chotimah,

We hope you are well and that work on your revision for "Superficial Implementation of Religious Moderation in Educational Institutions", 249773369, is moving along steadily.

This email is to remind you your revision is due on on Dec 05, 2024.

As we have not yet received your revised submission, we would like to remind you that we are here to help you should you need any support. Please contact us at OAED-peerreview@journals.tandf.co.uk for assistance with your revised submission.

Alternatively, if you have decided not to continue with your revision, and would prefer to submit your manuscript elsewhere, please let us know by emailing OAED-peerreview@journals.tandf.co.uk. You may also decide to submit this paper elsewhere upon declining to revise.

Please ensure you include the following elements in your revised submission/Please check the attachment for information on what you will need to include in your revised submission. If you have any further questions about your submission, please do not hesitate to contact us.

Best wishes,

Cogent Education - Editorial Office

In compliance with data protection regulations, you may request that we remove your personal registration details at any time. (Use the following URL: <https://www.editorialmanager.com/COGENTEDU/login.asp?a=r>). Please contact the publication office if you have any questions.



Chusnul Chotimah <chusnultata@gmail.com>

Sat, Nov 30,
2024,
12:09 PM

to Cogent

Revisi sdh saya submit tanggal 29 Nopember 2024. Semoga segera ada kabar baik u publish. Terimakasih.



ReplyForward

Add reaction

BUKTI 13

TANGGAL 8 DESEMBER 2024

3.	OAED-peerre., me2	Inbox Re: Re: Author Reminder - Your revision is due soon #TrackingId:20660051 - > > Cogent Education > > *From:*chusnultata@gmail.com > *Sent:*30-11-2024 1:22 PM > *To:*OAED-peerreview	12/8/24
----	-------------------	---	---------

Re: Re: Author Reminder - Your revision is due soon
#TrackingId:20660051

Inbox



OAED-peerreview@journals.tandf.co.uk

Mon, Dec 2, 2024,
12:26 PM

to me

[Translate to Indonesian](#)

Dear Dr Chusnul Chotimah,

Thank you for your email.

This is to kindly let you know that you have successfully submitted your revised manuscript 249773369 and it is now with the editor for the peer-review process.

Please do let me know if you have any further queries.

Kind Regards,

Ricks Dalida - Journal Editorial Office

On behalf of **Rizah Lilang**

Taylor & Francis Group

Web: www.tandfonline.com

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Cogent Education

From:chusnultata@gmail.com

Sent:30-11-2024 1:22 PM

To:OAED-peerreview@journals.tandf.co.uk

Cc:

Subject:Re: Re: Author Reminder - Your revision is due soon

BUKTI 14
TANGGAL 10 DESEMBER 2024

4.	Cogent, me	Inbox 249773369 (Cogent Education) Your submission has been accepted - email dari cogent > > > On Mon, Dec 9, 2024 at 5:59 PM Cogent Education > wrote: > > CC: "Saifuddin	12/10/24
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249773369 (Cogent Education) Your submission has been accepted (249773369 (Cogent Education) Pengajuan Anda telah diterima)

Inbox



Cogent Education <em@editorialmanager.com>

Mon, Dec 9,
2024,
5:59 PM

to me

[Translate to Indonesian](#)

CC: "Saifuddin Zuhri Qudsy" saifuddin.zuhri@uin-suka.ac.id, "Mirna Yusuf" mirna.yusuf@mail.ugm.ac.id

Ref: COGENTEDU-2024-0074R2

249773369

Superficial Implementation of Religious Moderation in Islamic Educational Management
Cogent Education

Dear chusnul chotimah,

I am pleased to tell you that your work was accepted for publication in Cogent Education on Dec 09, 2024.

Please note: only minor, or typographical changes can be introduced during typesetting and proofing of your manuscript. Major changes to your manuscript will not be permitted.

For your information, comments from the Editor and Reviewers can be found below if available, and you will have an opportunity to make minor changes at proof stage.

Your article will be published under the Creative Commons Attribution license (CC-BY 4.0), ensuring that your work will be freely accessible by all. Your article will also be shareable and adaptable by anyone as long as the user gives appropriate credit, provides a link to the license, and indicates if changes were made.

Once the version of record (VoR) of your article has been published in Cogent Education, please feel free to deposit a copy in your institutional repository.

Thank you for submitting your work to this journal, and we hope that you will consider us for your future submissions.


Best wishes

Emilie Mc Dermott
Interim Managing Editor
Cogent Education

Comments from the Editors and Reviewers:

In compliance with data protection regulations, you may request that we remove your personal registration details at any time. (Use the following URL: <https://www.editorialmanager.com/cogentedu/login.asp?a=r>). Please contact the publication office if you have any questions.

BUKTI 15
TANGGAL 11 DESEMBER 2024

5.	Cogent, me2	Inbox COGENTEDU-2024-0074R2 - request for separate images - 03 AM Cogent Education wrote: > Dec 10, 2024 > COGENTEDU-2024-0074R2 - Superficial Implementation of Religious Attachment:  Foto Chusnul 300dpi.jpeg	12/11/24
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COGENTEDU-2024-0074R2 - request for separate images

Inbox



Cogent Education <em@editorialmanager.com>

Wed, Dec 11,
2024,
5:03 AM

to me

[Translate to Indonesian](#)

Dec 10, 2024

COGENTEDU-2024-0074R2 - Superficial Implementation of Religious Moderation in Islamic Educational Management

Dear chotimah,

I am writing to you about your accepted manuscript in Cogent Education.

For accurate processing, please submit your figure files separately in one of the following formats:

PostScript (ps)
Encapsulated PostScript (eps)
Tagged Image File Format (tif)
Joint Photographic Experts Group (jpeg)

Please ensure that the resolution of your figure files meets our requirements:

300 dpi for colored figures
600 dpi for grayscale figures

Please ensure figure labels are consistent with citations in the main document for a smooth publication process.

I would be grateful if you could provide your updated figure files for this submission as soon as possible.

Sincerely,

Rizah Lilang
Cogent Education Editorial Office
OAED-peerreview@journals.tandf.co.uk

In compliance with data protection regulations, you may request that we remove your personal registration details at any time. (Use the following URL: <https://www.editorialmanager.com/cogentedu/login.asp?a=r>). Please contact the publication office if you have any questions.



Chusnul Chotimah <chusnultata@gmail.com>

Wed, Dec 11,
2024,
7:02 AM

to Cogent

Dear editor, This is my picture with 300dpi.

Thank you.

One attachment • Scanned by Gmail



BUKTI 16

TANGGAL 11 DESEMBER 2024

6.	OAED-peerreview	Inbox Re: Re: COGENTEDU-2024-0074R2 - request for separate images #TrackingId:20766569	12/11/24
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Re: Re: COGENTEDU-2024-0074R2 - request for separate images #TrackingId:20766569

Inbox

OAED-peerreview@journals.tandf.co.uk

Wed, Dec 11,
2024,
9:07 AM

to me

[Translate to Indonesian](#)

Dear Dr Chotimah,

Thank you for sending the requested file.

I am pleased to inform you that I have now uploaded this in the system on your behalf and will evaluate it first before we export your paper to production.

Congratulations on the acceptance of your paper, and have a great day ahead!

Kind Regards,

Ricks Dalida - Journal Editorial Office

On behalf of **Rizah Lilang**

Taylor & Francis Group

Web: www.tandfonline.com

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Cogent Education

From: chusnultata@gmail.com

Sent: 11-12-2024 8:08 AM

To: OAED-peerreview@journals.tandf.co.uk

Cc:

Subject: Re: Re: COGENTEDU-2024-0074R2 - request for separate images

Dear editor, This is my picture with 300dpi.

Thank you.

On Wed, Dec 11, 2024 at 5:03 AM Cogent Education <em@editorialmanager.com> wrote:

Dec 10, 2024

COGENTEDU-2024-0074R2 - Superficial Implementation of Religious Moderation in Islamic Educational Management

Dear chotimah,

I am writing to you about your accepted manuscript in Cogent Education.

For accurate processing, please submit your figure files separately in one of the following formats:

PostScript (ps)

Encapsulated PostScript (eps)

Tagged Image File Format (tif)

Joint Photographic Experts Group (jpeg)

Please ensure that the resolution of your figure files meets our requirements:

300 dpi for colored figures

600 dpi for grayscale figures

Please ensure figure labels are consistent with citations in the main document for a smooth publication process.

I would be grateful if you could provide your updated figure files for this submission as soon as possible.

Sincerely,

Rizah Lilang

Cogent Education Editorial Office

OAED-peerreview@journals.tandf.co.uk

BUKTI 17
TANGGAL 11 DESEMBER 2024

7.	OAED-production	Inbox Your article has been accepted for publication DOI - 10.1080/2331186X.2024.2442235	12/11/24
----	-----------------	---	----------

Your article has been accepted for publication DOI - 10.1080/2331186X.2024.2442235

 Inbox x




OAED-production@journals.tandf.co.uk
to me ▾


Wed, Dec 11, 2024, 10:36 PM



Translate to Indonesian



 Taylor & Francis Group
an informa business



Dear chusnul chotimah,

Congratulations! We are pleased to share that your article "Superficial Implementation of Religious Moderation in Islamic Educational Management" has been accepted for publication in **Cogent** Education.

To move forward with publication, we need you to review and accept the terms and conditions of an author publishing agreement.

We'll start with some questions that will inform the details we include in your agreement.

START AGREEMENT PROCESS

If you have questions about publishing your article, don't hesitate to contact us directly at OAED-production@journals.tandf.co.uk

We look forward to seeing your article published, and we are pleased to have you in our authorship community.

Kind regards,

Cogent Education Production Team
Taylor & Francis Group

Your article has been accepted for publication DOI - 10.1080/2331186X.2024.2442235

Inbox



OAED-production@journals.tandf.co.uk

Wed, Dec 11, 2024,
10:36 PM

to me

[Translate to Indonesian](#)



Dear chusnul chotimah,

Congratulations! We are pleased to share that your article "Superficial Implementation of Religious Moderation in Islamic Educational Management" has been accepted for publication in Cogent Education.

To move forward with publication, we need you to review and accept the terms and conditions of an author publishing agreement.

We'll start with some questions that will inform the details we include in your agreement.

[START AGREEMENT PROCESS](#)

If you have questions about publishing your article, don't hesitate to contact us directly at OAED-production@journals.tandf.co.uk

We look forward to seeing your article published, and we are pleased to have you in our authorship community.

Kind regards,

Cogent Education Production Team
Taylor & Francis Group

BUKTI 18
TANGGAL 13 DESEMBER 2024

8.	OAED-production	Inbox Your completed Author Publishing Agreement DOI - 10.1080/2331186X.2024.2442235	12/13/24
----	-----------------	---	----------



Dear chusnul chotimah,

Your Author Publishing Agreement for "Superficial Implementation of Religious Moderation in Islamic Educational Management" has been completed.

If you need a copy of your agreement you can access this below.

[ACCESS MY AGREEMENT](#)

If you have questions about publishing your article, please don't hesitate to contact us directly at OAED-production@journals.tandf.co.uk

Kind regards,

Cogent Education Production Team

Taylor & Francis Group

BUKTI 19

TANGGAL 13 DESEMBER 2024

9.	noreply.tandf.smart.	Inbox Your article proofs For review (Manuscript ID : OAED 2442235) - Journal: Cogent Education Dear chusnul chotimah, I am pleased to inform you that your proofs are now available for review	12/13/24
----	----------------------	---	----------

Your article proofs For review (Manuscript ID : OAED 2442235)

noreply.tandf.smartproof@kwglobal.com

to me, oaed-production

Fri, Dec 13, 2024, 5:41 PM

Translate to Indonesian

Manuscript Title: Superficial Implementation of Religious Moderation in Islamic Educational Management

Manuscript DOI: 10.1080/2331186X.2024.2442235

Journal: Cogent Education

Dear chusnul chotimah,

I am pleased to inform you that your proofs are now available for review using the Taylor & Francis online proofing system:

<https://smartproof.kwglobal.com/smartproof/common/home/ea7325ec7ee7/Author/IF>

Please submit your corrections within 3 working days, to avoid delays in publication.

Corrections must be limited to answers to the Author Queries, typographical and essential corrections only.

After we have received your corrections and Author Publishing Agreement, your article will be corrected and published online following a thorough quality check.

The DOI of your paper is: 10.1080/2331186X.2024.2442235. Once your article has published online, it will be available at the following permanent link:

<http://dx.doi.org/10.1080/2331186X.2024.2442235>

If you have any questions, please contact me using the details below and I will be pleased to assist.

Thank you,

Gomathi K

On behalf of the OAED production team

Taylor and Francis

4 Park Square, Milton Park, Abingdon, Oxfordshire, OX14 4RN, United Kingdom

Email:OAED-production@journals.tandf.co.uk

Your article proofs For review (Manuscript ID : OAED 2442235)

Inbox



noreply.tandf.smartproof@kwglobal.com

Fri, Dec 13, 2024, 5:41 PM

to me, oaed-production

Translate to Indonesian

Manuscript Title: Superficial Implementation of Religious Moderation in Islamic Educational Management
Manuscript DOI: 10.1080/2331186X.2024.2442235
Journal: Cogent Education

Dear chusnul chotimah,

I am pleased to inform you that your proofs are now available for review using the Taylor & Francis online proofing system:

<https://smartproof.kwglobal.com/smartproof/common/home/ea7325ec7ee7/Author/TF>

Please submit your corrections within 3 working days, to avoid delays in publication.

Corrections must be limited to answers to the Author Queries, typographical and essential corrections only.

After we have received your corrections and Author Publishing Agreement, your article will be corrected and published online following a thorough quality check.

The DOI of your paper is: 10.1080/2331186X.2024.2442235. Once your article has published online, it will be available at the following permanent link: <http://dx.doi.org/10.1080/2331186X.2024.2442235>

If you have any questions, please contact me using the details below and I will be pleased to assist.

Thank you,

Gomathi K

On behalf of the OAED production team

Taylor and Francis


4 Park Square, Milton Park, Abingdon, Oxfordshire, OX14 4RN, United Kingdom

[Email:OAED-production@journals.tandf.co.uk](mailto:OAED-production@journals.tandf.co.uk)

BUKTI 20

TANGGAL 19 DESEMBER 2024

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