



# Content of Religious Moderation in Catholic Religious Education at Two State Junior High Schools in Landak-West Kalimantan Regency

Kristianus

Sekolah Tinggi Agama Katolik Negeri Pontianak, Indonesia  
[kristianus1974@gmail.com](mailto:kristianus1974@gmail.com)

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## ABSTRACT

**Keywords:**

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Catholic.

The background of this research is the Indonesian government's policy related to religious moderation. The aim is to see if Catholic religion teachers can reconstruct and apply the content of religious moderation in the Catholic religious education textbooks for grade 7 State Junior High Schools in Landak Regency. The conclusion obtained from this is that Catholic religious teachers have carried out religious moderation, namely by integrating content and the process of building multicultural insightful knowledge construction. The way he does this is by modifying teaching materials and teaching methods that reach all students, providing examples of diversity, primordialism, stereotypes, mutual respect and respect for religion, culture, and gender-based on the material contained in the Catholic Religious Education curriculum and good manners This is evidenced by students' responses to the integration of content and the process of building knowledge construction with multicultural insight by 65% of students in the "Good" category. In this way, his religious moderation becomes clearer. While reducing prejudice is done by giving explanations and examples to students with an emphasis on mutual respect and respect for each other, honesty, responsibility, self-acceptance of past bitter experiences. This is evidenced by the students' responses to the application of equality pedagogy and reducing prejudice through learning Catholicism by 69% in the "Good" category.



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## A. INTRODUCTION

Education is needed not only as a suppression of knowledge but also as the cultivation of character values and values of faith of the nation's children. In every school, of course, colored by various cultural backgrounds of students, educators and education personnel. Faced with the diversity of learners' backgrounds, multicultural education becomes very important in guiding and educating students to become people of knowledge, character and faith. As Kristianus, "faced with the diversity of learners then multicultural education as an alternative in the cultivation of moral values" to provide character enlightenment (Kristianus, 2020).

The implementation of education must and must be based on the principle of national education system law number 20 of 2003 article 4 paragraph 1 which reads that education is

organized democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values and plurality of the nation.

Research on multicultural education has certainly captured a lot of attention from academics and practitioners of multicultural education. First, multicultural education has been researched by many researchers from various fields of science with various methods. For example research on Multicultural Education to build a nation that is religiously nationalist (Ambarudin, 2016); Management of education and the value of multicultural values in the formation of the nation's character (Baroroh, 2019); Planting religious values in multicultural-based schools (Umra, 2018) And there is much more research on multicultural education from various scientific fields. As for religious moderation, there is research into the actualization of religious moderation in educational institutions (Sutrisno, 2019). Religious moderation in Indonesia (Fahri & Zainuri, 2019). Implementation of a Learning Model based on religious moderation (Herman, 2020).

Second, about the learning of Catholicism in the development and formation of character has been researched by many researchers. But the novelty in this research topic is combining these two big topics into one unit as a way to improve the character of students. Multicultural education in catholic learning is a form of diversity-based contextual catechesis in order to improve the character of the nation's children and the Church.

Catholic learning should lead students to internalize the spirit of love, seeing others as themselves by building ethics (Haru, 2020) and a spirit of brotherhood without discrimination (Supriyadi, 2018) Statements about the Church's relationship with non-Christian religions. The Second Vatican Council in *Gaudium et Spes* (GS) "The Pastoral Constitution on the Church in the Modern World" article 3 number 60 says that "the right to the fruits of cultural produce be recognized by all and manifestly realized in human and social culture, in harmony with personal dignity, without discrimination between tribes, men or women, nations or social conditions."

The 2013 curriculum emphasizes the development of attitudes and character in everyday life. Consequently, all subjects are expected to support the education of the character. Religious education is expected to make a greater contribution in the development of attitudes and character (Wea, 2019).

Catholic Education is an effort that is carried out in a planned and continuous manner in order to develop the ability of learners to strengthen faith and piety to God Almighty in accordance with Catholicism (Haru, 2020). More emphatically it can be said that Catholic education in schools is one of the efforts to enable learners to interact (communicate), understand, echo and live the faith. With the ability to interact between understanding faith, the struggle of faith and the imagination of faith, it is expected that the faith of learners is increasingly strengthened. So that learners reach full maturity, as well as a level of growth that corresponds to the fullness of Christ.

Catholic education basically aims so that learners have the ability to build a life that is increasingly faithful. Building a life of Christian faith means building faithfulness to the gospel of Jesus Christ, who has the sole concern, the Kingdom of God. The Kingdom of God is a rescue situation and event: a situation and struggle for peace and justice, happiness and well-being, brotherhood and loyalty, environmental sustainability, which is missed by everyone of different faiths and beliefs (Prabowo, Hubertus, 2021).

Religious moderation is a forum for the creation of relations between religions externally, but it is also important internally to create harmony between the schools in one religion. Religious moderation is also important to be developed through the strategic pillar of nationality

by involving the role of all parties. Religious moderation is something that is needed in the midst of a compound society context like Indonesia, to create a more peaceful life (Sutrisno, 2019).

Religious moderation is an invitation to make both balanced. Religious moderation rests on universal values, namely life and humanity, in addition, it relies on mutual agreement in the midst of plurality, and relies on efforts to create common order (Abror, 2020). If this can be done, it will open space for new interpretation, and not close itself so as to make religious understanding a sacred ideology. In addition, there is a realization that existing mediums, including the text of scripture, have limitations (because of language and situations), and moreover we who read even more limitations.

The importance of religious moderation, amid the onslaught of hoax news that can divide the harmony of religious life in Indonesia. Harmony is very important in human civilization, which is influenced by two great powers, namely irrational or religious, and rational influence or thought.

"These two great powers are influencing human civilization. So it is important to maintain religion or tolerance of religious people. We must understand that all religions have universal values, so that there is certainly no conflict between religions, because every religion teaches goodness.

Whereas from a Catholic perspective, religious moderation can be understood as attitude, perspective and behavior always take a position in the middle, always act fairly, and not extreme in religion (Febriani, 2020). The Abu Dhabi Document, signed by the Pope and the Grand Imam of Al-Azhar, sends a strong message against religious moderation, a call for every sincere conscience, one that rejects violence and blind extremism, a call for those who value the values of tolerance and fraternity advanced and driven by religions (Prabowo, Hubertus, 2021).

Based on the background description above, it can be formulated some of the problems pared down in this article, as follows: (1) How do teachers integrate multicultural educational content in the moderation of Catholic learning? (2) How does the teacher provide the construction of knowledge in the moderation of Catholic learning? (3) How is the empowerment of school culture and social structure in Landak Regency?

## **B. METHODS**

This research is a type of qualitative research, where researchers before going down to the field first study catholic education textbooks in Junior High School Class VII. After that the researchers to the field made observations followed by in-depth interviews with the relevant parties. Researchers met with 65 class VII students at the two junior high schools, a Catholic teacher and a principal. Researchers as the principle of qualitative research are actively involved with the objects studied. Researchers are trying to see a phenomenon in the field in a structural and functional manner.

Qualitative research is the research intended to understand phenomena about what is experienced by the subject of research, e.g. behavior, perception, motivation, action and others, holistically and by means of description in the form of words and language, in a special context that is natural and by utilizing various natural methods. One of the characteristics of qualitative research is the data collected in the form of words, images, and not numbers (Lexy J. Moleong, 2019). Thus, the research report will contain excerpts of data citations to give an overview of the presentation of the report. Researchers also used field records in the form of observation notes and other sources.

Interview data is obtained through a draft interview guideline given to informants. Or in other words, the results of the interview are data or information disclosed by the informant in the interview to the researcher in the form of audio recordings, audio-visual and writing.

In addition, researchers also conduct document studies conducted by reviewing documents related to research topics. The document can be in the form of letters, photo archives, meeting minutes, journals, diaries, student grades, RPP, and curriculum 2013. Data sources consist of some data obtained by researchers through data collection techniques. The main sources of data in qualitative research are words, actions, the rest are additional data such as documents and others. In this section, the type of data is divided into words and actions, written data sources, and photos. The data source used in this study is the primary data source. Primary data sources are obtained by digging the original source directly through informants. The primary data sources in this study are the results of observations and interview results from informants who are willing to be interviewed and the results of documentary studies. The research subjects in this study are Teachers and students.

The researcher made observations that continued with in-depth interviews with the relevant parties. Researchers use the research approach according to Moleong because it can in detail understand the social problems faced by humans that will be studied directly at SMP Negeri 2 Menjalin and SMP N Banyuke in Landak Regency.

The data analysis in this study, researchers used field data analysis of miles and huberman models. Miles and Huberman suggest that the activity in qualitative data analysis is done interactively and continues continuously until complete, so that the data is saturated. Activities in data analysis, namely data reduction, data display, and conclusion drawing/ verification (Nasution, 2002).

### **C. RESULT AND DISCUSSION**

In this discussion will be disclosed in detail the evidence obtained about the implementation of religious moderation in catholic religious learning in improving the character of Class VII students in the two state junior high schools studied. As an explanation, as researchers have revealed in the research methodology that, this study uses observation methods, interviews, and documentation as a tool to obtain data that is in accordance with the formulation of research problems. Therefore, it will be described in detail and systematically about the objects studied by referring to the formulation of research problems as follows:

#### **1. Content of integration moderation in Catholic learning for improving the Character of Class VII Students at two State Junior High Schools in the Landak District**

Based on observations made at two state junior high schools in Landak Regency that the integration of multicultural content is contained in teacher, student, and explanations of concrete problems related to primordial attitudes, reduction of prejudice, open attitude to other cultures, mutual respect and respect between people. While the process of construction knowledge of multicultural insight of students through the provision of independent assignments, the provision of resume teaching materials, teacher interaction with students, and students with students.

The observation and interview data is strengthened by the analysis of catholic curriculum documents and Ethics in class VII, namely the integration of content in building a multicultural-minded student knowledge construction as a basis for students where the subjects discussed include: human as the image of God, I was created as a woman or man, the role of heaven, school, church, and society for my development, building true friendship,

and with Jesus fighting for the basic values of human life. There are students who are not active in school, rarely collect assignments, and some choose to quit school because they work in Dompeng to earn money.

The average of 65 respondents who answered 15 questions was as follows: Excellent: 16 respondents with a percentage of 26%, Good: 27 respondents with a percentage of 39%, Less: 14 respondents with a percentage of 22%, and less good: 8 respondents with a percentage of 13%. The number of "Very Good" with "Good" percentages was 65% with the "Good" category, while the number of respondents' answers was "less" with "very less" by 35% with the category "Less". If viewed on the percentage interval scale, it can be said that the answers of 64 respondents to 15 questions showed the category "Good" which is data ranging from 64-83%. This shows that teachers integrate the content and process of multicultural-minded knowledge construction through Catholic learning in improving the character of the students of Class VII of the State Junior High School studied.

Based on the results of observations, interviews, document analysis, and quantitative descriptive percentage can be concluded that teachers integrate the content and construction of multicultural knowledge through teaching materials, giving examples of diversity that is situational, mutual respect and respect for religion, culture, and intergender and material about multiculturalism is about religions. And there are students who are inactive in school, rarely collect assignments, and some choose to quit school because they work in Dompeng to earn money. This is evidenced by students' responses to content integration and building multicultural-minded knowledge construction with the category "Good" which is 65%. While 35% of the answers with the category "less" are the cause of other factors, namely: the level of student attendance, the activeness/seriousness of students in following the material, and student memory.

Examples given by teachers to students are: 1) Primordial attitudes and prejudices of students' parents towards principals who are not from Dayak-Kampet people, where they request that the principal immediately move by alleging embezzlement of smart Indonesia Program (PIP) funding assistance; 2) Acceptance of the bitter past by exemplifying the case of the Dayak and Madurese ethnicities that swallowed many souls at that time; The bombing of the Catechist Church in Makassar. The person who bombed the Catechist Church is a Muslim because it is seen from the attributes worn.

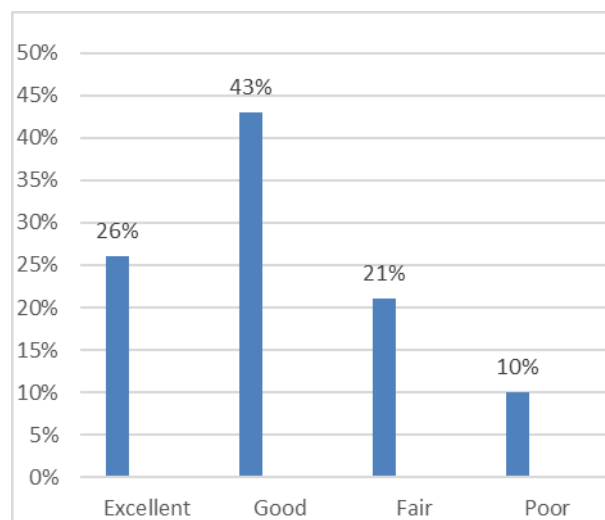
The findings in the study were that teachers integrated content and built student knowledge construction by providing explanations for primordialism, stereotypes, mutual respect and respect. Teachers' understanding of multicultural education is only limited to different religions and different cultures. Primordialism and stereotypes from parents of students are still high. Catholic teachers built a construction of false knowledge about the man who bombed the Cathedral Church in Makassar.

## **2. School Cultural Empowerment and Social Structure in improving student character**

Based on observations conducted at state junior high schools studied since the date, school culture and social structure that is empowered is every day listened to spiritual and national songs, students are taught to orderly time, clean classes and water flowers, pray before and after lessons, there is an organizational structure, students of diverse religions, economic background, parental education, character, and knowledge, Student admissions based on the zoning system. The results of observations and interviews are reinforced by

quantitative descriptive percentages about the empowerment of school culture and social structures in improving the character of class VII students 65 respondents.

The average of 65 respondents who answered 46 questions was as follows: Excellent: 16 respondents with a percentage of 26%, Good: 29 respondents with a percentage of 43%, Fair: 14 respondents with a percentage of 21%, and poor: 6 respondents with a percentage of 10%. The number of percentages of "Very Good" with "Good" by 69%, while the number of respondents answers "less" with "very less" by 31% with the category "Very Less" When viewed on the percentage interval scale it can be said that the answers of 65 respondents to 46 questions show the category "Good" i.e. data ranging from 64-83% as in Figure 1 below.



**Figure 1.** Percentage of Respondents' Answers

This shows that teachers apply school cultural empowerment and social structure in improving the character of students of Class VII state junior high school studied. Based on the results of observations, interviews, and quantitative descriptive percentages, it can be concluded under the culture of empowered schools in state junior high schools studied by emphasizing the values of religious character, nationalist, integrity, self-sufficiency, independence, and gotong royong.

Religious values: 1) praying before and after meals, 2) praying before and after lessons, 3) praying with family, 4) being brave in making the sign of the cross while eating or drinking in public, 5) Mutual respect and respect for friends who pray or lead prayers, 6) Students are given the opportunity to lead prayers regardless of richness, religion, and cleverness or lack of cleverness, 7) Students are engaged to pray in kring, 8) Students are required to attend mass / worship in the church according to their respective religions, 9) Before the pandemic, every Saturday there are spiritual activities from the Brothers of CSE and Sister Princess Carmel for students who are Catholic, while spiritual activities for Protestant students are filled by Protestant religious teachers with songs and praises, 10) pray during the morning apple or flag ceremony, 11) Daily music and spiritual songs.

Nationalist character values: 1) Students and teachers are required to participate in the flag ceremony every Monday (Before Covid-19), 2) Students and teachers are asked to obey the health protocol by washing their hands, wearing masks, keeping their distance, staying away from the crowd, 3) Students are asked to write prayers and pray that the pandemic covid-19 so that this pandemic passes quickly, 4) Every day the national anthems are heard,

5) Appreciate and obey local culture, namely balala kampung event and ride Dango / ride small house / eat new rice, 6) enliven the national holiday with flag ceremony, race in the month of language (poetry writing and reading competition) and competition at school, 7) Fly the flag at half mast in commemoration of the Foreman-West Kalimantan event.

Integrity character values: 1) Students are trained to be honest in doing tasks, 2) Students are trained to be responsible in doing tasks to collect assignments, 3) Students are taught to obey the rules that apply in school, 4) Students are trained to be timely, 5) Students are trained to be disciplined in all respects, 6) Students are trained to work in accordance with what the teacher asks, 7) Students are trained to be responsible for carrying out entrusted tasks: opening school doors, cleaning the schoolyard, cleaning classrooms, cleaning teacher rooms, and watering flowers.

Independent character values: 1) Students are trained to be independent in doing tasks, 2) Students are trained to be independent in organizing classes (creative), 3) Students are trained to learn independently at home, 4) Students are trained to be independent in finding information in doing tasks given by teachers, 5) Students are trained to be independent in finding their own snack money, Students are asked to help parents at home, 6) Students are trained to be independent in taking care of themselves: Managing time and washing their own clothes.

Mutual cooperation character values: 1) Joint service work at school, 2) clean classes according to daily pickets, 3) Group assignment work together, 4) Cooperate in implementing health protocols, 5) visiting and praying for the family or parents of students who died.

While the empowered social structure is to involve all teachers into the social structure without discriminating religion, ethnicity, rank or class, involving teachers and students in extracurricular activities, living diversity with a spirit of family and brotherhood without limits, and the draft acceptance of new students is not based on outstanding, wealthy, and family students. This is evidenced by the student's response to the empowerment of School Culture and Social Structure with the category "Good" which is 69%. While 31% of the answers with the category "Very Lacking" are the cause of other factors, namely: the level of student attendance, the activeness / seriousness of students in following the material, student memory, and the factor of BDR so that students do not follow extracurricular activities.

The findings in the study were religious values: 1) praying before and after meals, 2) praying before and after lessons, 3) praying with family, 4) being bold in making the sign of the cross while eating or drinking in public places, 5) Mutual respect and respect for friends who pray or lead prayers, 6) Students are given the opportunity to lead prayers without distinction between rich-poor, religion, and clever or less clever, 7) Students are involved to pray in kring, 8) Students are required to attend mass / worship in the church according to their respective religions, 9) Before the pandemic, every Saturday there are spiritual activities from the Brothers CSE and Sister Princess Carmel for students who are Catholic, while spiritual activities for Protestant students are filled by Protestant religious teachers with songs and praises, 10) pray during the morning apple or flag ceremony, 11) Daily music and spiritual songs.

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Mutual cooperation character values: 1) Joint service work at school, 2) clean classes according to daily pickets, 3) Group assignment work together, 4) Cooperate in implementing health protocols, 5) visiting and praying for the family or parents of students who died.

#### **D. CONCLUSION AND SUGGESTIONS**

The conclusion obtained from this is that catholic teachers have conducted religious moderation by integrating content and the process of building multicultural-minded knowledge construction. The way it is done by modifying teaching materials and teaching methods that reach all students, giving examples of diversity, primordialism, stereotypes, mutual respect and respect for Religion, culture, and gender based on the material contained in the curriculum of Catholic Religious Education and Class VII Ethics. This is evidenced by the student's response to the integration of content and the process of building a student's multicultural-minded knowledge construction by 65% with the category "Good". Thus his religious moderation became clearer.

Teachers apply the religious moderation curriculum through Catholic learning in improving the character of class VII students in two State Junior High Schools in Landak Regency by using methods and teaching materials that can reach all students in accordance with the 2013 PAK BP curriculum, resume material is given to all students, tests and assessments are conducted professionally without discriminating between ethnicity, economic background, cognitive, and family groups or closeness. While prejudice reduction is done by giving explanations and examples to students with an emphasis on mutual respect and respect for each other, honest,



responsible, self-acceptance of bitter experiences in the past. This is evidenced by the student's response to the application of equality pedagogy and the reduction of prejudice through the study of Catholicism by 69% with the category "Good".

The empowerment of school culture and social structures in state junior high schools studied is the involvement of the community, parents, churches, indigenous figures in building multicultural knowledge of students through Christmas and New Year mass activities together: students, teachers, indigenous leaders, and community leaders. There are spiritual and mental reoleksi and coaching of students from the monastery and Princess Carmel, as well as visits from health workers to explain health protocols. The process of accepting students based on the system of zoning and admission of students does not distinguish between the clever and less, the rich, and from any cultural background.

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