

FOSTERING INCLUSIVE ISLAM: A STUDY OF RELIGIOUS VALUES IN INDONESIAN LANGUAGE TEXTBOOKS AT ISLAMIC HIGHER EDUCATION

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ABSTRACT

The purpose of this study is to analyze how religious moderation values are portrayed in Indonesian language textbooks used at Islamic Higher Education. Documents from relevant textbooks were analyzed using a qualitative descriptive approach combined with content analysis strategies. The documents analyzed were six Indonesian language textbooks used at the Islamic Higher Education of Central Java Province. Interactive analysis methods were used to analyze the data. Eight fundamental principles of religious moderation are included in the textbooks, according to the findings: 1) fair; 2) deliberation; 3) pioneering; 4) reform; 5) tolerance; 6) nationalism/patriotism; 7) anti-violence; 8) accommodation of local culture. The values that were most commonly portrayed among these were nationalism and the spirit of pioneering. Tolerance, opposition to violence and extremism, and respect for local culture were among the other qualities that were not equally or proportionately incorporated. These books focus more on character building and nationalistic attitudes. Opportunities to create Indonesian language textbooks that more fully and fairly integrate religious moderation values are highlighted by these findings. According to the result, promoting religious moderation in Islamic Higher Education requires balanced content. With Indonesian language textbooks that contain various moderation values proportionally and comprehensively, it is hoped that they can strengthen the spread of moderate attitudes.

Keywords: Indonesian Language Courses, Textbooks, Values of Religious Moderation

INTRODUCTION

Islamic Higher Education (IHE) plays a crucial role in promoting the values of religious moderation. Religious moderation is incorporated into the National Medium-Term Development Plan (RPJMN) as a key component of efforts to foster social peace, strengthen harmony among religious communities, and prevent potential conflicts that could disrupt national stability (Solechan et al., 2024). According to Ebrahimi et al (2022), moderation embodies faith, rejects extremism, and facilitates peaceful conflict resolution. As an important framework for promoting harmony in a multicultural society, religious moderation cultivates attitudes of tolerance (Kanafi et al., 2021), mutual respect, and cooperation among religious groups, fostering peace and avoiding extremism (Sayeed, 2022). Therefore, introducing the values of religious moderation through education, particularly for students, is a strategic approach to foster a generation that values diversity and tolerance (Mala & Hunaida, 2023). Research indicates that students with a high level of religiosity tend to hold moderate beliefs (Subchi et al., 2022). Consequently, comprehensive efforts are necessary to enhance students' religiosity. This enhancement can be achieved through an integrated curriculum (Nasih et al., 2024) that focuses on instilling the values of religious moderation through educational activities (Mardhiah et al., 2025).

Textbooks serve as a crucial medium for imparting the principles of religious moderation within educational activity. Textbooks are essential educational materials that serve as media for transmitting ideologies, values, and other aims (Seddighi et al., 2021). They serve as effective instruments for both implicitly and explicitly instilling desirable values and messages into students' knowledge, attitudes, and skills (Puspitasari et al., 2021). Investigating religious moderation in textbooks is not a recent endeavor. Alhashmi et al. (2020) found tolerance, a fundamental element of religious moderation, in Islamic Education textbooks in the UAE. The ideals were examined through themes including justice and equality, critical thinking, civic engagement, and compassion for mankind. Moreover, a study conducted by Rofik & Jadid (2021) analyzed the principles of religious moderation in the Walisongo content of the Islamic Cultural History textbook for sixth-grade Madrasah Ibtidaiyah, issued by the Ministry of Religious Affairs in 2016. Their research identified four fundamental ideals of religious moderation: national dedication, tolerance, non-violence, and cultural acceptance, articulated both openly through indicators and implicitly within the content. Likewise, Mulyana's (2023) research examined religious moderation in Islamic Religious Education textbooks for junior high schools, published by the Ministry of Education and Culture in 2017, and uncovered values of non-violence, egalitarianism, justice, and tolerance that align with the notion of religious moderation.

This body of research indicates that investigations on religious moderation principles in textbooks have primarily concentrated on Islamic Religious Education themes. However, a significant deficiency exists in the targeted examination of these values across several disciplines, including Indonesian language textbooks at IHE. The development of insights into religious moderation can be accomplished not only through Islamic Religious Education courses but also through the integration of other character development disciplines, such as the Indonesian language (Hanafi et al., 2023). For example, Indonesian language textbooks serve as essential resources for the acquisition of the Indonesian language in higher education. Within the framework of IHE, these textbooks serve a strategic function by not only imparting language skills but also possessing the capacity to convey educational values that correspond with the distinct attributes of these institutions. Consequently, Indonesian language textbooks in IHE serve not only to improve students' linguistic skills but also as a conduit for imparting Islamic ideals and promoting religious moderation, which are essential in influencing students' attitudes.

All in all, the novelty of this study lies in its exploration of religious moderation within the context of non-religious textbooks, specifically in Indonesian Language courses at IHE. Historically, the examination of moderation values has predominantly focused on Islamic Religious Education materials. This research offers a fresh perspective by demonstrating that non-religious subjects can also serve as a strategic means to instill moderation values. The study primarily aims to analyze the values of religious moderation reflected in the teaching materials used for Indonesian Language courses. It seeks to uncover how these textbooks contribute to fostering moderate attitudes among students. Furthermore, the study intends to offer recommendations for the development of teaching materials, aimed at more effectively and comprehensively integrating the values of religious moderation.

METHOD

This research employs a descriptive qualitative approach with a content analysis strategy. Content analysis systematically and objectively identifies, analyzes, and concludes the meaning contained within documents. The data source for this study consists of Indonesian language textbooks used in six IHE in Central Java, specifically located in IAIN Kudus, UIN Raden Mas Said Surakarta, UIN K.H. Prof UIN Saifuddin Zuhri Purwokerto, UIN KH. Abdurrahman Wahid Pekalongan, UIN Walisongo Semarang, and UIN Salatiga. The selection of textbooks is

based on several criteria: 1) Substantial relevance, the selected books must directly relate to the focus of the research, which is the representation of values associated with religious moderation. These books should contain discourse that reflects social, cultural, and religious values. 2) Affordability and availability, the textbooks must be accessible to researchers. 3) Verification of the current utilization of the books as primary or additional references in higher education institutions. 4) Variation of representation, the books are authored by different individuals to provide diverse perspectives. Table 1 lists the textbooks that are the subjects of this research.

Table 1. List of Textbooks Analyzed in the Research

No	Code	Authors	Title
1	BA 1	Sugihastuti dan Siti Saudah	<i>Buku Ajar Bahasa Indonesia Akademik</i> (Academic Indonesian Language Textbook)
2	BA 2	Yakub Nasucha, Agus Budi Wahyudi, Muhammad Rohmadi	<i>Bahasa Indonesia untuk Penulisan Karya Tulis Ilmiah: Mata Kuliah Pengembangan Kepribadian</i> (Indonesian Language for Scientific Writing: Personality Development Course)
3	BA 3	Imam Mas Arum	<i>Terampil Berbahasa Indonesia: Pengantar Memahami Bahasa Indonesia untuk Mahasiswa Perguruan Tinggi Keagamaan Islam</i> (Skilled in Indonesian Language: Introduction to Understanding Indonesian for Students of State Islamic Religious Higher Education Institutions)
4	BA 4	Abdul Wahid B.S. & Heru Kurniawan	<i>Kemahiran Berbahasa Indonesia: Terampil Menulis Ilmiah & Ilmiah Populer</i> (Indonesian Language Proficiency: Skilled in Scientific & Popular Scientific Writing)
5	BA 5	Widjono Hs.	<i>Bahasa Indonesia: Mata Kuliah Pengembangan Kepribadian di Perguruan Tinggi</i> (Indonesian Language: Personality Development Course in Higher Education)
6	BA 6	I Ketut Dibia & I Puti Mas Dewantara	<i>Bahasa Indonesia untuk Perguruan Tinggi</i> (Indonesian Language for Higher Education)

This study's unit of analysis focuses on nine specific values of religious moderation, which have been officially established and outlined by the Ministry of Religious Affairs. These values are detailed in Table 2 and serve as the foundational framework for the research, drawing on prior works by Latifa et al. (2022) and Mardhiah et al. (2025). By concentrating on these nine values, the study aims to examine the various dimensions and implications of religious moderation within the given context.

Table 2. Nine Principles of Religious Moderation as Outlined by the Ministry of Religious Affairs

No	Value	Indicator
1	<i>Tawassuth</i> (Balanced)	<ul style="list-style-type: none"> • Prioritizing balanced perspectives • Rejecting ideological extremism • Maintaining equilibrium between: Rights and obligations, temporal and spiritual domains, ritual and social worship, doctrine and knowledge acquisition
2	<i>I'tidal</i>	<ul style="list-style-type: none"> • Proper contextual placement

No	Value	Indicator
	(Fair)	<ul style="list-style-type: none"> • Impartial decision-making • Proportional judgment • Behavioral consistency
3	<i>Tasamuh</i> (Tolerance)	<ul style="list-style-type: none"> • Balanced observance of individual and collective rights • Respecting diversity in Ethnicity, Religion, Race, and Inter-Group relations (SARA) • Accepting differences as human nature • Rejecting sectarian fanaticism • Accepting valid truths from other traditions
4	<i>Al-Syura</i> (Deliberation)	<ul style="list-style-type: none"> • Honoring other religious observances • Collective problem-solving • Receptivity to divergent views • Non-imposition of personal opinions • Adherence to consensus-based outcomes
5	<i>Qudwab</i> (Pioneering)	<ul style="list-style-type: none"> • Modeling virtuous behavior • Practicing self-reflection • Accountability avoidance • Initiative in positive action
6	<i>Isblab</i> (Reform)	<ul style="list-style-type: none"> • Continuous improvement orientation • Change agency willingness • Common good prioritization • Dispute mediation commitment
7	<i>Muwathanab</i> (Nationalism/ patriotism)	<ul style="list-style-type: none"> • Veneration of national symbols • Defense readiness against: Physical threats and Ideological threats • National kinship consciousness • Territorial integrity recognition • Respect for international sovereignty
8	<i>La 'Unf</i> (Anti-Violence)	<ul style="list-style-type: none"> • Peacebuilding orientation • Conflict de-escalation preference • Violence rejection • Extrajudicial action avoidance
9	<i>'Urf</i> (Accommodating Local Culture)	<ul style="list-style-type: none"> • Institutional compliance • Social value internalization • Cultural preservation • Traditional practice respect • Reserved judgment on innovations • Contextual adaptability

Meanwhile, the data collection methods involve careful reading and systematic recording techniques. All relevant books are read multiple times to gather comprehensive data centered on the principles of religious moderation. For data analysis, an interactive approach is employed, encompassing data reduction, presentation, and drawing meaningful conclusions, as outlined by Wardani et al. (2023).

RESULTS AND DISCUSSION

Based on the analysis results, the values of religious moderation were found to exhibit different variations. A total of 233 data points on religious moderation values were gathered from six

textbooks, as shown in Table 3. These values appeared in both the reading text and the evaluation sections. The category with the most religiously moderate values was BA5, which contained 54 data points, followed by BA1 and BA2, which had 49 and 43 data points, respectively. The distribution of moderation values was most frequently found in BA4, with a total of eight values identified.

Table 3. Distribution of Religious Moderation Values in Textbooks at IHE Central Java

No	ASPECT	BA1	BA2	BA3	BA4	BA5	BA6	TOTAL	%
1	Fair	7	1	-	1	7	-	16	6,9%
2	Tolerance	1	-	-	1	3	7	12	5,2%
3	Deliberation	2	-	-	1	-	-	3	1,3%
4	Reform	-	1	-	1	1	-	3	1,3%
5	Pioneering	22	31	10	16	23	5	107	45,9%
6	(Nationalism/ patriotism)	10	8	18	4	19	17	76	32,6%
7	Anti-violence	2	2	-	2	-	-	6	2,6%
8	Accommodating Local Culture	5	-	1	2	1	1	10	4,3%
	TOTAL	49	43	29	28	54	30	233	100%

Pioneering emerged as the most prevalent value, recorded 107 times (45.9%). This value was most prevalent in BA2, with 31 occurrences. The second most prevalent value was patriotism (affection for one's motherland), recorded 76 times (32.6%). Both values were included in all the examined textbooks. Conversely, the principles of discussion and improvement were the least prevalent, each occurring in only 3 cases (1.3%). Moreover, the concept of balance was absent from all examined textbooks.

The following section will describe the presentation of the indicators of religious moderation values based on the data sources.

1. Fair

Fair entails behaving equitably and proportionately, guaranteeing the protection of rights and the fulfillment of responsibilities through professionalism and strict respect for principles. fairness is crucial for preserving equilibrium and concord in existence. In a heterogeneous nation such as Indonesia, fairness is fundamental to all facets of life, irrespective of gender, ethnicity, religion, race, or socio-economic level (Tahir et al., 2019). The subsequent snippets from the statistics illustrate the significance of fair:

Data 1: *Novel ini ditulis agar dipahami temanya bahwa anak-anak penyandang cacat harus diperlakukan adil dan dihargai. (BA2, hal 88).*

Data 2: *KKN segera teratasi. Hal itu ditandai dengan semakin banyaknya kasus KKN yang terungkap dan pelakunya dibukum. Dapat dipastikan bahwa hal itu segera berdampak pada penegakkan hukum dan keadilan. Jika pemerintah berhasil mengatasi KKN itu, kesejahteraan dan kemakmuran rakyat akan terus meningkat. (BA5, hal 235).*

Data 1: "This novel was written to convey the theme that children with disabilities must be treated fairly and respected." (BA2, pa. 88).

Data 2: "Corruption, collusion, and nepotism will be resolved promptly. This is evident from the increasing number of corruption cases exposed and the subsequent punishment of perpetrators. If the government successfully combats

corruption, the welfare and prosperity of the people will continue to improve.” (BA5, p. 235).

Data 1 shows that a fair attitude can manifest through providing equal opportunities, regardless of individual circumstances. Children with disabilities deserve the same access and rights as other children. Data 2 shows that fairness in the legal field needs to be improved. Within the framework of the Indonesian state ideology, Pancasila, the term “fair” is present in two of its five principles: the second, “just and civilized humanity”, and the fifth, “social justice for all Indonesian people”. Notably, the word “fair” appears 72 times in the Quran, highlighting its significance in upholding justice (Muhja et al., 2022).

2. Tolerance

Tolerance encourages individuals to actively honor and appreciate the rich diversity among people. It fosters empathy and promotes an inclusive environment, regardless of differences in gender, culture, nationality, or religious beliefs (Sakallı et al., 2021).

Data 3: *Oleh karena setiap individu memiliki pemikiran dan naluri, persepsi yang ditemui merupakan kebenaran, bukan merupakan kesalahan. (BA1, hal 86).*

Data 4: *... f) mempertimbangkan budaya peserta, g) bersikap terbuka terhadap perbedaan sikap dan pendapat orang lain. (BA6, hal 176).*

Data 3: “It is important to recognize that everyone has their own thoughts and instincts; what one perceives is a truth, not an error (BA1, p. 86).”

Data 4: “Furthermore, tolerance involves considering participants’ cultures and being open to differing attitudes and opinions (BA6, p. 176).”

Tolerance is acknowledging diversity, maintaining equality, and honoring differences (Zagoon-Sayeed, 2022; Rahman & Shapie, 2023). Data 3 and 4 illustrate instances of tolerance in both quotidian and competitive environments. Furthermore, tolerance must be perpetually cultivated within families, educational institutions, communities, and social organizations (Dursun-Bilgin et al., 2018). Fostering tolerance not only sustains national unity but also positions the country as a potential exemplar for others. Moreover, such an approach has ramifications in both the social and economic domains; fostering an inclusive national identity can additionally bolster the tourism industry (Kadri, 2022).

3. Deliberation

Deliberation represents a fundamental and collaborative process that is crucial for all members of society to understand and actively participate in. Given the diversity of experiences, backgrounds, and interests that individuals bring to the table, open discourse serves as a vital mechanism for facilitating the achievement of mutually acceptable solutions. Furthermore, such deliberative exchanges have the potential to generate innovative ideas that can effectively inform and guide policy decisions (Jacquet & van der Does, 2021). The following excerpts effectively illustrate the importance and significance of the process of deliberation in various contexts.

Data 5: *Kerjakan tugas di bawah ini dengan tepat, dan diskusikan dengan teman-teman Anda. (BA4, hal 138).*

Data 6: *Besok akan diadakan diskusi. Dalam diskusi itu kami akan membahas berbagai problematika penegakan hukum. (BA1, hal 247).*

Data 5: “Do the assignment below correctly, and discuss it with your friends. (BA4, p. 138).”

Data 6: “There will be a discussion tomorrow. In the discussion, we will discuss various problems of law enforcement. (BA1, p. 247).”

These instances exemplify deliberative activities via discourse. These discussions focus on identifying issues and discussing viewpoints to achieve resolutions (Niemeyer, 2020). Data 5 illustrates that discussion is integral to a learning activity, promoting collaboration, teamwork, and shared comprehension (Firdaus et al., 2024). Conversely, Data 6 exemplifies contemplation within a practical framework concerning societal challenges. Civic engagement in legal discourse is crucial for fostering understanding of citizens’ rights and responsibilities, as well as for improving legal adherence (Barnard & Butlin, 2020).

4. Reform

Reform encompasses active engagement in constructive resolution activities aimed at promoting the common good. This approach is consistently applied to achieve improved circumstances by adapting to the evolving conditions of change and development characteristic of each era. Moreover, Data 7 and Data 8 serve as illustrative examples that exemplify different attitudes associated with reform.

Data 7: *Para mahasiswa berdemonstrasi menentang kebijakan pemerintah yang tidak prorakyat. (BA4, hal 126).*

Data 8: *Usul itu merupakan suatu perkembangan yang menggembirakan untuk memulai pembicaraan damai yang gagal antara pihak komunis dan pihak pemerintah. (BA2, hal 29).*

Data 7: “University students organized a protest against governmental policies that are unfavorable to the populace. (BA4, p. 126).”

Data 8: “This suggestion signifies a promising advancement in the effort to recommence the unsuccessful peace negotiations between the communist and government forces. (BA2, p. 29).”

Data 7 serves as an example of change enacted through protest, a method frequently utilized to challenge laws that are perceived as unjust or detrimental to the public interest. In contrast, Data 8 supports reform through peaceful negotiation and dialogue among disputing parties, emphasizing a more amicable approach. Both of these modalities, however, require essential skills such as emotional regulation, effective communication, and constructive discourse, which are crucial for successfully reaching resolutions (Güss et al., 2018).

5. Pioneering

Pioneering can be conceptualized as the act of establishing exemplary models and providing role figures across diverse facets of life. This mindset involves the exploration of both novel and established ideas with the aim of fostering positive social transformation. Furthermore, attitudes associated with pioneering necessitate a heightened sensitivity, both at individual and group levels, to the issues and challenges that surround them. As exemplified by Data 9 and Data 10, there are notable instances of pioneers operating within the health and social sectors, illustrating the practical application of pioneering principles in these fields.

Data 9: *Yang dapat dilakukan, di antaranya, tidak mengonsumsi alkohol dan zat-zat lain yang tidak sehat, berolahraga, makan makanan yang sehat, dan menghindari stres dalam kehidupan. (BA1, hal 82).*

Data 10: *Bukan seratus, seribu, atau sejuta, tetapi berjuta-juta rupiah, telah disumbangkan kepada anak-anak terlantar. (BA3, hal 61).*

Data 9: One should abstain from alcohol and other detrimental substances, participate in regular physical activity, consume a nutritious diet, and effectively handle stress. (BA1, p. 82).

Data 10: Not a hundred, a thousand, or a million, but millions of rupiah have been donated to abandoned children. (BA3, p. 61).

Any individual can act as a pioneer in the promotion of virtue. Data 9 demonstrates the importance of adopting healthy lifestyle habits, an increasingly vital pursuit in modern society. At the same time, Data 10 showcases innovation in social welfare. Supporting such initiatives not only provides personal or collective satisfaction but also encourages greater community involvement.

6. *Nationalisme/patriotism*

Nationalism/patriotism encompasses a feeling of allegiance and duty to one's country. Maintaining national unity is a shared responsibility. Indonesia's extensive geographic, social, cultural, and ethnic diversity renders unification both a strength and a struggle. A concrete manifestation of patriotism is the regular and appropriate utilization of the Indonesian language.

Data 11: *Oleh sebab itu, kemahiran berbahasa Indonesia menjadi bagian dari kepribadian Indonesia. (BA2, hal 1).*

Data 12: *Oleh karena itu, menjadi keharusan bersama sebagai warga negara yang baik, yang menjadikan bahasa Indonesia sebagai identitas bangsa kita, untuk selalu menjaga, melestarikan, dan mengembangkan bahasa Indonesia, salah satunya dengan selalu menggunakan bahasa Indonesia secara benar, baik, dan santun dalam berkomunikasi, baik secara lisan maupun tulisan dan santun dalam berkomunikasi. (BA4, hal.19).*

Data 11: Therefore, proficiency in Indonesian is part of the Indonesian personality. (BA2, p.1).

Data 12: Therefore, it is a shared obligation as good citizens, who make the Indonesian language the identity of our nation, to always maintain, preserve, and develop the Indonesian language, one of which is by always using the Indonesian language correctly, well, and politely in communicating, both verbally and in writing and politely in communicating. (BA4, p. 19).

The quotes from data 11 and 12 indicate that the form of nationalism that can be done is an example of using the Indonesian language to manifest the nation's personality and an effort to educate the nation's life. Good use of Indonesian can train critical thinking skills (Panggabean & Sitorus, 2020; Rustam & Priyanto, 2022), improve communication skills (Purnamasari & Hartono, 2023), and refine manners (Nuryani & Bahtiar, 2019). These advantages will certainly support efforts to educate the nation's life.

7. *Anti-violence*

Violence and radicalism provide significant threats that might provoke division and social discord. Violent acts motivated by ethnicity or religion must be prevented. Radical views frequently arise from inadequate religious literacy, distortion of religious doctrines, and complications related to majority-minority relations (Waruwu et al., 2023). This is by the following quote.

Data 13: *Suku Dayak tidak termasuk suku yang suka bertengkar. Mereka tidak suka berselisih dan bersengketa. (BA2, hal 47).*

Data 14: *Tidak ada agama di dunia ini, termasuk Islam, menyuruh pemeluknya untuk melakukan kekerasan. Tidak ada agama yang mengajarkan kekerasan, terorisme, atau kejahatan lainnya. Yang ada adalah pemahaman dan persepsi manusia tentang agama itu sendiri. Termasuk dalam hal kebaikan, Islam menuntut umatnya berjihad, perintah ini bisa dilacak dari berbagai ayat Al-Quran dan sunah yang menyuruh untuk berjihad di jalan Allah untuk kebaikan, bukan berjihad untuk kekerasan semisal terorisme.* (BA4, hal. 162).

Data 13: The Dayak ethnic group is generally not inclined toward fighting. They abhor conflicts and disagreements. (BA2, p. 47).

Data 14: No religion globally, including Islam, advocates for violence. Religion does not endorse terrorism or other criminal activities. Misunderstandings and misinterpretations of religious doctrines are the fundamental causes. Islam advocates for jihad through virtuous actions rather than violent acts, such as terrorism. (BA4, p. 162).

These illustrative examples demonstrate the application of nonviolence within the context of ethnic and religious identities. The inadequate management and mishandling of ethnic and religious diversity have the potential to precipitate conflict and tension. Therefore, ensuring equitable recognition and treatment of all groups is essential to prevent the emergence of prejudice and violence, as highlighted by Alcorta et al. (2020). Furthermore, interfaith dialogues that emphasize shared values and promote reciprocal respect among different religious communities can play a significant role in fostering social harmony. Such discussions serve as a vital mechanism to deter hostility and adverse conduct, thereby contributing to peaceful coexistence, as evidenced in the findings of Gessese et al. (2024).

8. Accommodating local culture

Local culture represents a vital and intricate component of civilization, serving as the foundation upon which societies are built. It profoundly influences virtually every aspect of life, ranging from social practices to individual behaviors. Language functions as a crucial medium of communal expression, facilitating communication and the preservation of collective identity. Moreover, religion plays an essential role in enriching culture by providing spiritual dimension and fostering moral values. Together, these elements intertwine to shape the unique fabric of each society, underscoring the significance of local culture in the broader context of human civilization.

Data 15: *Kebudayaan daerah adalah milik seluruh bangsa Indonesia.* (BA6, hal 97).

Data 16: *Berdakwah dengan menggunakan wayang kulit nyaris mempunyai kesamaan dengan apa yang dilakukan sekarang.* (BA4, hal 97).

Data 15: “Regional cultures are integral to the Indonesian nation as a whole.” (BA6, p. 97).

Data 16: “Preaching via shadow puppetry closely parallels contemporary practices.” (BA4, p. 97).

Data 15 illustrates the importance of local culture in preserving national cohesion. Cultural legacy cultivates communal pride and fortifies national identity. Preserving local culture fosters patriotism and promotes national cohesion (Handayani et al., 2023). Simultaneously, Data 16 illustrates the relationship between culture and religion. Participating in affirmative local cultural activities within religious frameworks can improve social cohesion, augment religious experiences, and cultivate devotion to God (Mazyra et al., 2024). Furthermore, preserving the equilibrium between religion and culture contributes to the formation of social values and

community rituals, while simultaneously strengthening both individual and collective identities (Thelma & Chitondo, 2023).

Religious moderation is an essential principle to be instilled in the diverse Indonesian community. The execution of religious moderation must prioritize tolerance, mutual respect, and the prevention of extremism that may jeopardize national unity (Kustati et al., 2023). Applying the principles of religious moderation will enhance Indonesia's resilience against global issues, including extremism and societal polarization. Moreover, religious moderation fosters inclusive, equitable, and sustainable perspectives that can advantage all societal segments without bias (Alhadar et al., 2024).

The findings of this study indicate that the values of religious moderation present in Indonesian Language textbooks utilized at IHE in Central Java encompass eight indicators: fairness, tolerance, deliberation, reform, pioneering, patriotism, non-violence, and accommodation of local culture. Pioneering and patriotism were the most prevalent values, occurring in 45.9% and 32.6% of the content, respectively. Conversely, values such as tolerance, non-violence, and cultural acceptance were observed less frequently, despite their prioritization by the Ministry of Religious Affairs (Bowo, 2023). The value of balance has yet to be addressed. This analysis indicates that, while values of religious moderation have been incorporated into the textbooks, their dissemination is unequal, predominantly emphasizing the cultivation of students' character as exemplars of virtue and patriotism. These principles contribute to the character education initiative aimed at fostering nationalism (Maudeni, 2023). Nevertheless, profound ideals associated with religious moderation are often examined less comprehensively.

In light of these findings, many strategic measures are advisable: Regulatory improvements and training for textbook authors and developers are essential to guarantee a thorough comprehension of the concepts of religious moderation. Higher education institutions ought to furnish theme directives for the incorporation of moderation ideals across all courses, including the Indonesian Language. Creating Indonesian Language textbooks that integrate religious moderation is crucial for promoting a culture of tolerance and respect for variety among students at IHE. Textbooks serve as crucial instructional instruments that influence students' viewpoints and attitudes on diverse problems, including religious topics (Jiang & Li, 2023). IHE as centers of religious instruction, hold a significant obligation to impart religious knowledge while also fostering critical and moderate thinking skills in students for their religious lives (Zaitun et al., 2022). Textbooks that incorporate values of religious moderation will enhance students' capacity to adeptly manage diversity and societal difficulties (Sultan et al., 2020). Furthermore, adolescents with moderate attitudes generally attain superior academic performance (Ibrahim et al., 2023).

This study indicates that while religious moderation norms are adequately incorporated into Indonesian Language textbooks at IHE, certain elements necessitate enhancement. Values include balanced, tolerance, fair, deliberation, reform, anti-violence, and accommodating local culture, which ought to be reinforced. These values must be exhibited in a balanced and proportional fashion. Furthermore, the significance of religious moderation values corresponds with the themes outlined in the Decree of the Directorate General of Higher Education of the Ministry of Education and Culture No. 84/E/KPT/2020 regarding Guidelines for the Implementation of Compulsory Courses in Higher Education Curricula, which encompass local wisdom, moral decay, patriotism, national defense, tax consciousness, anti-corruption, and anti-radicalism. It is essential that textbooks not only highlight active and nationalist perspectives but also foundational principles such as discussion, tolerance, and respect for variety.

The development of Indonesian Language textbooks from a religious moderation perspective must also take into account the diverse theological subtleties that embody the uniqueness of IHE. This is essential, as several contemporary textbooks inadequately

incorporate religious content pertinent to the context of these organizations. Incorporating religiously nuanced texts will enable textbooks to embody values of religious moderation and reinforce the identity of IHE as entities that amalgamate Islamic teachings with national and pluralistic principles (Maula et al., 2022). Texts that communicate moderate and inclusive religious messages can assist students in comprehending the significance of tolerance, fairness, and the acceptance of variety in religious life (Afwadzi et al., 2024). Consequently, the inclusion of religiously themed readings in Indonesian Language textbooks will substantially enhance the character and identity of IHE as entities that promote moderate and progressive Islamic values (Khasanah et al., 2023).

CONCLUSION

Enhancing religious moderation is a shared obligation, particularly within the educational sphere. Textbooks function as vital educational materials that convey the principles of religious moderation to pupils. The Indonesian Language textbook not only improves language proficiency but also promotes a balanced mindset. This study's findings reveal that Indonesian Language textbooks utilized in IHE primarily embody the values of pioneering and patriotism, demonstrating efforts to cultivate student character as catalysts for social change and national development. The incorporation of values of religious moderation in these textbooks is inconsistent and lacks adequate representation. Moreover, the examples presented inadequately represent the institutional identity of IHE. Consequently, it is imperative to create Indonesian Language textbooks that thoroughly and proportionately incorporate ideals of religious moderation while reflecting the distinctive attributes of these organizations.

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