

## Response to Reviewers' Comments

### Reviewer 2

Number	Reviewers' suggestions/comments	Our response
A	<p>Reviewer 2: In general, several points commented on by reviewers have been revised. The substance of the discussion is rich and has answered the research variables. However, technically paragraph writing needs to be improved. There are three sentences in one paragraph, they need to be elaborated regarding the citation or sentence quoted</p>	<p><a href="#"><u>We already revised and made a clear explanation of the paragraph consisting of elaborating on the citation, and supporting sentences As directed by the reviewer.</u></a></p> <p>The findings above become a paradox from the development of education in Indonesia. Growth in education is currently faced with increasingly complex challenges in the context of national life, namely the weak character of the nation's children (Harianto et al., 2020; Raya et al., 2023). <b>Therefore, developing religious character education requires a breakthrough in overcoming it. By integrating religious values more deeply, education can form a young generation that is not only academically intelligent but also has strong strength of character. This step can be implemented through ethical and moral discussions in the context of religious teachings, thus forming attitudes and behaviors that are by religious values.</b></p> <p>However, some circles have questioned whether the institutionalization of religious moderation by forming the House of Religious Moderation (RMB) can carry out the big idea concept of religious moderation or it is narrowing down the conception and implementation of the value of tolerance because the government's program approach places more emphasis on a project (Susilo and Dalimunthe 2019). <b>Furthermore, the potential risk of instrumentalization and politicization of religious moderation initiatives is a concern raised by skeptics. the establishment of the House of Religious Moderation represents a notable step, the critical perspectives suggest the importance of continuous evaluation and refinement to ensure that the initiative aligns with the overarching goal of promoting genuine religious moderation and tolerance in Indonesia.</b></p> <p>According to Syamsuddin Arif (2022), if we explore further, the discourse on religious moderation is threefold with the ideas of secularisation, democratization, liberalization, and deradicalization. Therefore, according to Angel Rabasa et al., America and Western countries need to establish closer relationships and cooperate with local partners whom he calls 'potential partners' - namely 'secularist,' 'liberal,' and 'traditionalist' groups (Rabasa et al. 2010). This difference in views sometimes makes civil society uncomfortable working with the government because they consider the idea of religious moderation not final. <b>However, this strategic approach raises challenges, particularly in the realm of civil society engagement. The discomfort experienced by civil society organizations when working with governments is rooted in the perception that the concept of religious</b></p>

		<p>moderation remains fluid and evolving. This uncertainty can hinder collaborative efforts, as civil society may be hesitant to align with government initiatives that they perceive as lacking a definitive and universally accepted understanding of religious moderation</p> <p>IAIN Ponorogo feels challenged to carry out a series of movements to encourage a common perception of religious moderation. So, the concept of religious moderation can be operationalized and implemented in the field. IAIN Ponorogo has not only stopped establishing RMB. It has carried out an intellectual movement by involving academics to enrich the concept of moderation through national and international conferences such as the International Conference on Islamic Studies (ICIS), seminars, research themes, and scientific publications. It is committed to supporting the RMB program in its totality</p> <p>Winata et al. research .s (Winata et al. 2020) demonstrates how teaching religion through a problem-based/contextual learning paradigm can improve students' comprehension of the religious ideals of moderation regarding cognitive, affective, and psychomotor development. Furthermore, the study discovered that by fostering concord and participating in social events in a neighborhood, kids might more immediately understand how to practice religious moderation through contextual learning. Moreover, Winata et al.'s research highlights the significance of affective and psychomotor development in the context of teaching religious moderation. This hands-on engagement contributes to the affective domain by nurturing empathy, tolerance, and emotional intelligence. The incorporation of real-life scenarios and community engagement serves as a powerful catalyst for instilling these values, making the learning process not only educational but also transformative for students.</p> <p>Based on information from RMB administrators (MR, interview, 16 June 2023), programming for the course "Islam and Religious Moderation" does not determine a particular semester. It depends on the faculty/study program when it will program the system for students in the 2022/2023 class. This flexibility in scheduling demonstrates a responsive and adaptable approach to integrating the subject matter into the academic framework. It enables faculties to consider the optimal timing for introducing "Islam and Religious Moderation" based on the specific needs and priorities of their respective programs. This approach also recognizes the dynamic nature of academic planning and allows for the alignment of the course with other relevant components of the curriculum</p>
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