Window shopping model to develop student's religious moderation literacy

Zaenul Slam*

* Madrasah Ibtidaiyah Teacher Education Department, UIN Syarif Hidayatullah, Indonesia
  zaenul_slam@uinjkt.ac.id

Abdul Rozak

Social Science Education Department, UIN Syarif Hidayatullah, Indonesia
abd.rozak@uinjkt.ac.id

*Corresponding Author

Abstract
Religious diversity is a significant aspect of contemporary society, with individuals adhering to various faiths and belief systems. Promoting religious moderation among students in educational settings is crucial to fostering an inclusive and harmonious environment that respects diverse religious perspectives. Student's religious moderation literacy is inseparable from various factors. This study aimed to determine how the window-shopping model developed students' religious moderation literacy. This study was motivated by diminishing religious moderation literacy among students. This study was conducted qualitatively by using a case study. The results showed that through the window-shopping model, student's religious moderation literacy could be developed. In addition, the window-shopping model could teach students to be independent, collaborative, critical, and creative. This study is recommended to optimize the window-shopping model as a learning model that can develop various student potencies.

Keywords: civic education; student's religious moderation literacy; window shopping

Introduction

Indonesia is a nation-state with unparalleled diversity in the world, including religion. Most of Indonesia's population embraces Islam. This population also adheres to several other religions and beliefs, namely Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, which Indonesian citizens widely embrace. Religious diversity is *sunnatullah*, something that is given (Hasan, 2016). Religious diversity can be a binding force for nationality and society and cause inter-religious conflict (Díaz, 2018; Dietz, 2013; Syarif, 2019). Rreligious moderation literacy is needed in society, nation, and state life. Religious moderation literacy is needed in the life of Indonesian people who have various religions and beliefs (Hasanuddin & Ginting, 2021; Noe et al., 2021). Religious moderation literacy is the main capital in realizing an intelligent and civilized, maintain the nation's unity and integrity (Irianto & Febrianti, 2017).

Every nation's child needs to develop religious moderation literacy to live side by side, respect each other and appreciate differences, remain harmonious, and cooperate in social, national, and state affairs (Nashohah, 2021).

The development of religious moderation literacy for students at the State Islamic Religious College (SIRC) is urgently needed in line with the weakening of this literacy as the personality of the Indonesian nation. SIRC's mystical atmosphere can be used to fight radicalism and strengthen religious moderation (Burga & Damopolii, 2022). Because in Islam, religious moderation is a fundamental belief (Harianto, 2022). However, the facts are different; in the last 10 to 20 years, it has been found that the behavior of the nation's children is the opposite of religious phenomena, especially with the emergence of cases of radicalism and terrorism in the name of religion. It cannot be hidden that a small portion of Indonesian Muslims understands Islam from a radicalism perspective (Munip, 1970). But cccording to the search results, it is not accurate to say that Indonesian Muslims understand Islam from a radicalism perspective. While there are some Indonesian Muslims who understand Islam in a radicalism perspective, there are also many moderate Muslim organizations in Indonesia that are actively countering the penetration of religious radicalism (Amal, 2016; Nurrohman, 2014) however, as in the case of acts of violence in the name of religion, they are the Warriors of Jihad and the Warriors of Christ. In addition to representing violence in the name of religion, the two paramilitary units were involved in a conflict in Ambon, Maluku. In the name of religion, Islam, and Christianity, members of the two paramilitary groups were even engaged in a humanitarian tragedy that killed hundreds or even thousands of people in Ambon. Although not the only factor, religion has contributed to increasing the volume and acceleration of violence and social conflict in Indonesia through the two paramilitary groups.

Such as the Surabaya bombings, the Makassar bombings, the discovery of an improvised bomb at the University of Riau, and the suicide bombing at the Astanaanyar Sector Police office in Bandung recently. It turned out that schooled people carried out these violent incidents. They are educated. The national survey in 2017 was conducted by the Center for the Study of Islam and Society Syarif Hidayatullah State Islamic University Jakarta regarding intolerant and radical opinions and actions. Taking a sample of 1522 students and 337 both under the Ministry of Religion of the Republic of Indonesia and the Ministry of Research, Technology and Higher Education in 34 provinces and aged 16-22, the results obtained at the opinion level were 51.5% of students and intolerant students, while 58.5% of students and radical students. Meanwhile, at the level of action, 33% of students agree that *jihad* is war, 23.35% agree that suicide bombings are jihad, and 33.34% agree that acts of intolerance are not problematic.

Violent tragedies with a background in the name of religion are not only in Indonesia. They have also occurred in various parts of the world. As the phenomenon of Islamophobia that can be observed in Southeast Asia and in Asia in general, is the persecution of Rohingya Muslims in Burma by fanatical Buddhists who were inspired by Buddhist monks from extremists and the persecution of Muslims by Sri Lankan Buddhist nationalists (Hasanah, 2022). In addition, Muslims living in China often experience discrimination, especially from the Uyghur Muslim community. Even though Muslims in China are not only Uyghurs, the Chinese government also often discriminates against Uyghurs. They are often called terrorists because their ancestors came from Turkey (Hanif & Maula, 2022).

Acts of violence and anti-humanity in the name of religion are still a threat and a challenge in many countries today. For this reason, religious moderation is a concern and policy steps implemented by the state, such as in several Islamic countries in the Middle East region. Salim (2021) stressed that anticipating the challenges of radicalism and terrorism that are currently spreading, several Muslim countries have responded by intensifying programs to disseminate the understanding of religious moderation. This response sends a message to the international world that the government is not a nest of radical terrorist groups but also to prevent the spread of activities related to radicalism and domestic terrorism. Furthermore, Salim (2021) emphasized that the policy of religious moderation is in line with the meaning of Sheline (2021), a Middle East researcher from the Quincy Institute in the United States), who calls it

the term official Islam. According to Sheline, official Islam includes a series of state policies that explicitly make Islamic themes and religious activities (such as ritual worship, madrasah education, and fatwas) or higher education institutions as a medium of defense against the threat of radicalism and terrorism. In short, official Islam is nothing but a policy of religious moderation.

Sheline (2021) states that in contexts where the state is a constitutionally sanctioned religious actor, it generates a form of centralized religious messaging; in the Arabic-speaking countries of the Middle East and North Africa (MENA), where Islam is the official religion, this is known in Arabic as "official Islam" (al-Islam al-rasmi). Official Islam is primarily manufactured by state religious institutions like the Ministry of Religious Endowments/Affairs and other sources of official messaging like the Ministry of Education. Official Islam is disseminated through state-controlled mosques, state-affiliated religious institutions, religious and educational content in public schools, and higher education institutions for religious scholars ('ulama, sing.' alim). My definition draws on that used by Robbins and Rubin: "Official Islam refers to the elements of religious authority that are under the direct or indirect control of the regime".

Furthermore, Sheline (2021) conducted research related to official Islam or religious moderation policies in three countries in the Middle East region, namely Oman, Jordan, and Morocco, by producing three patterns of religious moderation, namely the pattern of Jordan, Oman, and Morocco. The three patterns can complement each other in realizing a policy of religious moderation to build cohesion and harmony and live peacefully in the life of the nation and state. Observing the pattern of religious moderation policies in the three Middle Eastern countries, Salim (2021) emphasized that there are at least three relevant recommendations for the Indonesian context. First, reflecting on Oman's experience, various small groups of religious minorities in Indonesia should be the main concern in developing an attitude of religious moderation. Second, considering Jordan's experience, consistency in implementing religious moderation must be realized, especially among national and local state administrators. Third, referring to the Moroccan experience, the success of religious moderation is determined through appreciation and accommodation of local wisdom.

Civic Education (CE) has a strategic and significant position in the effort to instill and pass down religious moderation literacy to students (Nor, 2022) CE learning shapes national character, diversity, and citizenship (Winata et al., 2020). There have been growing concerns about the democratic deficit, pluralism, multiculturalism, and an increase in extremism; this is especially worrying if CE received by young people is not improved (Sardoc, 2012; Yoldaş, 2015). CE must entertain people's education to prepare students to think critically and act democratically through awareness activities to become democratic (Fajri et al., 2019; Sundawa & Dahliyana, 2022). The objectives of CE specifically include students having insight and appreciation for the diversity of Indonesian society so that they can communicate well to strengthen national integration (Sanjaya et al., 2021). One of the characteristics of citizen abilities that must be developed in the 21st century is literacy to understand, accept, and tolerate cultural/religious diversity (Cogan & Morris, 2001). In addition, CE is better positioned to meet the civic needs of students in the 21st century (Cain, 2012).

However, in the learning praxis, it turns out that the goal of CE to develop literacy in religious moderation slipped into knowledge learning because of the learning process being more focused on the lecturer and character/value/moral learning (Hasanuddin & Ginting, 2021). CE Learning is often overlooked and underestimated and seems less exciting and boring regarding the learning process, materials, learning methods, learning media, and packaging (Bergersen & Muleya, 2019; Chitondo, 2022; Magill et al., 2022).

One of the reasons is the dominance of applying concepts and principles that emphasize the theory that the most important lesson is "mind and body" (Slam, 2020). Concepts and principles of learning like this only emphasize efforts to train students' minds by memorizing, directing, and regularly advising with suitable teaching materials. This method is more oriented

towards indoctrination CE learning. So far, CE learning implementation has taken place more with conventional approaches. During teaching, lecturers/teachers use more lecture and question-and-answer methods. Students just sit, listen, take notes, and then answer questions in class.

Based on these learning problems, the need to develop religious moderation literacy for students requires an effective learning model (Alsulaimani, 2022; Didisyahrir et al., 2023; Saleh et al., 2022). To establish religious moderation literacy for students in CE, effectively use the window-shopping model. Ulum et al. (2022) state that windows shopping as a learning model encourages students to be more involved in discussing and providing material as peer tutors to other friends. In the learning process, the students have the flexibility to roam around and view the work of different groups to give them fresh experiences that will help them grow their careers.

The study on the development of student religious moderation literacy through the window-shopping model has a novelty value because it uses the window-shopping model as a learning innovation and uses new theoretical studies, especially regarding the window-shopping model and religious moderation literacy. This study aimed to determine how the window-shopping model developed students' religious moderation literacy in CE. This study was expected to be a reference base for similar future studies. There have been two paradigms in the evolution of future studies, namely the emergence of a new paradigm and two existing paradigms with many methodological approaches (Kuosa, 2011; Romlah & Syobar, 2021). Besides, this study's practical benefit was to add insight and knowledge on the window-shopping model and religious moderation literacy.

Method

This research used a qualitative approach with a case study method. The use of a qualitative approach was to provide an opportunity for researchers to express research results. Creswell (2014a, 2014b) argued that qualitative research is a type of research that uses words as data. Meanwhile, case studies are conducted so that researchers can obtain comprehensive information. The subjects of this study were 31 students of the Madrasah Ibtidaiyah Teacher Education Study Program, Faculty of Tarbiyah and Teacher Training Sciences, Syarif Hidayatullah State Islamic University Jakarta. This research focused on students in semester 3 of the 2022/2023 academic year, from October to November 2022. The students were divided into six groups and given different assignments. The activities used the window shopping model with the following steps: 1) Students were divided into several groups, 2) Lecturers delivered material to be studied, 3) Lecturers distributed different assignments for each group and types of tasks in the form of problem-solving, 4) Students were provided opportunities to each group to read and study the subject matter, 5) Students did the assignments given by the lecturer. The results of completion are done on cardboard or manila paper with the guidance of the lecturer, 6) The results of each group's work were displayed on the class wall. This activity is characteristic of window shopping, such as opening a store in a mall, 7) After the process ofshowingg the results of group assignments, each group member would be given their respective tasks and roles where there were group members who were in charge of maintaining the store, and there were members who were in charge of visiting other groups, 8) Members who served as shopkeepers were expected to be able to provide explanations regarding the material displayed to other group members visiting. Members who served as visitors could ask questions or provided input on the work of other groups visited, 9) After the allotted time was finished, each group member returned to the group and exchanged the information obtained, 10) The lecturer went around checking the results of the work and provided comments on the results of each group's work and conveyed things that need to be corrected, and 11) The lecturer confirmed, corrected and gave feedback (Sulistyaratih, Adnan & Sehalyana, 2021).

Data collection was done through observation, interviews, and documentation. Interviews were conducted with four students carrying out a window-shopping model. At the

same time, observations and documentation were made while the window-shopping model was in progress. Then, the data were analyzed using a triangulation model.

Results and Discussion

Applying the window-shopping model in this study had a direct and accompanying impact on developing religious moderation literacy for students. The results of interviews with JAC showed that the window-shopping model made it easier to master the concept of religious moderation so learning outcomes increased significantly. At the same time, the learning outcomes of students who were taught without using this model were moderate, such as applying a monotonous lecture model. Budimansyah (2010) called this model of didactic transmissions, such as filling an empty bottle with water to the brim so that learning takes place in one direction and the lecturer acts as if transferring knowledge to students. With this model, students were passive and passive listeners to provide feedback or comments in lectures (Liu & Long, 2014). There were no conditions for independent study and independent decision-making (Brata et al., 2022; Bryan & Volchenkova, 2016). The lack of a force that encourages students to think creatively did not naturally create conditions for developing new ideas (Sobirova & Karimova, 2021).

Applying the window-shopping model in this study also created active, focused, collaborative, and conducive student learning. According Yetti (2018), the use of the window-shopping model was a solution in the formation and manifestation of a proactive, serious, and collaborative attitude to formulate literacy results in the form of worksheets, both individually and in collaboration in groups, as well as creating a conducive learning situation. The results of interviews with NP showed that the application of the window-shopping model could bring activeness, seriousness, collaboration, and of course, learning is more conducive.

The results of the interview with RD showed that the window-shopping model made all of us as students motivated to learn actively and enthusiastically. Cahyani said this window-shopping model could encourage students to learn. This can be seen from the enthusiasm and activeness of students during learning activities. Then the interviews with AIS showed that the window-shopping model was an exciting learning model, trained creativity, and built collaboration to make it easier to understand the material. Zam (2021) also stated that the window-shopping model made learning interesting, increased creativity, was easy to understand, and trained teamwork. Based on the results of observations on the application of the window-shopping model, the students showed good performance in implementing the window-shopping model. Evidence of this can be seen from the various window-shopping model activities that are ongoing, organized, and well-coordinated.

Apriana (2020) said that the window-shopping model could increase high participation through various cooperative service scenarios using handmade shopping. Students can shop actively and dynamically by displaying their work creatively. Two people from each group look after their work (manage the booth/shop). Other group members visit the stand to see the work of other groups (shopping) by giving comments and ratings so that each participant in the group can trigger their creativity. Learning like this presents a fun situation but remains effective according to the learning objectives achieved.

Hatimah (2022) said that using the window-shopping model can make students feel they are getting attention and the opportunity to express opinions, ideas, ideas, and questions. Students can work independently or in groups and take responsibility for all individual and group assignments. The application of the window-shopping model has a positive influence, which can increase student learning motivation. Nengsih (2022) said that applying the window-shopping model as an improvement/change in learning that can involve all students in the learning process, can increase the responsibility of each student, is fun, and eliminates the gap between smart and not smart.

Ulum et al. (2022) said that a learning model is a representation or strategy that teachers and students use to accomplish educational objectives using a systematic pattern or procedure.

To create a joyful learning environment, Windows shopping as a learning paradigm encourages students to be more involved in discussing and providing material as peer tutors to other friends. In the learning process, it is considered that students have the flexibility to roam around and view the work of other groups to give them fresh experiences that will help them grow their work.

The observation results of this study also showed that the window-shopping model was suitable for providing students with an awareness of various phenomena in their real life, such as learning independence, cooperation, communication, creativity, critical, and responsibility. Hapipi (2021) saidthat the window-shopping project fosters the characteristics of collaboration, courage, democracy, curiosity, the interaction between friends, and responsibility for students. Students can shop actively and dynamically by displaying their work creatively. Two people from each group look after their work and explain their materials.

Extensive and in-depth knowledge is developed through the window shopping model

The study results show that implementing the window-shopping model can develop broad and deep knowledge about religious moderation for students. Knowledge of religious moderation is the ability to explain what is meant by religious moderation. Akhmadi (2019) said that religious moderation is a middle ground amidst the diversity of religions in Indonesia. Moderation is an archipelago culture that goes hand in hand and does not negate religion and local wisdom—not contradicting each other but seeking solutions tolerantly.

Why is religious moderation important in the context of spiritual life in Indonesia in particular? The Ministry of Religion of the Republic of Indonesia said that the one of the essences of the presence of religion is to maintain human dignity as a noble creature created by God Almighty, including taking care not to take away one's life (Kementerian Agama, 2019). That's why every religion always carries a mission of peace and safety. To achieve this, religion always presents teachings about balance in various aspects of life. Religion also teaches that protecting human life must be a priority; taking one life is the same as taking the lives of the entire human race. Religious moderation upholds human values. And then, thousands of years after religions were born, people have increased and varied, with different ethnicities, nations, and various skin colors scattered in multiple countries and regions.

Along with the development and spread of humanity, religion also developed and spread. The works of previous scholars written in Arabic are no longer sufficient to accommodate all the complexities of human problems. Religious texts also experience multiple interpretations. Some adherents of religions no longer adhere to the essence and substance of their spiritual teachings but are fanatical towards the understanding of truth that they like, and sometimes interpretations that suit their political interests. So, conflict is inevitable. Such complexities of human and religious life occur in various parts of the world, not only in Indonesia and Asia but also in different other parts of the world. This context causes the importance of religious moderation so that human civilization does not perish due to religious-based conflicts.

Third, specifically in the Indonesian context, religious moderation is needed as a cultural strategy in caring for Indonesianness. As a very heterogeneous nation, since the beginning, the nation's founders have succeeded in passing down one form of agreement between the nation and state, namely Pancasila in the Unitary State of the Republic of Indonesia, which has succeeded in uniting all religions, ethnic, linguistic, and cultural groups. It is agreed that Indonesia is not a religious state but also does not separate religion from the daily life of its citizens. Religious values are maintained, combined with local wisdom and customs values, the state institutionalizes several religious laws, and religious and cultural rituals are intertwined in harmony and peace.

Zumroh et al. (2018) state that a practical window-shopping project can improve student learning outcomes in knowledge, attitudes, and skills. Apriana (2020) explains that window shopping projects can improve students' ability to construct knowledge from reading sourcebooks and discussion results, increase student involvement activities in the learning process, find and construct knowledge obtained from discussions and visit other group stands

and convey the results at in front of another group. Wirana et al. (2020) said that the multimedia-assisted window-shopping project can be good. All students think the multimedia-assisted window-shopping model can help students understand and master teaching materials and create an active and fun learning atmosphere. The multimedia-assisted window-shopping model can improve student learning outcomes.

Conclusion

Referring to the activities carried out, the window-shopping model can increase various student potentials. This model learning can develop students' religious moderation literacy. In addition, this model can teach students to be independent, collaborate, think critically, and think creatively. This study is recommended to optimize the window-shopping model as a learning model that can develop the various potentials of students.

References

Akhmadi, A. (2019). Moderasi beragama dalam keragaman Indonesia. *Inovasi-Jurnal Diklat Keagamaan*, *13*(2), 45–55. https://bdksurabaya.e-journal.id/bdksurabaya/article/view/82

Alsulaimani, A. A. (2022). Developing a Model for e-Learning Activities Based on Digital Incentives Within the Context of COVID-19 and its Effectiveness in Developing Meta-Cognitive Thinking Among Higher Education Students. *International Journal of Emerging Technologies in Learning (IJET)*, *17*(17), 105–126. https://doi.org/10.3991/ijet.v17i17.29403

Amal, M. K. (2016). Counter-radicalism and moderate Muslim in Jember. *Al-Ulum*, *16*(2), 311. https://doi.org/10.30603/au.v16i2.152

Apriana, B. N. (2020). Model cooperative learning tipe window shopping untuk meningkatkan hasil belajar IPS pada siswa kelas IX-B SMP Negeri 1 Wanasaba. *Jurnal Ilmiah WUNY*, *2*(2), 1–8. https://doi.org/10.21831/JWUNY.V2I2.34690

Bergersen, A., & Muleya, G. (2019). Zambian civic education teacher students in norway for a year—how do they describe their transformative learning? *Sustainability*, *11*(24), 7143. https://doi.org/10.3390/su11247143

Brata, W. W. W., Padang, R. Y., Suriani, C., Prasetya, E., & Pratiwi, N. (2022). Student's digital literacy based on students' interest in digital technology, internet costs, gender, and learning outcomes. *International Journal of Emerging Technologies in Learning (IJET)*, *17*(03), 138–151. https://doi.org/10.3991/ijet.v17i03.27151

Bryan, A., & Volchenkova, K. N. (2016). Blended learning: definition, models, implications for higher education. *Education. Educational Sciences*, *8*(2), 24–30. https://doi.org/10.14529/ped160204

Budimansyah, D. (2010). *Penguatan pendidikan kewarganegaraan untuk membangun karakter bangsa*. Widya Aksara. https://opac.perpusnas.go.id/DetailOpac.aspx?id=180517

Burga, M. A., & Damopolii, M. (2022). Reinforcing religious moderation through local culture-based pesantren. *Jurnal Pendidikan Islam*, *8*(2), 145–162. https://doi.org/10.15575/jpi.v8i2.19879

Chitondo, L. (2022). Effects of civic education on youth participation in the Tenets of a Democratic Society: A case of youths in four rural wards of Bahati Constituency in Mansa District of Luapula Province. *International Journal on Studies in English Language and Literature*, *10*(8), 49–60. https://doi.org/10.20431/2347-3134.1008005

Cogan, J. J., & Morris, P. (2001). The development of civics values: an overview. *International Journal of Educational Research*, *35*(1), 1–9. https://doi.org/10.1016/S0883-0355(01)00002-7

Creswell, J. W. (2014a). *Educational research:planning, conducting and evaluating quantitative and qualitative research*. Pearson Education Limited.

Creswell, J. W. (2014b). *Research design: Qualitative, quantitative, and mixed methods approaches*. SAGE Publications.

Díaz, L. D. E. (2018). A comparative analysis of religious education in Europe and educational guidelines in the framework of interreligious dialogue and a culture of peace. *Mediterranean Journal of Social Sciences*, *9*(1), 47–56. https://doi.org/10.2478/mjss-2018-0004

Didisyahrir, D., Yeni Erita, Feby Kurniawan, & Vani Qhairum Nisa Utami. (2023). Improving student learning outcomes of cooperative social studies learning model type of Think Pair Share (TPS) Class IV SD. *JOURNAL OF DIGITAL LEARNING AND DISTANCE EDUCATION*, *1*(10), 306–311. https://doi.org/10.56778/jdlde.v1i10.55

Dietz, G. (2013). A doubly reflexive ethnographic methodology for the study of religious diversity in education. *British Journal of Religious Education*, *35*(1), 20–35. https://doi.org/10.1080/01416200.2011.614752

Fajri, I., Ruslan, & Yusuf, R. (2019). Project citizen learning model in developing civic disposition of high school students through the subject of pancasila education citizenship. *International Conference on the Roles of Parents in Shaping Children's Characters (ICECED)*, 393–404. https://www.researchgate.net/publication/333337903_PROJECT_CITIZEN_LEARNING_MODEL_IN_DEVELOPING_CIVIC_DISPOSITION_OF_HIGH_SCHOOL_STUDENTS_THROUGH_THE_SUBJECT_OF_PANCASILA_EDUCATION_CITIZENSHIP

Halimah, L., Hidayah, Y., Heryani, H., Trihastuti, M., & Arpannudin, I. (2022). The meaning of maintaining a life philosophy of simplicity for life pleasure: A study in Kampung Naga, Tasikmalaya. *Journal of Human Behavior in the Social Environment*, 1–11. https://doi.org/10.1080/10911359.2022.2128489

Hanif, Muh., & Maula, A. (2022). Kehidupan kaum minoritas Muslim Hui dan Uyghur di negeri tirai bambu. *JSI: Jurnal Sejarah Islam*, *1*(2), 125–142. https://doi.org/10.24090/jsij.v1i2.6851

Harianto, E. (2022). Publication trends of journal articles about religious moderation in recent years: Bibliometric analysis. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, *11*(2), 125–138. https://doi.org/10.35878/islamicreview.v11i2.375

Hasan, M. A. K. (2016). Merajut kerukunan dalam keragaman agama di Indonesia (Perspektif nilai-nilai Al-Quran). *Profetika: Jurnal Studi Islam*, *14*(1), 66–77. https://journals.ums.ac.id/index.php/profetika/article/view/2008

Hasanuddin, & Ginting, N. (2021). Strengthening religious moderation literacy for Muhammadiyah citizens, in the leaders of the Muhammadiyah Branch, Medan City, North Sumatera Indonesia. *International Journal of Community Service*, *1*(3), 217–224. https://doi.org/10.51601/ijcs.v1i3.49

Irianto, P. O., & Febrianti, L. Y. (2017). Pentingnya penguasaan literasi bagi generasi muda dalam menghadapi MEA. *Proceedings Education and Language International Conference*, *1*(1). https://jurnal.unissula.ac.id/index.php/ELIC/article/view/1282

Kementerian Agama. (2019). *Moderasi beragama*. Badan Litbang dan Diklat Kementerian Agama RI.

Liu, C., & Long, F. (2014). The discussion of traditional teaching and multimedia teaching approach in college english teaching. *International Conference on Management, Education and Social Science*. https://doi.org/10.2991/icmess-14.2014.9

Magill, K. R., Scholten, N., Blevins, B., & Smith, V. D. (2022). The importance of civic culture: Toward intellectual solidarity and community agency. *Education, Citizenship and Social Justice*, 174619792211304. https://doi.org/10.1177/17461979221130431

Muh. Hapipi. (2021). Peningkatan hasil belajar IPS melalui penerapan model cooperative learning tipe window shopping dalam masa pandemi Covid-19 pada siswa Kelas VII SMPN 1 Selong Tahun Pelajaran 2021/2022. *KASTA : Jurnal Ilmu Sosial, Agama, Budaya Dan Terapan*, *1*(1), 53–64. https://doi.org/10.58218/kasta.v1i1.41

Munip, A. (1970). Menangkal radikalisme agama di sekolah. *Jurnal Pendidikan Islam*, *1*(2), 159–182. https://doi.org/10.14421/jpi.2012.12.159-181

Nashohah, I. (2021). Internalisasi nilai moderasi beragama melalui pendidikan penguatan karakter dalam masyarakat heterogen. *Prosiding Nasional*, *4*, 127–146.

Nengsih, S. R. (2022). Penerapan model pembelajaran window shoping dalam meningkatkan aktivitas belajar siswa pada materi bangun ruang sisi lengkung. *Jurnal AlphaEuclidEdu*, *3*(1), 1–9. https://doi.org/10.26418/ja.v3i1.55173

Noe, W., Wardhani, N. W., Umar, S. H., & Yunus, R. (2021). Realizing multiculturalism and social integration in Banuroja community. *Jurnal Civics: Media Kajian Kewarganegaraan*, *18*(1), 82–96. https://doi.org/10.21831/jc.v18i1.37983

Nor, N. (2022). Moderasi beragama dalam konteks pendidikan kewarganegaraan. *JEID: Journal of Educational Integration and Development*, *2*(3), 187–197. https://embada.com/index.php/jeid/article/view/141

Nurrohman, N. (2014). Pesantren responses to religious tolerance, pluralism and democracy in Indonesia. *International Journal of Nusantara Islam*, *2*(1), 69–82. https://doi.org/10.15575/ijni.v2i1.49

Saleh, M., Pomalato, S. W. Dj., Kandowangko, N. Y., Rumape, O., Isa, I., Utina, R., & Yusuf, F. M. (2022). The effectiveness of mordiscvein learning model to enhance student learning outcomes in science subject of IV grade in primary school in Limboto District, Gorontalo Regency. *Journal of Learning and Development Studies*, *2*(2), 05–09. https://doi.org/10.32996/jlds.2022.2.2.2

Salim, M. A. (2021, June 11). *Berkaca dari moderasi beragama di mancanegara - Kompas.id*. https://www.kompas.id/baca/opini/2021/06/11/berkaca-dari-moderasi-beragama-di-manca-negara

Sanjaya, D. B., Suartama, I. K., Suastika, I. N., Sukadi, S., & Dewantara, I. P. M. (2021). The implementation of balinese folflore-based civic education for strengthening character education. *Cypriot Journal of Educational Sciences*, *16*(1), 303–316. https://doi.org/10.18844/cjes.v16i1.5529

Sardoc, M. (2012). Citizenship, diversity and education: An egalitarian pluralist approach [Ph.D Thesis, University of London Institute of Education]. In *Doctoral thesis, Institute of Education, University of London.* http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.573027

Sheline, A. (2021). Evaluating the resonance of official Islam in Oman, Jordan, and Morocco. *Religions*, *12*(3), 145. https://doi.org/10.3390/rel12030145

Slam, Z. (2020). Implementasi pembelajaran jigsaw untuk meningkatkan kolaborasi peserta didik melalui Pendidikan Kewarganegaraan. *Jurnal Civic Hukum*, *5*(2), 125–135. https://doi.org/10.22219/jch.v5i2.11117

Sobirova, S. U., & Karimova, R. (2021). Advantages and disadvantages of traditional and non-traditional lessons, goals, objectives and types. *EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION*, *1*(2), 233–236. https://inovatus.es/index.php/ejine/article/view/110

Sundawa, D., & Dahliyana, A. (2022). Strengthening civic education through project citizen as an incubator for democracy education. *Kasetsart Journal of Social Sciences*, *43*(3). https://doi.org/10.34044/j.kjss.2022.43.3.31

Syarif, F. (2019). Religion in the conflict flows. *ADDIN*, *13*(2), 337. https://doi.org/10.21043/addin.v13i2.6452

Ulum, B., Santoso, & Madjdi, A. H. (2022). The effectiveness of window shopping-based inquiry learning model to increase science argumentation skills in elementary school. *Uniglobal Journal of Social Sciences and Humanities*, *1*, 78–82. https://www.ujssh.com/index.php/ujssh/article/view/24

Winata, K. A., Sudrajat, T., Yuniarsih, Y., & Zaqiah, Q. Y. (2020). Peran dosen dalam pembelajaran Pendidikan Pancasila dan Kewarganegaraan untuk mendukung program moderasi beragama. *Jurnal Pendidikan*, *8*(2), 98–110. https://doi.org/10.36232/pendidikan.v8i2.449

Wirana, R., Wahab Abdi, A., Okta, M., & Maulidian, R. (2020). Penerapan model pembelajaran window shopping berbantuan multimedia untuk meningkatkan hasil belajar geografi siswa kelas XI Sma Negeri 16 Banda Aceh. *Jurnal Ilmiah Mahasiswa Pendidikan Geografi*, *5*(4), 295–303. https://jim.usk.ac.id/geografi/article/view/15969

Yetti, R. (2018). Implementasi model window shopping dalam pembelajaran membandingkan teks ulasan film pada siswa kelas XI TKR SMK Negeri 5 Pekanbaru Semester 2 Tahun Pelajaran 2017-2018. *Journal on Education*, *1*(1), 75–82. https://jonedu.org/index.php/joe/article/view/24

Yoldaş, Ö. B. (2015). Civic education and learning democracy: Their importance for political participation of young people. *Procedia - Social and Behavioral Sciences*, *174*, 544–549. https://doi.org/10.1016/j.sbspro.2015.01.703

Zam, E. M. (2021). Efektivitas pembelajaran mata pelatihan pelayanan publik dengan metode window shopping pada Latsar CPNS Kabupaten Kampar. *Jurnal Educatio FKIP UNMA*, *7*(3), 574–582. https://ejournal.unma.ac.id/index.php/educatio/article/view/1136

Zumroh, N., Rahayu, E. S., & Dewi, N. K. (2018). Keefektifan model pembelajaran window shopping dan pendekatan jelajah alam sekitar pada materi ekosistem. *Journal of Biology Education*, *7*(2), 221–225. https://doi.org/10.15294/jbe.v7i2.24269