

REPRESENTATION OF RELIGIOUS MODERATION VALUES IN ARABIC LANGUAGE TEXTBOOKS OF MADRASAH ALIYAH: INSIGHTS FROM THE MINISTRY OF RELIGIOUS AFFAIRS OF THE REPUBLIC OF INDONESIA

Ahmad Futunul Fikri¹, Khofifah², Fauziah³, Muhajir⁴

^{1, 2, 3, 4} Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

¹23204021038@student.uin-suka.ac.id, ²alazharkhofifah@gmail.com,

³fauziahfauziah828@gmail.com, ⁴muhajir@uin-suka.ac.id

Abstract

Although much research has been conducted on the representation of religious moderation values in textbooks, there are still few who study it from the perspective of Arabic textbooks. Thus, this research aims to examine the representation of religious moderation values in the Madrasah Aliyah Arabic language textbook for class XI: insights from the Ministry of Religion of the Republic of Indonesia. This research uses a library research design with a qualitative approach. The research results show that the content of the Arabic textbook consists of 6 chapters covering shopping, health, travel, Hajj and Umrah, information and communication technology, and religion in Indonesia. The values of religious moderation in the class XI Arabic textbook are on page 57 with the theme "Umrah with my family" on listening skills and page 59 on reading skills. Tolerance is found on page 90 of the theme "religion in Indonesia" in reading skills and page 99 in speaking skills. Anti-violence is found on page 31 of the theme "health" in speaking skills and page 63 of the theme "Hajj and Umrah" in grammar rules skills. Accommodating to local culture is found on page 38 of the "travel" theme in reading skills. This textbook shows that the Madrasah Aliyah Arabic language learning materials for class So Arabic is not just learning the language but also learning the cultural values in textbooks. Analysis of Arabic textbooks on moral issues, other Arabic books using thematic context analysis research and morphological analysis can be used for further research.

Keywords: Arabic language textbook, Religious Moderation, Value Representation

Abstrak

Meskipun penelitian tentang representasi nilai-nilai moderasi beragama dalam buku teks sudah banyak dilakukan, masih sedikit yang mengkajinya dari perspektif buku teks bahasa Arab. Dengan demikian, penelitian ini bertujuan untuk mengkaji representasi nilai-nilai moderasi beragama dalam buku teks Bahasa Arab kelas XI: wawasan dari Kementerian Agama Republik Indonesia. Penelitian ini menggunakan desain penelitian kepustakaan (library research) dengan pendekatan kualitatif. Hasil penelitian menunjukkan bahwa isi materi buku teks Bahasa Arab terdiri dari 6 bab yang mencakup belanja, kesehatan, perjalanan, haji dan umroh, teknologi informasi dan komunikasi, dan agama di Indonesia. Adapun nilai-nilai moderasi beragama dalam buku teks bahasa Arab kelas XI terdapat pada halaman 57 tema "umrah bersama keluargaku" pada keterampilan mendengar dan halaman 59 pada keterampilan membaca. Toleransi terdapat di halaman 90 tema "agama di Indonesia" pada ketrampilan membaca dan halaman 99 pada keterampilan berbicara. Anti kekerasan terdapat di halaman 31 tema "kesehatan" pada keterampilan berbicara dan halaman 63 tema "Haji dan Umrah" pada keterampilan kaidah tata bahasa. Akomodatif terhadap kebudayaan lokal terdapat pada halaman 38 tema "perjalanan" pada keterampilan membaca. Buku teks ini menunjukkan bahwa, materi pembelajaran Bahasa Arab Madrasah Aliyah kelas XI merepresentasikan nilai-nilai moderasi beragama yakni komitmen kebangsaan, toleransi, anti kekerasan, akomodatif terhadap kebudayaan lokal yang ditunjukkan melalui gambar ilustrasi, tidak hanya materi yang disampaikan, unsur nilai budaya Indonesia juga tergambar dalam buku teks. Jadi bahasa Arab bukan hanya sekedar mempelajari bahasanya tetapi juga mempelajari nilai-nilai budaya yang ada dalam buku pelajaran. Kata kunci: Buku teks bahasa Arab, Moderasi Beragama, Representasi Nilai



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INTRODUCTION

In recent decades, the issue of religious moderation values has penetrated many aspects of life. In the context of Indonesia, the 1945 Constitution after the amendment of Article 28E paragraph (1) emphasizes that "Everyone is free to embrace religion and worship according to their religion". Article 28E paragraph (2) also states that "Everyone has the right to freedom of belief, to express their thoughts, and to behave according to their conscience. Therefore, all Indonesian people regardless of racial, religious, political, economic, and gender backgrounds, must be treated equally before the law and given equal opportunities to contribute to national development.¹

The Indonesian government officially supports diversity through the value of religious moderation both in education and in society. The Ministry of Religious Affairs has also outlined religious moderation which is a strategic plan in development in the religious sector. The Ministry of Religious Affairs issued Regulation of the Minister of Religious Affairs Number 18 of 2020 concerning the Strategic Plan of the Ministry of Religious Affairs 2020-2024. Minister of Religious Affairs Gus Yaquut Cholil Qoumas emphasized that as an institution that is given the mandate to become a leading sector, it will strengthen the implementation of religious moderation.² The importance of including material on the values of moderation is stated in Law No. 3 of 2017 which states that the implementation of the book system must be based on diversity, nationality, togetherness, religion, culture, ethnicity, race, and socio-economic groups in the surrounding environment.³

The issue of religious moderation values in textbooks has been widely studied in Indonesia.⁴ Teaching tolerance in the United Arab Emirates (UAE), through religion-based teaching can facilitate the exploration of effective approaches in fostering tolerance that provide insight into the field of tolerance education in a broad sense. The results of the study showed that the concept of

¹ Muhammad Zaki et al., "Sosialisme Demokratis Dalam Kebhinekaan Indonesia," *VISA: Journal of Vision and Ideas* 3, no. 3 (2023): 558–69, <https://doi.org/10.47467/visa.v3i3.4179>.

² Muhammad Nur Rofik, "Implementasi Program Moderasi Beragama Kementerian Agama Kabupaten Banyumas Pada Lingkungan Sekolah," *Institut Agama Islam Negeri Purwokerto*, 2021.

³ Pendidikan Agama et al., "Anggun Mutiara Sari," *Nilai-nilai Moderasi Beragama Dalam Buku Pendidikan Agama Islam Dan Budi Pekerti Dan Implementasinya Dalam Membentuk Sikap Moderat Siswa Di Sman 1 Kepahiang*, 2023.

⁴ Nashuddin, "Aktualisasi Nilai-nilai Pendidikan Islam Dalam Merevitalisasi Pemahaman Moderasi Pada Lembaga Pendidikan Di Indonesia (Analisis Praksis Dan Kebijakan)," *Schemata* 9, no. 1 (2020): 35–52, <https://journal.uinmataram.ac.id/index.php/schemata/article/view/2159>.

tolerance in grade 10-12 textbooks is found in the themes of civic engagement, critical thinking, acceptance of diversity, justice and equality, protection from extremism, and compassion for humans.⁵

The 2019 KMA Bina Aqidah and Akhlak textbook for MI class V published by Erlangga has 10 learning materials, namely: the sentences Tayyibah Hauqalah, Asma'ul Husna, Al-Qowiyy and Al-Qoyyum, belief in the Day of Judgment, visiting etiquette, a firm attitude, generosity and trust, the sentences Tayyibah Tarji', Asmaul Husna Al-Muhyi, Al-Mumit, and Al-Bais, Barzakh's nature, discipline and independence, and greed and stinginess. The research results show that the moderation values contained in the textbook are in accordance with the four basic values of religious moderation that must be instilled in the world of education, namely tasamuh, 'is, tawazun, and equality.⁶

The values of religious moderation are contained in the Islamic Religious Education and Character Education textbooks for class VII, as many as five, and the values contained therein are egalitarian, justice, tolerance, anti-violence and moderation in worship.⁷ Analysis of textbooks on teaching Arabic as a foreign language in terms of cultural curriculum shows that each of the books discussed includes larger or smaller components related to the customs and realities of the Arab world, but it seems that the book written by Mahdi Alosch develops these things in the most comprehensive way. This textbook covers all elements of knowledge in the field of Arabic such as daily life so that it can develop the ability to mediate between foreign and native cultures by realizing differences and similarities.⁸

Cultural representation in Arabic and English textbooks approved by the Indonesian Government: what do the textbooks tell us? Shows that Arabic textbooks provide more visual data to depict local culture than English textbooks.⁹ Previous research review shows that research on the representation of religious moderation values in Arabic textbooks for Madrasah Aliyah: insights from the Ministry of Religion of the Republic of Indonesia is still limited.

⁵ Mariam Alhashmi, Naved Bakali, and Rama Baroud, "Tolerance in Uae Islamic Education Textbooks," *Religions* 11, no. 8 (2020): 1–13, <https://doi.org/10.3390/rel11080377>.

⁶ Salmah Fa'atin and Yasinta Indra Swastika, "Pola Representasi Moderasi Beragama Dalam Buku Teks Pembelajaran Madrasah: Studi Content Analysis," *Quality* 10, no. 2 (2022): 325, <https://doi.org/10.21043/quality.v10i2.17627>.

⁷ Dewi Qurroti Ainina, "Nilai-Nilai Moderasi Beragama Dalam Mata Pelajaran PAI Dan Budi Pekerti Kelas VII SMP," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 2 (2022): 477, <https://doi.org/10.35931/aq.v16i2.887>.

⁸ Magdalena Lewicka and Anna Waszau, "Analysis of Textbooks for Teaching Arabic as a Foreign Language in Terms of the Cultural Curriculum," *Universal Journal of Educational Research* 5, no. 1 (2017): 36–44, <https://doi.org/10.13189/ujer.2017.050105>.

⁹ St Kuraedah et al., "Cultural Representation in English and Arabic Textbooks Endorsed by Indonesian Government: What Do Textbooks Tell Us About?," *Journal of Social Studies Education Research* 13, no. 3 (2022): 229–55.

Therefore, this study aims to complement previous research by asking two questions, namely: How is the content of the Arabic language textbook material for grade XI Madrasah Aliyah: insights from the Ministry of Religious Affairs of the Republic of Indonesia 2020? and how are the values of religious moderation in the Arabic language textbook for grade XI Madrasah Aliyah: insights from the Ministry of Religious Affairs of the Republic of Indonesia 2020? Thus, this study is expected to contribute new knowledge about the content of the Arabic language textbook material and the issue of religious moderation values in the Arabic language textbook for grade XI Madrasah Aliyah: insights from the Ministry of Religious Affairs of the Republic of Indonesia.

THEORETICAL BASIS

The Concept of Religious Moderation Representation

The word moderation in the Oxford dictionary is defined as "avoiding excessive or extreme things, especially in one's political behavior or opinions. While in the Indonesian dictionary it is stated that moderation is "reducing violence and avoiding extreme things." The word "religious" is the attitude of a person or a certain body in understanding and practicing the teachings of their religion in everyday life. So religious moderation can be called "a middle attitude that avoids extremism and liberality, fair and proportional in understanding and practicing religious teachings for its adherents." The Indonesian Minister of Religion said that: "A moderate perspective and attitude in religion is very important for a pluralistic and multicultural society like Indonesia, because only in this way can diversity be addressed wisely, and tolerance and justice can be realized."¹⁰ The Indonesian Ulema Council (MUI) formulated 10 characteristics of moderate Islamic ideology, characteristics contained in the MUI definition of wasathiyah at the 2015 MUI National Conference as follows: Middle path (tawassuth), balanced (tawazun), straight and firm (I'tidal), tolerance (tasamuh), egalitarian (musawah), prioritizing deliberation (syura), reformist spirit (ishlah), prioritizing priorities (aulawiyat), dynamic and innovative (tatawwur wa ibtikar) and civilized (tahadur).¹¹

Religious moderation prioritizes the balance of beliefs, character, and morals as individual and group behavior that is manifested in a tolerant attitude and respect for every difference of opinion. Indicators of religious moderation are also stated in the religious moderation guidebook of the Ministry of Religious Affairs of the Republic of Indonesia, namely national commitment, tolerance, anti-violence and accommodating to local culture. National commitment is a very urgent

¹⁰ Khairan M Arif, "Concept and Implementation of Religious Moderation in Indonesia," *Al-Risala* 12, no. 1 (2021): 90–106, <https://doi.org/10.34005/alrisilah.v12i1.1212>.

¹¹ Miftahul Janah, "Profetik: Jurnal Pengabdian Masyarakat Volume 01, Nomor 02, Desember 2023 35," *Profetik* 01 (2023): 35–47.

indicator of religious moderation. National commitment can be used to find out and measure the views and religious expressions of individuals and society towards national ideology, committed to accepting Pancasila as the basis of the state. Islam provides guidelines for the teachings of tolerance that accompany society to prioritize human dignity. Tolerance is not only about respecting religion and religion but more than that in the social and political fields.¹²

Islam actually teaches its people to be protectors of world civilization.¹³ Anti-radicalism and violence, namely attitudes and expressions that reject radicalism and violence with a tendency to want to make extreme or excessive changes to the socio-political order. Violence arising from radical ideology has an impact on physical violence, non-physical violence, accusing individuals and communities of deviating with subjective beliefs and understandings without a strong argumentative basis.¹⁴ Indicators of religious moderation against radicalism and violence are reflected in the expression and attitude of realizing religious beliefs in a balanced and just manner, namely religious expressions that prioritize justice, respect and understand the reality of differences in community life.¹⁵ Accommodating local culture is an attitude of interpreting culture as a result of human creation that can change according to the development of the times and the needs of human life. The relationship between religion and culture is a two-pronged and contradictory relationship.¹⁶ In this position, the understanding of religion and local cultural traditions often experience conflict. To overcome this, in Islam there is a bridge that is used to unite these conflicts, namely fiqh. Fiqh, the result of ijtihad of scholars, is able to provide space to reconcile tensions. A number of fiqh rules and ushul fiqh such as al-'adah muhakkamah which have the meaning of good tradition can be used as a proven source of law to reconcile conflicts between Islam and local culture.¹⁷

Previous Studies on the Representation of Religious Moderation in Textbooks

Previous research in Indonesian school textbooks, namely the representation of religious moderation values, is still a problem. Religious moderation according to the Indonesian Ministry of

¹² Suheri Suheri and Yeni Tri Nurrahmawati, *Moderasi Beragama Di Era Disrupsi Digital, Proceedings of Annual Conference for Muslim Scholars*, vol. 6, 2022, <https://doi.org/10.36835/ancoms.v6i1.453>.

¹³ Nur Hidayat, "Nilai-Nilai Ajaran Islam Tentang Perdamaian (Kajian Antara Teori Dan Praktek)," *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama* 17, no. 1 (2018): 15, <https://doi.org/10.14421/aplikasia.v17i1.1271>.

¹⁴ Dede Rodin, "ISLAM DAN RADIKALISME: Telaah Atas Ayat-Ayat 'Kekerasan' Dalam Al-Qur'an," *Addin* 10, no. 1 (2016): 29, <https://doi.org/10.21043/addin.v10i1.1128>.

¹⁵ Ainina, "Nilai-Nilai Moderasi Beragama Dalam Mata Pelajaran PAI Dan Budi Pekerti Kelas VII SMP."

¹⁶ Arif, "Concept and Implementation of Religious Moderation in Indonesia."

¹⁷ Fa'atin and Swastika, "Pola Representasi Moderasi Beragama Dalam Buku Teks Pembelajaran Madrasah: Studi Content Analysis."

Religion explains that there are four indicators, namely: national commitment, tolerance, anti-violence, and accommodating local culture, which have not been fully covered in every policy in textbooks.¹⁸ In a study entitled "Values of Religious Moderation in Religious Education and Character Subjects for Grade VII of Junior High School" it was reported that the values of religious moderation in the textbooks of students of religious education subjects for Grade VII include the characters of egalitarianism or equality, justice, tolerance, anti-violence and moderation in matters of worship. To map KI and KD systematically, it is guided by the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 24 of 2016 concerning learning core competencies and basic competencies in the 2013 curriculum at the elementary and secondary education levels, which include spiritual aspects, social aspects, knowledge aspects, and skills aspects.¹⁹

The study entitled "Representation Patterns of Religious Moderation in Madrasah Learning Textbooks: Content Analysis Study" reports that this study will reveal the representation patterns of religious moderation in the textbooks of aqidah and akhlak for Elementary Madrasah Class V KMA 2019. The results of the study indicate that the content of religious moderation values contained in the textbook of Bina Aqidah and Akhlak KMA Year 2019 MI Class V is in accordance with the four basic values of religious moderation that must be instilled in the world of education, namely tasamuh, 'adalah, tawazun and equality. However, images were also found that did not correspond to the elements of religious moderation values, so that illustrations in the form of images need further attention in their presentation.²⁰

Religious moderation is considered capable of being a solution to the infiltration of extremism because it is flexible towards culture and inclusive in responding to differences.²¹ Islamic teachings can be said to respect the right to life of other religions, and provide space for practicing their teachings.²² The values of religious moderation include: mutual respect and appreciation, compassion, cooperation and mutual assistance, justice, peace, tolerance, living in harmony, caring and sympathy for others.²³ Textbooks serve as technical guidelines for teachers in internalizing the

¹⁸ Juni Erpida Nasution, "Analisis Filosofis Materi Buku Ajar Pendidikan Agama Islam Madrasah Dalam Konteks Moderasi Beragama," 2024.

¹⁹ Ainina, "Nilai-Nilai Moderasi Beragama Dalam Mata Pelajaran PAI Dan Budi Pekerti Kelas VII SMP."

²⁰ Fa'atin and Swastika, "Pola Representasi Moderasi Beragama Dalam Buku Teks Pembelajaran Madrasah: Studi Content Analysis."

²¹ Khaeron Sirin & Badrus Sholeh, *Ormas Islam Dan Gerakan Moderasi Beragama Di Indonesia*, 2021.

²² Oskar Gultom, "Moderasi Beragama: Cara Pandang Moderat Mengamalkan Ajaran Agama Di Indonesia Dalam Perspektif Fenomenologi Agama," *Perspektif, Jurnal Agama Dan Kebudayaan* 17 (2022).

²³ Agama et al., "Anggun Mutiara Sari."

values of religious moderation both cognitively, affectively, and connotatively.²⁴ Representation of religious moderation values in the discussion of Walisongo in the Islamic Cultural History Textbook for Grade VI of Madrasah Ibtidaiyah Kemenag in 2016, using qualitative methods, types of literature studies, and textbook analysis. The results of the study stated that each sub-discussion of Walisongo represents indicators of national commitment, tolerance, anti-violence, and accommodating to local culture, except for the sub-discussion of Sunan Bonang which does not reflect indicators of national commitment and the sub-discussion of Sunan Giri which does not contain indicators of tolerance. Tolerance is also an indicator of religious moderation. However, it should be underlined that tolerance here does not mean justifying the beliefs or beliefs of others, but rather how we respect them and respect the human rights of different people.²⁵

It should be noted that students must be equipped with creative and adaptive skills in order to be able to position themselves towards change. So it can be concluded that Arabic textbooks have a very important role in the learning process, both in terms of material content, book appearance and values contained in the book.²⁶ One of the efforts to realize Arabic language learning that contains integration-interconnection values is by preparing Arabic language textbooks that have integration-interconnection values. Thus, Arabic language learning in schools will be language learning that contains knowledge and religious values.²⁷ Textbooks can influence knowledge because textbooks contain learning materials, namely knowledge, behavior, skills and must be studied by students to introduce language learners to the target language community and culture so that they can develop their cultural and intercultural understanding.²⁸ Therefore, Arabic language textbooks have a role in achieving a learning process.²⁹ Translation accuracy and cultural relevance

²⁴ Fa'atin and Swastika, "Pola Representasi Moderasi Beragama Dalam Buku Teks Pembelajaran Madrasah: Studi Content Analysis."

²⁵ Rofik, "Implementasi Program Moderasi Beragama Kementerian Agama Kabupaten Banyumas Pada Lingkungan Sekolah."

²⁶ Syindi Oktaviani R Tolinggi, "Pengembangan Kurikulum Bahasa Arab Berparadigma Integrasi-Interkoneksi Mengacu KKNi Dan SN-DIKTI," *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 8, no. 2 (2020): 177–200, <https://doi.org/10.23971/altarib.v8i2.2104>.

²⁷ Muhammad Sya'dullah Fauzi and Zaimatuz Zakiyah, "The Values of Integration-Interconnection in the Material of Arabic Textbook for Islamic Senior High School in Indonesia," *Al-Ta'rib: Scientific Journal of Arabic Language Education Study Program, IAIN Palangka Raya* 9, no. 1 (2021): 67–84, <https://doi.org/10.23971/altarib.v9i1.2584>.

²⁸ Baburhan Uzum et al., "A Comparative Analysis of Cultural Representations in Collegiate World Language Textbooks (Arabic, French, and German)," *Linguistics and Education* 61 (2021): 100901, <https://doi.org/10.1016/j.linged.2020.100901>.

²⁹ Sahrul Muhamad, "Telaah Buku Teks Bahasa Arab Madrasah Aliyah," *Al-Mashadir* 2, no. 01 (2022): 71–84, <https://doi.org/10.30984/almashadir.v2i01.253>.

also need to be considered in order to produce high-quality bilingual illustrated Arabic textbooks and are carefully reviewed by experienced editors in both languages to avoid errors.³⁰

Previous research reported on gender representation in government-supported Arabic textbooks: Indonesian Insights showed that women are visible in verbal and visual textbooks in three approved textbooks (X, XI, XII), they are still conventionally stereotyped as domestic workers.³¹ The depiction of men and women in Arabic Language textbooks: Insights from Indonesian Islamic Boarding Schools shows that there are forms of gender representation in textbooks including stereotypes, subordination, marginalization, and double burdens in the themes of time, profession, sports, and patient clinics.³² The analysis of the contents of Arabic language textbooks still contains a presentation of mufrodāt and tarkīb that is not in accordance with Muhammad Ali Al-Khouli's theory.³³ Linguistic characteristics in Arabic textbooks and their relationship to the level of text readability in Malaysia should be texts for students carefully arranged according to learning level based on linguistic characteristics found to be related to the level of text readability.³⁴ The book *Al-Arabiyyatu bayna Yadaik* presents 4 competencies, namely: listening, reading, speaking and writing skills.³⁵ Meanwhile, other studies report that nation-state ideology and tourism discourse dominate the way textbooks imagine language learners and communities, and they fail to represent the complex identities and cultures of language users and learners.³⁶ Then, there are four aspects in compiling teaching materials according to Mackey's theory including: selection, gradation, presentation and repetition.³⁷ Students have the opportunity

³⁰ Anna Marie Dillon et al., "Examining the Text Quality of English/Arabic Dual Language Children's Picture Books," *International Journal of Bilingual Education and Bilingualism* 23, no. 8 (2020): 888–901, <https://doi.org/10.1080/13670050.2017.1415867>.

³¹ St. Kuraedah et al., "Gender Representation in Government-Endorsed Arabic Language Textbooks: Insights from Indonesia," *Frontiers in Education* 7, no. January (2023): 1–14, <https://doi.org/10.3389/educ.2022.1022998>.

³² F. Batmang, B., Khofifah, K., Gaffar, A., & Gunawan, "The Portrayal of Men and Women in Arabic Textbooks : Insight from Indonesian Pesantren," *Indonesian Journal of EFL and Linguistics*, 8(2), 2023, 2023.

³³ English: Arabic Textbooks Theory Review by Muhammad Ali Al-Khuli 1 Al-Kutub Al-Madrasīyyah Al-'Arabiyyah Bina'an 'Ala Nadzariyyah Muhammad 'Aly Al-Khuli, *Al Bayan Journal: Journal of Arabic Language Education Department* 15, no. 1 (2023): 60–78, <https://doi.org/10.24042/albayan.v15i1.11547>.

³⁴ Kamarulzaman Bin Abdul Ghani, Ahmad Sabri Noh, and Nik Mohd Rahimi Nik Yusuff, "Ciri-Ciri Linguistik Dalam Buku Teks Berbahasa Arab Dan Hubungannya Dengan Tahap Kebolehbacaan Teks Di Malaysia," *GEMA Online Journal of Language Studies* 17, no. 3 (2017): 152–66, <https://doi.org/10.17576/gema-2017-1703-10>.

³⁵ Siti Rohmah Soekarba, "Buku Al-Arabiyyatu Bayna Yadaik (Analisis Pengajaran Bahasa Arab Dalam Perspektif Lintas Budaya)," *IJAS: Indonesian Journal of Arabic Studies* 1, no. 2 (2019): 64, <https://doi.org/10.24235/ijas.v1i2.5287>.

³⁶ Uzum et al., "A Comparative Analysis of Cultural Representations in Collegiate World Language Textbooks (Arabic, French, and German)."

³⁷ Apri Wardana Ritonga, "Analysis of Arabic Textbook 'Takallam Bil 'Arabiyyah Volume 6' Based on Mickey's Theory," *Tanwir Arabiyyah: Arabic As Foreign Language Journal* 1, no. 1 (2021): 25–32, <https://doi.org/10.31869/aflj.v1i1.2534>.

to read high-quality illustrated books in both English and Arabic, so publishers, educators, translators and authors must work together to ensure the quality standards of a textbook.³⁸

RESEARCH METHODS

This study uses a library research design with a qualitative approach. The data collection uses documentation methods and data analysis uses content analysis. This study focuses on the findings of religious moderation values in the Arabic textbook for grade XI Madrasah Aliyah: Insights from the Ministry of Religion of the Republic of Indonesia. This study was conducted in several steps, namely reviewing each core competency and basic competency consisting of 6 chapters, describing texts containing religious moderation values in themes per chapter, discussing the results of the analysis of texts containing religious moderation values, and drawing conclusions from the research results.

RESULTS AND DISCUSSION

Representation of religious moderation values contained in the Arabic textbook for grade XI Madrasah Aliyah: insights from the Ministry of Religious Affairs of the Republic of Indonesia concerning the content of Arabic textbook materials and the values of religious moderation in Arabic textbooks. The following is an explanation of the content of the material and the values of religious moderation that the author found in the Arabic textbook for grade XI Madrasah Aliyah.

Contents Arabic Language Textbook Material for Madrasah Aliyah Class XI: Insights from the Ministry of Religion of the Republic of Indonesia

The Arabic language textbook for grade XI Madrasah Aliyah begins with a green and white cover with the logo of the Ministry of Religious Affairs of the Republic of Indonesia and the words 2020 as the first printing. The next page is equipped with the publishing address, then a foreword from the Director General of Islamic Education. Furthermore, there are Arabic-Indonesian transliteration guidelines consisting of consonants, Arabic vowels, ta' marbutah and the next page is the table of contents. The student book for Arabic language for grade XI Madrasah Aliyah was prepared by the government in order to implement KMA Number 183 of 2019 concerning Islamic Religious Education and Arabic Language Curriculum in Madrasahs. This book is compiled and reviewed by various parties under the coordination of the Ministry of Religious Affairs, and is used in the learning process. This book is a "Living Document" that is constantly being improved,

³⁸ Dillon et al., "Examining the Text Quality of English/Arabic Dual Language Children's Picture Books."

updated and updated according to the dynamics of changing times. The textbook was first printed in 2020.

The material in the Arabic Language textbook for Madrasah Aliyah class XI contains 6 main discussion chapters, namely about shopping, health, travel, Hajj and Umrah, information and communication technology and religion in Indonesia. Each chapter is equipped with 6 main sub-discussions, namely listening skills, reading, grammar rules, writing, speaking and conclusions. Each main discussion material is equipped with basic competencies, indicators achievement of competencies and concept maps at the beginning of each chapter. In addition, there are also multiple-choice practice questions and a collection of vocabulary and their meanings and ends with a bibliography.

Textbooks have a role in education to transfer and shape the values desired by the system.³⁹ Textbooks have the power to transmit values.⁴⁰ Textbooks are books used in certain subjects that are compiled by experts in their fields for constructional purposes and equipped with appropriate learning facilities that are easy for users to understand in schools so that they can support the success of a teaching program.⁴¹ Specifically regarding Arabic language books used in schools in the teaching and learning process, the values of religious moderation contained in Arabic language textbooks must also be considered so as not to contain anything excessive in the textbook because it can affect students in understanding the contents of the book. Arabic language learning materials. Therefore, as much as possible, Arabic language learning must be instilled with the values of interconnection-integration.

Representation Religious Moderation Values in Arabic Textbooks for Grade XI Madrasah Aliyah: Insights from the Ministry of Religion of the Republic of Indonesia

The results of this study explain the context of the representation of religious moderation values in the Arabic language textbook of Madrasah Aliyah class XI: insights from the Ministry of Religious Affairs of the Republic of Indonesia through four indicators of religious moderation values, namely national commitment, tolerance, anti-violence and accommodating to local culture. The following are some contexts of the representation of religious moderation values in the Arabic language textbook of Madrasah Aliyah class XI as follows:

³⁹ Y. Laely, N.H., & Kusnawati, "Yanti Kusnawati Institut Agama Islam Negeri Syekh Nurjati Cirebon Email :” 12, no. 1 (2023): 67–76.

⁴⁰ Ainina, “Nilai-Nilai Moderasi Beragama Dalam Mata Pelajaran PAI Dan Budi Pekerti Kelas VII SMP.”

⁴¹ Ainina.

1. National Commitment

Representation of religious moderation values is found in chapter four listening skills page 57 and reading skills page 59. In chapter four listening skills page 57 which contains the value of national commitment through illustrations of 10 pictures wearing hajj and umrah clothes and showing illustrations of the Kaaba, pilgrims who are carrying out a series of hajj and umrah worship to get closer to Allah SWT. The picture on page 57 shows that the listening skills material in Arabic language learning contains the value of national commitment contained in the first principle of Pancasila which reads Belief in the Almighty God. As Muslims, of course, we carry out a series of worship according to the teachings of Islam which can be seen in the following picture:



Figure 1.Illustration of National Commitment

In chapter four reading skills page 59 illustrates four pictures along with reading texts related to the theme "umrah with my family". The illustration on page 59 shows that there are preparations for the umrah pilgrimage from the departure to the city of Mecca which is illustrated through a picture of the departure of umrah using a Saudi Arabian plane and an illustration of a mosque building and an illustration of the Kaaba building which is a holy building for Muslims all over the world. The building located in the Grand Mosque complex is the qibla, where Muslims face when praying. Every year, the Kaaba is crowded with Muslims who will perform the umrah or hajj pilgrimage. The illustration on page 59 shows that the reading skills material in Arabic explains the social function of the recon text related to the theme "umrah with my family" and expresses the value of national commitment which can be seen in the following picture:



Figure 2. Illustration of National Commitment

2. Tolerance

In chapter six reading skills page 90 illustrates 10 pictures about religion in Indonesia consisting of illustrations of the Kaaba building, Mosque, Protestant, Catholic, Hindu, Buddhist, Church, Temple, Borobudur Temple and Confucianism/Iraq-China. In the Arabic language textbook material page 90 shows that reading skills through descriptive text structures are associated with tolerance values shown through illustrations of various religions in Indonesia. So that students are able to learn Arabic and the tolerance values in Indonesia. Illustrations on page 90 related to the theme of "religion in Indonesia" Arabic language learning in reading skills containing tolerance values can be seen in the following picture:



Figure 3. Illustration of Tolerance

Not only that, in chapter six page 99 of speaking skills in the Arabic textbook for grade XI there is an illustration of 6 people in religious differences in Indonesia. The picture

is close to each other between religious communities and looks harmonious with the illustration of a red and white map on the back. The picture next to it also contains an illustration of a mosque tower and a book that shows the value of tolerance between religious communities in the Indonesian region which is stated in reading skills on page 99. The tolerance value in the Arabic textbook for grade XI reading skills can be seen through the following picture:



Figure 4:Illustration of Tolerance

3. Anti-Violence

In chapter two on the structure of the procedural text on the theme of "health" on page 31 of speaking skills in the Arabic textbook for grade XI, there are 4 illustrations. The picture shows the expression of a family accompanying their little child being treated in the hospital and accompanied by a doctor. In the next picture, there is an illustration of someone about to take medicine and an illustration of someone at the pharmacy and an illustration of a patient being given an IV drip being treated in the hospital. The picture shows that the material in the Arabic textbook for grade XI contains an important message about maintaining health and the illustration also contains anti-violence values that can be seen from the family's expression towards a sick child and shows very good service so that the illustration shows anti-violence values. The illustration on page 31 that shows anti-violence values can be seen as follows:



Figure 5.Anti-Violence

In chapter four, page 63 of grammar skills in the Arabic language textbook for grade XI, there is an illustration of a man and a woman showing expressions while talking and giving verbs and pronouns in Arabic. Through the picture, it can be seen that the expressions in the illustration look polite, courteous and cheerful. The results of the study showed that the illustration on page 63 has an anti-violence value in the Arabic language textbook for grade XI. The illustration can be seen as follows:



Figure 6.Anti-Violence

4. Accommodating to Local Culture

In chapter three, page 38 in the Arabic textbook for grade XI, there is a recon text structure with the theme "travel" in reading skills. The Arabic text tells of Fatih and his family who are going on vacation to Bali. When they arrived, they stayed at a hotel and the next day Fatih and his family visited Kuta Beach, which is the most beautiful beach in Bali, and they spread a mat on the sand and sat in front of the sea while looking at the beautiful scenery and the blue ocean. Many tourists go on vacation to Bali. Fatih and his family were

happy and pleased on their trip to Indonesia. The results of the study showed that the recon text with the theme "travel" in reading skills on page 38 has an accommodating value for local culture. Because it is clearly seen in the illustration that Indonesian culture, one of which is Bali, is in the Arabic textbook which illustrates the beauty of Bali and visitors walking along the edge of the ocean. The accommodating value for local culture in the Arabic textbook for grade XI can be seen as follows:



Figure 7. Accommodating to Local Culture

Previous research results revealed that religious moderation emerged as a response to extreme diversity in a multicultural country. The cultural values contained in the 2020 Indonesian language textbook for Grade IX published by Tiga Serangkai Pustaka Mandiri can influence the development of students' interests, attitudes, emotions and reasoning. This shows that the textbooks analyzed are strategic media in developing students' attitudes and characters. In addition, students can also carry out learning by being equipped with adequate knowledge about cultural values in the introductory chapter, study materials and learning activity guides presented in the Indonesian language textbook.⁴² Textbooks are standard books that serve as references, are of high quality and usually have a mark of approval from the authorized agency. Textbooks are usually prepared by experts in their respective fields. Textbooks are written for a specific instructional purpose. Ordinary textbooks are also equipped with teaching facilities. Textbooks are always written to support a teaching

⁴² A. & Ahmad Adlina, Muti'ah, "Nilai-Nilai Budaya Dalam Buku Teks Bahasa Indonesia Kelas IX Terbitan Tiga Serangkai Pustaka Mandiri Tahun 2020," *Jurnal Pendidikan Dan Konseling* 4, no. 2019 (2022): 1349–58.

program.⁴³ Textbooks can be used as a means to sow the seeds of tolerance, harmony in life, and sincere appreciation for the reality of the diversity of religious cultures in society.⁴⁴

Discussion

Religious moderation is considered capable of being a solution to the infiltration of extremism because it is flexible towards culture and inclusive in responding to differences.⁴⁵ Islamic teachings can be said to respect the right to life of other religions, and provide space to practice their teachings. But on the one hand, this diversity provides social strength and beautiful diversity if each other can work together.⁴⁶ Diversity can also trigger conflict if not managed properly and correctly. Cases of conflict or violence are still being discussed, especially regarding the problem of places of worship and internal conflicts of religious communities, especially among Muslims, which continue to color the pattern of religious relations in Indonesia.⁴⁷ So to avoid inter-religious conflict, it is necessary to build collective awareness of the reality of diversity in society. The growth of this kind of awareness will lead to the emergence of an attitude of tolerance and seeing differences as partners who must be respected and appreciated, not as enemies who must be destroyed. One effort that can be made to support this achievement is through instilling the values of religious moderation in education such as through Arabic language textbooks. Textbooks are a means of channeling the target language and culture, in addition to functioning as socialization agents, information centers, cultural representation centers, preservation of identity, and construction of culturally coded education.⁴⁸

The graduate competency standards of educational units at all levels of education are a forum where students are able to appreciate religious and cultural diversity as well as race, ethnicity and socio-economic groups in their surrounding environment.⁴⁹ Textbooks serve as technical guidelines for teachers in internalizing the values of religious moderation both cognitively, affectively, and connotatively.⁵⁰ Textbooks have a role in education to transfer and shape desired

⁴³ M. Riza Pahlefi, "Analysis of the Book Al-'Arabiyyah Baina Yadaik Jilid I," *Al-Ittijah: Journal of Arabic Language Science and Education* 12, no. 2 (2020): 157–76.

⁴⁴ Batmang, B., Khofifah, K., Gaffar, A., & Gunawan, "The Portrait of Men and Women in Arabic Textbooks: Insight from Indonesian Pesantren."

⁴⁵ Darmadi, "Peace Journalism Dan Moderasi Beragama Dalam Meng- Counter Narasi Radikalisme," *Jicoms* 1, no. 1 (2021): 53–66.

⁴⁶ Arif, "Concept and Implementation of Religious Moderation in Indonesia."

⁴⁷ Ainina, "Nilai-Nilai Moderasi Beragama Dalam Mata Pelajaran PAI Dan Budi Pekerti Kelas VII SMP."

⁴⁸ Kuraedah et al., "Cultural Representation in English and Arabic Textbooks Endorsed by Indonesian Government: What Do Textbooks Tell Us About?"

⁴⁹ Ainina, "Nilai-Nilai Moderasi Beragama Dalam Mata Pelajaran PAI Dan Budi Pekerti Kelas VII SMP."

⁵⁰ Fa'atin and Swastika, "Pola Representasi Moderasi Beragama Dalam Buku Teks Pembelajaran Madrasah: Studi Content Analysis."

values.⁵¹ Therefore, Arabic language learning must instill the values of interconnection-integration.⁵² Textbooks can influence knowledge because textbooks contain learning materials, namely knowledge, behavior, skills and must be studied by students to achieve predetermined competency standards.⁵³ Therefore, textbooks have a role in achieving a learning process.⁵⁴

CONCLUSION

Based on the results of data analysis, this study can be concluded that the content of the material in the Arabic textbook for grade XI Madrasah Aliyah: Insights from the Ministry of Religion of the Republic of Indonesia has 6 main chapters of discussion, namely shopping, health, Hajj and Umrah, information and communication technology and religion in Indonesia. Each chapter is equipped with 6 skills, namely listening, reading, grammar rules, writing, speaking and conclusions and multiple choice practice questions each semester. Representation of religious moderation values in the Arabic textbook for grade XI Madrasah Aliyah: Insights from the Ministry of the Republic of Indonesia, namely national commitment on page 57 of the theme "umrah with my family" in listening skills and page 59 of reading skills. Tolerance is on page 90 of the theme "religion in Indonesia" in reading skills and page 99 of speaking skills. Anti-violence is on page 31 of the theme "health" in speaking skills and page 63 of the theme "Hajj and Umrah" in grammar rules skills. Accommodating to local culture is found on page 38 of the theme of "travel" in reading skills. This textbook shows that, the learning material for Arabic for grade XI Madrasah Aliyah also represents the values of religious moderation such as national commitment, tolerance, anti-violence, accommodating to local culture which is shown through illustrations, not only the material presented but elements of Indonesian cultural values are also depicted in the textbook.

⁵¹ Agama et al., "Anggun Mutiara Sari."

⁵² R Tolinggi, "Pengembangan Kurikulum Bahasa Arab Berparadigma Integrasi-Interkoneksi Mengacu KKNi Dan SN-DIKTI."

⁵³ Muhamad, "Telaah Buku Teks Bahasa Arab Madrasah Aliyah."

⁵⁴ Adlina, Muti'ah, "Nilai-Nilai Budaya Dalam Buku Teks Bahasa Indonesia Kelas IX Terbitan Tiga Serangkai Pustaka Mandiri Tahun 2020."

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