STRENGTHENING RELIGIOUS MODERATION THROUGH THE ICEBERG ANALYSIS MODEL AS AN EFFORT TO COUNTERACT COGNITIVE BIAS AMONG RADICAL GROUPS FOR ISLAMIC EDUCATION STUDENTS UIN FATMAWATI SUKARNO BENGKULU

Pasmah Chandra
UIN Fatmawati Sukarno Bengkulu
e-mail: chandra.pasmah.s2@gmail.com

Adam Nasution
UIN Fatmawati Sukarno Bengkulu
e-mail: nasution0882@gmail.com

ABSTRACT
The aim of this research is to find out the process of strengthening religious moderation through developing the iceberg analysis model as an effort to counteract the cognitive bias of radicals in Islamic religious education students at UIN Famawati Sukarno Bengkulu and to find out the effectiveness of developing the iceberg analysis model as an effort to counteract the cognitive bias of radicals in students Islamic religious education at UIN Famawati Sukarno Bengkulu. The research method that will be used is Participatory Action Research (PAR). Through this method, researchers will involve themselves directly in strengthening religious moderation through the Iceberg analysis model as an effort to counteract the cognitive bias of radicals in Islamic Religious Education students at UIN Fatmawati Sukarno Bengkulu. The results of the research are that Islamic Religious Education Students identified events related to moderate/immoderate actions. Islamic Religious Education Students identify events related to the cognitive bias of radicals, Islamic Religious Education Students formulate patterns and trends, cause structures and determine mental models. Islamic Religious Education Students formulate theoretical actions. Carrying out change action movements through; rethinking, redesigning, reframing to actually reacting
Keywords: Strengthening Religious Moderation, Iceberg Analysis Model, Cognitive Bias of Radicalists

INTRODUCTION

To date, higher education is still considered the primary place for pursuing knowledge at the tertiary level and educating human resources for the future of the nation. As a higher education institution that occupies a strategic position in shaping the nation's future generation, a university must uphold national values and ideology so that it is free from teachings that contradict national unity and ideology, namely Pancasila (Fuadi, 2021). In relation to the nation's ideological problems, Indonesia is currently facing issues of intolerance and radicalism in various fields, one of which is in the field of education among students or universities. This is marked by the large number of student

groups that exclude themselves and infiltrate universities, giving rise to religious radicalism in universities.

The development of religious characteristics, especially in religious universities, is manifested in the existence and thinking of academics, ranging from modernist to exclusivist thinking. Sometimes there are clashes between these two schools of thought, where modernists are more open while religious exclusivists are more closed and find it difficult to accept differences. The forces of exclusivism will cooperate with forces outside the campus, such as political parties (Abror Mhd., 2020). However, what is worrying about the exclusivist group is their indifference to scientific tradition from an intellectual point of view and their apparent inability to accept differences, even tending towards intolerance. Exclusive groups whose attitudes and actions are intolerant cannot accept differences and even secretly hold ideologies that are anti-Unitary State of the Republic of Indonesia (Selvia, Rahmat, & Anwar, 2022).

According to data from the State Intelligence Agency (BIN) in 2017, there were seven state universities (PTN) that had been infiltrated by radicalism. In addition, 39% of students in 15 provinces showed interest in radicalism, which was grouped into three levels: high, medium, and low. Although student interest is still at the level of empathy, early prevention is necessary to prevent empathy from turning into participation (Jawab et al., 2013). Hadziq's (2019) research found that at least 10 state universities (PTN) in Indonesia have been exposed to religious radicalism. Religious radicalism that has successfully infiltrated universities is promoted by exclusive and monolithic religious groups, namely: the Tarbiyah, Salafi-Wahabi, and Tahririyah groups. In addition, these groups also target student organisations ranging from Campus Da'wah Institutions, Student Activity Units, Student Organisations, to campus mosques (Hadziq, 2019).

There are three religious ideas developed within the radical community on this campus: First, the incitement that salvation in this world and the hereafter, as well as national peace, can only be achieved through obedience and adherence to the 'path of Islam'. Second, propaganda that Islam is threatened by its enemies (Christianity, Zionism, Western imperialism, capitalism, as well as secular and liberal Muslims). Third, calls for a war on thought (ghazw al-fikr) with the aim of countering various threats to the glory of Islam. (Usman, Qodir, & Hasse, 2014) The emergence of radicalism on campus not only disrupts the academic community, but also disturbs relations among members of society. Students who have been exposed to radicalism are no longer willing to worship with people who have different opinions, are quick to label people outside their group as infidels, and isolate themselves or even abandon their studies. This phenomenon requires greater attention from all parties. If ignored, it will result in the emergence of radical and intolerant groups that will ultimately destroy the order of religious life, diversity, and the values of Pancasila, as well as threaten the integrity and unity of the nation (IAIN Surakarta, n.d.).

The Surabaya bombings and the discovery of homemade bombs at the University of Riau have raised concerns that radicalism has entered the intellectual realm. This is

because the perpetrators were university alumni (Nurlaila, 2018). In addition, the involvement of a student from IAIN Surakarta as one of the perpetrators of terrorism further reinforces the idea that the seeds of radicalism have indeed entered religious universities or PTKIN (Fuadi, 2021).

Furthermore, based on a national survey conducted by PPIM UIN Jakarta in 2017 on the opinions and actions of intolerance and radicalism among students. With a sample of 1,522 students and 337 university students under the auspices of the Ministry of Religious Affairs and the Ministry of Research, Technology, and Higher Education in 34 provinces (Nurlaila, 2018), the results found that 51.5% of students and university students were intolerant, while 58.5% were radical. Meanwhile, in terms of actions, 33% of students and university students agreed that the term jihad meant war, while 23.35% agreed that suicide bombing was jihad, and 33.34% acknowledged that intolerant acts were not a problem (Jawab et al., 2013).

In 2018, PPIM UIN Jakarta conducted another study on teachers' views on religion, politics, and the Indonesian state. The study was conducted on teachers in 11 cities/districts from five provinces in Indonesia. The results showed that 82% of teachers agreed that Pancasila and the 1945 Constitution did not conflict with Islamic law and therefore no changes were necessary (Junaedi, 2019). Meanwhile, 18% of religious teachers rejected Pancasila, the Unitary State of the Republic of Indonesia, the 1945 Constitution, and Bhinneka Tunggal Ika (Unity in Diversity). Interestingly, among the 82%, 23% of religious teachers agreed with mass organizations that fight for the comprehensive enforcement of Islamic sharia by the state, and respondents agreed with the idea of a caliphate offered by HTI (Nurlaila, 2018).

Based on the data from the survey above, it can be said that radicalism has affected the world of education. Education, which should produce students who have faith and noble character as well as love for their country and nation, is currently identified as forming students who have a rebellious spirit. The initial survey results show evidence that radical opinions and thoughts are obtained from students or university students joining groups that share the same ideology or are radical. As stated by a former terrorist prisoner, Yudi Zulfahri. Yudi said that radicalism or terrorism stems from intolerance. Furthermore, Yudi said that the seeds of radicalism are actually obtained from religious lectures at mosques or campus prayer rooms (Hanani & Nelmaya, 2020).

Why are students easily influenced by radicalism? Yudi said that radicalism is easily spread among students because their thinking is still critical. Students tend to always want to take action, making them easy to indoctrinate into following radical ideologies (Hanani & Nelmaya, 2020). The second survey, although only regarding support for the caliphate, actually planted the seeds for support for replacing the Pancasila ideology. However, as there has not yet been a suitable opportunity to prove this, this line of thinking has not yet manifested itself. In fact, it is possible that the number of supporters of the caliphate will increase because they come from areas where it is easy to find supporters. In addition,

teachers, as role models for students, will greatly influence the ideology chosen by their students.

The two survey studies conducted by PPIM UIN Jakarta are not yet at an alarming level, like a fire smoldering under the ashes, but even so, preventive measures must be taken immediately to prevent the spread of radicalism throughout Indonesian society, especially in the important field of education. If left unchecked, it will not be long before it destroys the concept of Islam rahmatan lil alamin ala Muslim Indonesia.

To address the seeds of intolerance and radicalism that are beginning to emerge among the community and even on campuses. The government, through the Ministry of Religious Affairs, has launched a religious moderation movement program. Among the steps taken is the establishment of religious moderation centers on PTKIN campuses, including at UIN Fatmawati Sukarno Bengkulu. The focus on religious moderation, especially at the UIN Fatmawati Bengkulu campus, needs to be given more attention. Based on facts in the field, in June 2022, three suspected terrorists were arrested by Densus 88 Antiterror of the Indonesian National Police Headquarters in Bengkulu. The three suspected terrorists had roles as representatives of the Jemaah Islamiyah branch (Tribunnews.com, 1/06/2022). In addition, in the same year, 13 Bengkulu residents renounced their allegiance to ISIS and declared their loyalty to the Republic of Indonesia in the hall of the Bengkulu Provincial Office of the Ministry of Religious Affairs. Of the 13, three were terrorist convicts and 10 were sympathizers belonging to the Bengkulu Province branch of JI (Jemaah Islamiyah). This phenomenon indicates that the seeds of radicalism already exist within Bengkulu society. Therefore, the presence of UIN Bengkulu with its moderation center is expected to eliminate these seeds of radicalism, particularly by instilling moderate values in society, starting within the campus environment, especially among students.

The emergence of intolerance and radicalism stems from a weak understanding of religion, fanaticism, and exclusivism. Therefore, religious moderation is necessary as a foundation for religious perspectives, attitudes, and practices. Through religious moderation, it is hoped that society can be protected from moral degradation that occurs alongside progress. Strengthening religious moderation, especially among students, cannot be done formally and classically, but must be done through breakthroughs or the development of new methods. Radical movements or terrorism do not emerge suddenly, but rather through stages. One of the stages that must be watched out for as a seed for the emergence of radical movements is the cognitive bias of radicals. Cognitive bias is a phenomenon often discussed in cognitive psychology (Permana, 2021). Cognitive bias is an error in thinking, judging, remembering, or other cognitive processes that often arises as a result of firm choices or preferences.

To anticipate the emergence of cognitive biases among radicals among the educated or intellectuals in Islamic religious universities, especially students, it is necessary to develop a specific model, one alternative being the iceberg analysis model. An alternative that can be developed to counteract the growth of cognitive bias among

radicals is the iceberg analysis model. The iceberg analysis model, developed by Senge and Hamilton, is used to analyze complex phenomena (in organizations or society). This model consists of events, which are phenomena that appear to be related to the context being analyzed. Phenomena in system thinking are believed to be supported by three invisible layers: patterns/behavioral tendencies, social structures and systems, and mental models (paradigms/ways of thinking) with sources that are usually sacred in nature, such as ideology, religion, and tradition. Patterns of behavior are tendencies that occur in society and are directly related to visible phenomena. (Sarereake, Triwantoro, Yaslim, Pernandes, & Diana, 2021) The iceberg analysis model is a model for strengthening religious moderation that has been agreed upon and established by the Ministry of Religious Affairs' religious moderation working group. This model has also been implemented by the facilitator team at the Center for Religious Moderation at UIN Fatmawati Sukarno Bengkulu. However, this analysis model needs to be further developed so that it can counter radical cognitive biases to the maximum extent possible. The development to be carried out is the Schammer iceberg analysis model and U-analysis, which not only involves the stage of finding mental models but also the stages of rethinking, redesigning, reframing, and reacting.

RESEARCH METHOD

The research methodology used in this study is Participatory Action Research (PAR). Through this method, the researcher will be directly involved in strengthening religious moderation through the iceberg analysis model as an effort to counteract the cognitive bias of radicals among PAI students at UIN FAS Bengkulu. The subjects/respondents in this study are PAI students. The reason for choosing PAI students as subjects in this study is because PAI is the study program with the most students at UIN Fatmawati Sukarno Bengkulu. Most PAI students come from public schools or are not from madrasas or Islamic boarding schools. Therefore, they do not have a deep background in religious studies. These students are certainly vulnerable to the influence of the cognitive biases of radicals. This is the reason why PAI students were chosen as the subjects of research on strengthening religious moderation through the iceberg analysis model as an effort to counter the cognitive biases of radicals.

RESULTS AND DISCUSSION

Religious moderation is part of Islamic teachings, as found in the Qur'an. Therefore, religious moderation is a stance that stands in the middle, not taking sides, but remaining neutral in observing and solving problems. The goal of religious moderation is to create a tolerant, peaceful, and harmonious atmosphere in religion and nationhood, as well as to support multicultural life (Dodego, S. H. A., & Witro, 2020). Theologically, the attitude of tawasuth or moderation is reflected in Allah's command in Islam as stated in QS. Al-Baqarah verse 143: "And thus We have made you a just community, that you may be

witnesses over mankind, and the Messenger may be a witness over you (Ministry of Religious Affairs 2005).

The concept of wasathiyah can be a basis for Muslims in the modern era to build relationships with other civilizations, especially Western civilization. Strengthening the discourse and actions related to religious moderation is both a challenge and an opportunity to encourage a more moderate interpretation of religious texts (Junaedi, 2019) and to reduce the potential for religious radicalism that can trigger conflict (Ibrahim, I., Prasojo, Z. H., & Sulaiman, 2019). It is very important to transform the destructive actions of antisocial groups into creative and cooperative energy to increase community productivity (Latif, 2011). Moderate and tolerant religious principles are needed to strengthen tolerance as a deep inner dimension of religion. Humans can live together in harmony because of the call of faith (Mu'ti, A. & Islam, 2009).

The concept of religious moderation, especially among Indonesian Muslims, is defined using the ideas of religious moderation concepts and policies by the Indonesian Ministry of Religious Affairs. The Ministry describes the characteristics of individuals who practice religious moderation, namely those who show religious tolerance and commitment to nationality and accommodate local culture.

The group of people who can be given an understanding of religious moderation is the student group. From a developmental psychology perspective, students are in their teenage years, a time when they have not yet found their identity and are very vulnerable to radical ideas. Through friendships with role models, it is hoped that this will influence the behavior of the younger generation as members of the group. This can be done through preaching, dialogue, and teaching about the consequences of radical teachings (Mayasari, 2016).

Perceptions of social conditions, especially those related to the emergence of widespread suffering in society, such as poverty, unemployment, economic stagnation, moral decline, and so on, lead individuals to seek solutions to overcome these social conditions. Individual perception is a cognitive process. As a cognitive condition, an individual's cognitive abilities have limitations. Due to the limitations of human cognitive processing, humans use a series of cognitive shortcuts. One of the cognitive shortcuts humans use in understanding various things is the heuristic thinking process. Simplifying an event that is being experienced is one example of the heuristic thinking process. Simplification is done through the first representation, namely, individuals draw conclusions about social phenomena based only on certain characteristics. Second, framing, which is drawing conclusions based on recent experiences or the most frequently experienced ones. Third, the fundamental attribution error, which is drawing conclusions by generally assessing a group of individuals based on the behavior of other individuals. Fourth, limited information obtained, resulting in conclusions being drawn based only on limited information (Mayasari, 2016).

Sometimes mental shortcuts in thinking can be helpful, but in some cases, instead of arriving at the truth of a thought, they can lead to errors or what is more commonly

known as cognitive bias. One example of cognitive bias is fake news, which can lead to inappropriate actions or "errors." Cognitive bias is a systematic bias when making decisions that arises from an individual's technique in processing information (Permana, 2021). The issue of "cognitive bias" is also related to memory. A person can make mistakes or biases in decision-making because they are influenced by past memories. The result of such biased decisions can be irrational actions. One example of this is the case of panic buying of "Bear Milk" products because they were considered to boost immunity and prevent COVID-19 (Tarwati, K., Danismaya, I., 2022).

Chan (2020) said that the causes of cognitive bias that arose during the pandemic were time pressure and ambivalence conflict. In addition, limited time and various emotional differences cause individuals to ultimately make biased decisions. Meanwhile, Pandey (2021) states that cognitive bias can also occur due to insight, following the majority opinion, the tendency to see patterns without looking for data, and using instant results. Based on the above causes, the researchers selected five types of cognitive biases to address the issues in this study. The five cognitive biases are: social proof, neglecting probability, Dunning-Kruger bias, confirmation bias, and bandwagon effect.

First, social proof is the human tendency to follow common behavior because humans do not want to appear different from others (Pandey, 2021). For example, when we pass a bakery and see that the parking lot is full, we will assume that the bakery must be good just by seeing the crowded parking lot. Second, neglecting probability, the inability of humans to accurately understand danger and risk. An example is someone who is more afraid of flying than driving. In reality, flying is safer than other modes of transportation.

Third is the Dunning-Kruger bias. This type of bias was developed by Dr. David Dunning and Dr. Justin Kruger in 1999. The Dunning-Kruger Effect model is generally defined as a cognitive bias in unskilled individuals who experience illusory superiority, misunderstand their abilities, and feel that they have abilities beyond their actual capabilities. The biggest cause of the Dunning-Kruger Effect is ego. (Syihab. A., 2019)

The fourth cognitive bias is confirmation bias. Confirmation bias occurs when there is a tendency for someone to prefer, like, remember, and seek information that confirms their beliefs. A person will try to ignore and reject facts or opinions that differ from their beliefs. For example, a person will feel comfortable when they are with a group that has the same opinions and hobbies (Tarwati, K., Danismaya, I., 2022). The fifth bias is the bandwagon effect. The bandwagon effect is the behavior of individuals who tend to follow a style, behavior, or attitude that everyone else is doing. Individuals prefer to follow the majority rather than have their own style or attitude (Lechanoine, F., & Gangi, 2020). One example that is happening today is the enthusiasm of young people and even mothers for everything that comes from Korea, such as K-Pop and K-Drama, compared to trends from other countries such as Japan and India.

An alternative that can be developed to counteract the growth of cognitive bias among radicals is through the iceberg analysis model. The iceberg analysis model for

analyzing complex phenomena (in organizations or societies) was developed by Senge and Hamilton (Sarereake et al., 2021). This iceberg analysis model consists of four stages, namely Events, which are phenomena that appear to be related to the context being analyzed. In system thinking, phenomena are believed to be supported by three invisible layers: patterns/behavioral tendencies, social structures and systems, and mental models (paradigms/ways of thinking) with sources that are usually sacred in nature, such as ideology, religion, and tradition. Patterns of behavior are tendencies that occur in society and are directly related to visible phenomena. (Jay, Kohler, & Napoli, 2008) For example, the phenomenon of intolerant behavior in society is supported by patterns of instilling values through intolerant religious teachings and preachers. Systems Structure refers to the social structures and systems that enable these patterns/tendencies in society to develop. Mental Models are the views, perspectives, and paradigms of actors/elements of the system that cause social structures and systems to persist in such conditions/situations. The deeper the layer we analyze and then intervene in, the greater the leverage for structural and systemic change, which leads to sustainable change in phenomena. (Sarereake et al., 2021).

1. In the study of strengthening religious moderation through the iceberg analysis model as an effort to counteract the cognitive bias of radicals among Islamic education students, the following findings were obtained:
2. Islamic education students identify events related to moderate/immoderate actions
3. Islamic education students identify events related to the cognitive biases of radicals
4. Islamic education students formulate patterns and trends, causal structures, and establish mental models
5. Islamic education students formulate theoretical action plans
6. Implementing change initiatives through: rethinking, redesigning, reframing, and reacting in practice
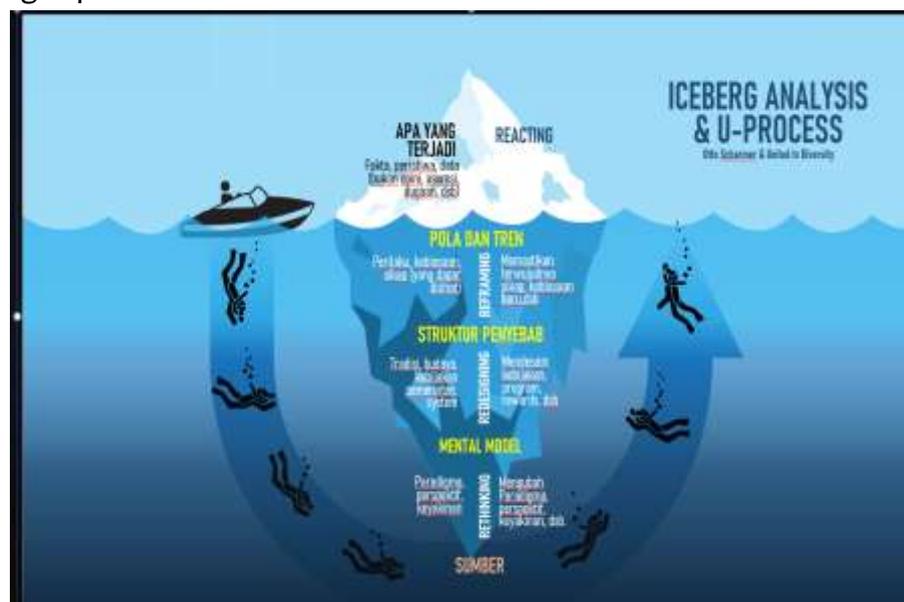
CONCLUSION

The findings of the study are as follows: PAI students identify events related to moderate/non-moderate actions. PAI students identify events related to the cognitive biases of radicals. PAI students formulate patterns and trends, causal structures, and establish mental models. PAI students formulate theoretical courses of action. Carry out change initiatives through: rethinking, redesigning, reframing, and reacting in real life.

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