



CURRICULUM MODEL OF RELIGIOUS MODERATION AT ALMAARIF SINGOSARI TECHNOLOGY ISLAMIC BOARDING SCHOOL

Faisal Ghufron Hasan

Universitas Islam Malang, Indonesia

Abstract

Indonesia, as a democratic country, faces various social challenges, such as conflict, disharmony, and inequality. In dealing with this, Islamic teachings regarding the concept of wasathiyah (moderation) become relevant. This concept includes tawassuth (middle), i'tidal (fair), and tawazun (balanced), which, if applied, can calm various aspects of life without extremism or fanaticism. Education, primarily through institutions such as Islamic boarding schools, plays an important role in teaching these values of moderation. The Islamic boarding school education system, which combines a general curriculum and intensive religious education, is considered effective in instilling the values of religious moderation. This research aims to identify the religious moderation curriculum model at the Almaarif Singosari Islamic Boarding School in the intensive Islamic boarding school program, understand its objectives, and its application in education. The research method used is descriptive qualitative, with data obtained through interviews, observation, and documentation. The results show that the intensive Islamic boarding school program has succeeded in integrating religious and national values, as well as forming students' characters who are moderate, tolerant, and have noble morals. It is hoped that these findings will help educational institutions, parents, and the government in understanding and implementing the religious moderation curriculum to prevent extremism and radicalism in Indonesia.

Keywords: Curriculum, Religious Moderation, Almaarif Technology Islamic Boarding School

* Correspondence Address: faisalghufron151@gmail.com

Article History	Received	Revised	Accepted	Published
	2024-05-31	2024-06-15	2024-07-28	2024-08-15

INTRODUCTION

مقدمة

Indonesia, as a democratic country, has differences in views, opinions, and interests. (Indonesia, as one of the developing countries that adheres to a democratic system, has many differing opinions and interests within its social relations.) Various challenges that potentially arise include social conflicts, harmony problems, inequalities, and so on. In Islamic teachings, there is a concept called washathiyah, which has a similar meaning to the Arabic word tawassuth, meaning middle-ground, i'tidal, meaning fair; and tawazun, meaning balanced. Suppose an individual applies the principle of wasathiyah. In that case, they can also be referred to as wasith, embodying various concepts that can soothe areas such as morality, creed, worship, reciprocal human relations, and legislation, avoiding fanaticism, arrogance, or tashdīd (complicating matters) (Qardhawi, 2017). The importance of wasathiyah trait is a crucial factor in ensuring the integration of Indonesian Muslims (Hiqmatunnisa & Zafi, 2020).

Educational institutions play an essential role in reducing violence or preventing students from acting excessively. Diversity is somewhat disrupted due to the emergence of extremism and radicalism, which attempt to eliminate diversity in Indonesia (Karim, 2019). Extremism is the

opposite of a moderate religious attitude (Rouf et al., 2020). Concern about extremism and radicalism is well-founded, as the movements exhibited by these groups do not reflect the true Essence of Islam, which is full of compassion, civility, upholds the spirit of ukhuwah (brotherhood), tolerance, and noble values that can be integrated with the high cultural values of the Indonesian nation.

To address the challenges faced, there are pesantren-based schools or intensive pesantren programs in Islamic education. The community believes that children will benefit from this educational system, gaining both general subject mastery and expanded religious education. Moreover, students/santri also receive skill training for financial independence and character development through rigorous lessons.

The learning system at Pondok Pesantren, with a curriculum based on classical text studies, is continuously taught and explained in between sessions, adjusting to the realities of society, including religious moderation (Rambe, 2022). Therefore, the educational system in pesantren is still essential to instill the core values of moderate Islam, with activities such as Madrasah diniyah, Bandongan, istighāthah, Syawir, and others.

The Intensive Pesantren Program aims to strengthen students' religiosity by internalizing Islamic values based on Ahlussunnah wal Jama'ah principles. Implemented periodically according to grade levels, this program addresses the community's desire for children to focus on general education while receiving religious reinforcement. Thoroughly planned and integrated into the school curriculum, the program ensures students receive rigorous religious training outside regular school hours in addition to their general education. This approach not only offers economic benefits, such as being low-cost and not requiring additional rentals, but also enhances students' mastery and depth of religious knowledge.

Pondok Pesantren Teknologi Almaarif Singosari is one of the pesantren that includes a formal school, SMK Plus Almaarif Singosari. This school implements the intensive pesantren program in its curriculum, applying a model of religious moderation curriculum tailored to the curriculum of Pondok Pesantren Teknologi Almaarif Singosari. This pesantren is the location of this research.

The objectives of this research, based on the known problems, are to identify the religious moderation curriculum model in the intensive pesantren program, understand the goals and direction of the religious moderation curriculum, and be able to implement the religious moderation curriculum in the rigorous pesantren program. Based on these objectives, this research is essential because it will help high school and vocational school education providers in Pesantren to prepare curriculum documents and implement them, provide parents of santri and the community with information on the curriculum and its implementation in schools, and assist the government, in this case, the Ministry of Religion, in making policies related to curriculum documents and their implementation.

METHOD

منهج

This research is included in descriptive research using a qualitative approach. Descriptive research describes or illustrates the phenomenon being studied systematically, factually, and accurately, with the aim of better describing the properties that are known to exist (Nazir, 2005). This research aims to describe the curriculum model for religious moderation and the concrete form of moderation at the Almaarif Singosari Islamic boarding school. Researchers chose the

Islamic boarding school Pondok Pesantren Teknologi Almaarif Singosari because this Islamic boarding school is one of the Islamic boarding schools that implements an intensive Islamic boarding school program within the formal schools within it.

The techniques for collecting these two data are interviews, observation, and documentation. Meanwhile, the data sources are school principals, administrators, teachers, and students. The types of data that need to be obtained in this research are primary and secondary data. Primary data is data that is directly related to research according to the problem formulation created. Meanwhile, secondary data here complements primary data that was obtained unintentionally. The primary data in this research is the results of interviews and observations, while the secondary data is in the form of notes obtained when observations were carried out.

RESULT | نتائج

This program also integrates a religious moderation curriculum to ward off radicalism by teaching values such as monotheism, morals, compassion, tawassuth (moderate), and tasamuh (tolerance).

Strengthening Religious Values:

- Tawhid: Building the basis of morality and ethics through strengthening aqidah.
- Morals and Character: Education through example, creating a religious climate, and collaborative activities.
- Compassion: Cultivate mutual help and sharing through activities such as Permata Ramadhan.
- Tawassuth: Teaching moderate values through Aswaja local content material.
- Tasamuh: Fostering a spirit of tolerance through discussions and film screenings.

External Activities:

- Safari Rotib: Dhikr activities with the community that strengthen relationships and the spiritual motivation of students.
- Pondok Village Head Selection Process. Learning democratic values through the election of the village head of the boarding school teaches students about responsibility and leadership in the community.

DISCUSSION | مناقشة

Intensive Islamic Boarding School Program

According to Islamic boarding schools, Islamic boarding schools are traditional Islamic educational institutions that have been around for hundreds of years. In these institutions, knowledge and religious values are taught and taught to students (Idrus, 2016). The definition of Islamic boarding school was stated by Mastuhu that "Islamic boarding school is a traditional Islamic educational institution for studying, understanding, deepening, appreciating and practicing Islamic teachings by emphasizing the importance of religious morals as a guide to daily behavior (Badi'ah et al., 2021).

Islamic boarding school is a religious social institution that is a means of education for Muslims who want to learn more deeply about religious sciences (Mun'im, 2010). In general,

Islamic boarding schools have the same characteristics, namely institutions that are led and cared for by kyai in one complex with distinctive characteristics: the presence of a mosque or surau as a learning center and a santri dormitory as a place for santri (students) to live, in addition to the house, which is a place only the clerics remained, with the book "Kitab Kuning" as a handbook.

The definition of intensive in the popular scientific dictionary is "all activities, with unanimity, lots of energy, and strength (Farida, 2000). It is said to be intensive because the program is carried out in stages over a certain period to seriously study, understand, appreciate, and practice Islamic teachings with the Ahlussunnah wal Jama'ah direction. The learning process places greater emphasis on material from the Qur'an, Tauhid, Fiqh, Morals, and Islamic discussions so that religious morals are formed as guidelines for daily behavior, which are pursued through single-minded energy in a short period at the Almaarif Singosari Islamic Boarding School.

Based on this understanding, it can be concluded that intensive Islamic boarding school learning is a process in which students learn, appreciate, and practice religious values that are based on enthusiasm, sincerity, and determination to achieve a goal. Furthermore, the learning values that need to be taught in religious moderation include the values of monotheism, morals, al tawassuth, tawazzun, i'tidal, compassion, and Pancasila values which were born from the culture of the Indonesian nation.

This program is mandatory for all students in classes X, XI, and XII and is included in the school curriculum. The time for implementing the Intensive Islamic Boarding School Program: (1) Class X: implementation time is September; (2) Class XI: implementation time is October – December; (3) Class XII: implementation time for February – April.

Almaarif Islamic Boarding School has the following Vision and Mission

Through the Intensive Islamic Boarding School Program, we strive to help students master intellectual intelligence, emotional intelligence, and spiritual intelligence in a balanced way. The intensive Islamic boarding school learning model not only uses conventional learning models but also applies cooperative and contextual learning models so that the learning process is more enjoyable for students. Intensive Islamic boarding school program learning is also carried out outside the Islamic boarding school, such as roti safaris to nearby mosques dhikr tours are held in students' homes with the aim of building the values of friendship with the community and the students' guardians.

Regarding the planning of the intensive Islamic boarding school program, the principal informed that "To implement the program, a management structure or Islamic boarding school team was formed based on the Principal's Decree. These include the Islamic Boarding School Coordinator, Secretary, Treasurer, Early Education Section, and so on who are responsible for managing Islamic boarding school programs, including the intensive Islamic boarding school program." Meanwhile, the deputy head of the school for curriculum explained that "planning for Islamic boarding school programs is carried out at the Work Meeting (Raker) every new school year. These include the intensive Islamic boarding school curriculum according to each level or class, Islamic boarding school syllabus, implementation time, budget and sources of costs, list of books, and so on."

Religious Moderation Curriculum Model

Educational institutions play an essential role in preventing the danger of radicalism that is entrenched in society. So it is hoped that students/santri can be the spearhead in countering the

development of radicalism. Religious moderation is treating other people with respect by accepting differences as a characteristic of diversity (Hefni, 2020). Religious moderation is the process of understanding and practicing religious teachings in a fair and balanced manner in order to avoid extreme or excessive behavior when implementing them. Religious moderation does not mean moderating religion because religion in itself contains the principles of moderation, namely justice and balance. It is not a religion if it teaches destruction on earth, injustice, and wrath (Harto & Kasinyo, 2021).

Instill the value of religious moderation

Values are a barometer of life for humans based on specific sources and become a basis for determining the good and bad of human actions both as individuals and as a social community. Good or bad human actions or behavior are measured through the paradigm of values themselves, both values that are based on the provisions of Divine revelation and values that are formulated and become a joint agreement within a community or nation.

The value internalization process can be carried out through the value transformation, value transaction, and value trans-internalization stages. The value transformation stage is a process carried out by educators to inform excellent and bad values through a verbal communication process. So, this process is only a process of transforming knowledge (cognitive) about a specific value. Meanwhile, the value transaction stage is a process of internalizing values through two-way communication between educators and students in a reciprocal manner so that an interaction process occurs (Nashohah, 2021).

Thus, values that originate from Divine revelation are called divine (religious) values. In contrast, values that are the result of the cultural creation of a nation are called cultural values or national values. Then, the realization of these values will form a value preference, namely a value system or system of values, in order to build human character (character building) in accordance with religious values and Pancasila values. Efforts to realize these values are the focus of attention. The intensive Islamic boarding school program at SMK Plus Almaarif Singosari reinforces the values , as shown in Table 1.

Table 9. The intensive Islamic boarding school program at SMK Plus Almaarif Singosari

Values	Learning process
Tawhid	Through understanding Ahlussunnah waljama'ah Islam, which includes the pillars of Islam, the pillars of faith, and the values of Asmaul Husna
Moral	Through efforts to create a religious climate in schools for dhuha and midday prayers in congregation, cultivating smiles and greetings, as well as providing exemplary examples
Affection	Through extra training such as scouting or helper brigades, cooking and eating together, and uniform assistance for juniors in need. Get into the habit of visiting relatives or friends who have been affected by disaster.
Tawassuth	Through local content and strengthening the values of ahlussunnah waljama'ah
Tasamuh	They are getting used to learning in the form of discussions, playing learning videos with the theme of tolerant Islamic preaching, and providing opportunities for students to convey ideals and desires that must be respected by other students during School Orientation activities.

Implicitly emphasizes the existence of a balance of cultural or national values that are harmonized with religious values so that the Essence of human life can be achieved in a balanced manner. The religious values raised are:

Strengthening the Values of Monotheism (Aqidah)

Tawhid is the foundation and fundamental problem for Muslims to stand on. Every step and every breath of life, for Muslims, is inseparable from the values of monotheism, which is the fitrah that is given to humans from birth on earth, namely witnessing that there is no God but

Allah. This concept provides a solid basis for morality, ethics, and social responsibility (Salat & Amarullah, 2023).

Human nature, as a divine creation, inherently recognizes and testifies that Allah is the sole entity deserving worship, as stated in Surah Al-A'raf verse 172 of the Koran, where all descendants of Adam (humans) bear witness to Allah's divinity. This testimony is a responsibility that will be questioned on the Day of Judgment. Monotheism serves as the cornerstone of human life, making it crucial to instill monotheistic values in children from an early age through the family, school, and community. This continuous reinforcement helps preserve children's natural inclination towards these divine values and protects them from polytheism, disobedience, and neglect of their caliphal duties entrusted by Allah SWT.

Get used to Moral Values and Character

The importance of paying attention to morality aims to uphold human values as honorable, dignified, and noble creatures based on mutual respect for all differences, upholding justice and equality. If these moral values have become a habit for individuals in a social community, they will form an ideal social character in accordance with cultural and religious values. Noble morals are an essential basis for overcoming social conflicts (Atmaja, 2023).

Through intensive education at Islamic boarding schools, efforts to learn moral values can be achieved through example. Exemplary is one of the strategies for character development. The aim is to provide instructions so that they behave as well as the example (Nurzakiyah, 2017). The education that makes the most impression on students is education that relies on exemplary values displayed by educators both in the words and daily attitudes of an educator. The presence of an educator in the midst of students is not solely based on the knowledge they have, which is then transferred to students with various models and methods applied during the learning process. Still, a more lasting impression is the attitude displayed when dealing with students. Students both inside and outside the classroom.

The personality of an educator can be shown through the following attitudes: (1) Feel noble about the task he is carrying out; (2) Does not hesitate to show his identity as an educator; (3) Be careful in speaking and acting; (4) Gives a comfortable impression in every lesson; (5) Show a wise attitude in interacting; (6) Obey existing norms; (7) Do not emphasize yourself in front of students; (8) Have a simple personality; (9) Use simple language in the learning process according to students' abilities; (10) Calm and full of patience; (11) Enthusiastic about students' problems; (11) Do not underestimate or corner students, even if they are wrong; (12) Time discipline.

Thus, if the competence of educators, as stated above, is to set a real exemplary example, regardless of the mistakes and errors of educators as humans, then the efforts of educators in providing exemplary examples to students can improve their personalities in a better direction. Remember that good learning is learning through good role models.

Instilling the values of compassion

Islam is present as a bringer of grace to nature. A religion that displays friendliness gentleness, and upholds love between fellow creatures of Allah. "Affection is the most important and main part of human life, even though perceptions about affection between one person and another often vary" (Nashir, 2011). The strength of preaching the Islamic religion brought by the Prophet Muhammad SAW actually lies in the morals and gentleness of the Prophet Muhammad SAW. Islam grew and developed in the Arabian peninsula in just 23 years since his apostolate.

The characteristics displayed by the Prophet Muhammad. in preaching in the midst of an

ignorant nation through humane means. This is in contrast to missionary movements that act in the name of Islam by displaying violence, threats, or terror, as well as murder, which results in the emergence of a negative view of Islam. Radicalism occurs because of shallowness in understanding Islam as a religion, rahmatan lil 'alamien.

The instillation of the values of love carried out in intensive Islamic boarding schools is the Ramadan Gems program, which aims to share this by inviting the poor and needy to hold iftar together and provide compensation. Get used to working together, helping each other, and maintaining harmonious relationships in the school environment. Apart from that, to instill the values of love in students by cultivating family ties, as recommended by educators for students to make it a habit to visit each other. If a friend is affected by a disaster and there is a suggestion to provide uniforms for students in class who need them. Then, through daily activities such as cooking and eating together, they look harmonious and united, all of which aim to foster a spirit of love in students.

Forming Tawassuth Character (Moderate, Middle Way)

Muslims are described as a devout community, which is shown by their moderate or middle attitude. They are not leaning too much to the right or too much to the left when choosing or determining one's attitude or choice. In religion, Muslims are taught not to be too extreme so that it obscures the actual image of Islam as a religion full of friendliness and not to be too soft so that Muslims appear weak and belittled or demeaned. This is like the description of Allah in the Koran, Al Baqarah verse 143, that Allah made Muslims as a summation wasathan or moderate people.

The principles of ahlussunnah wal jama'ah annahdliyyah are introduced to students through Aswaja local content material. Teaching can be done by using the 3 M strategy (Moral Knowing, Moral Loving, and Moral Doing). Moral Knowing is the first step in character education, where, at this stage, the focus is on mastering knowledge about values. Furthermore, moral loving strengthens the emotional and affective aspects of children to become individuals with character, where at this stage, it is hoped that children can love and feel the need for noble moral values. Lastly, Moral Doing touches on the psychomotor domain, where children are able to act in accordance with the values that have been embedded in them (Nikmah, 2018).

Based on the information from the research findings, the researcher concluded that to form the tawassuth character in students is to provide Aswaja Local Content material so that it directs students to a character that upholds the values of tolerance, is not anarchic, respects differences, displays a friendly Islam, does not spread terror. Then, always control students' religious activities so that they are not influenced by certain groups that have radical attitudes.

Forming Tasamuh (Tolerance) Character

Indonesia is a country of diversity that consists of diverse cultures, religions, and ethnicities. This diversity shows the treasures of the archipelago, which, if managed well, can, on the other hand, become a source of terrible conflict if this diversity is not realized in a spirit of tolerance. The values of tolerance or tasamuh are part of the awareness inherent in the soul of a person or group of people in viewing all the differences that occur around them based on the spirit of mutual respect and respect for the sake of realizing a peaceful life, a harmonious life, prosperity in the life of the nation and state. Tasamuh is a stance or attitude that is manifested in the willingness to accept various views and positions, even if they disagree with them (Yulianto, 2020).

These inherent values of tolerance will provide a spirit of mutual appreciation between cultures, building individual awareness that the good or bad of a culture can only be measured through the assessment standards of the culture concerned, without intervention from outside cultures. Each culture has its values, which are used as a measure or reference to determine whether they are good or bad. Intolerance has four main central values, namely respecting differences of opinion, not forcing one's will, not discriminating against other people who are different, and not interfering with other people's freedom of opinion (Daniati, 2023).

Regarding the values of tolerance (tasamuh) in religious moderation, the author believes that efforts to strengthen the values of tolerance in students are carried out through the halaqoh diniyah program based on the character of ahlussunnah wal jama'ah annahdliyah, through a learning process using discussion methods, as well as film screenings, about the example of the Prophet and his companions.

Rotib safari activities

One way to form spiritual values in students is to invite them always to do dhikr, namely always remembering Allah SWT. God is the Creator as a form of gratitude for all the gifts He has given in every human life. Verses in the Koran and hadith of the Prophet Muhammad SAW. There are many recommendations regarding dhikr, including (a) The command to remember Allah with as much dhikr as possible (QS. Al Ahzab verse 41-42); (b) the guarantee for people who always remember Allah, it will make their hearts peaceful. (QS. Ar Ra'ad verses 27-28); (c) Hadith of the Prophet Muhammad SAW regarding sentences of dhikr.

Related to learning in the intensive Islamic boarding school program is the safari roti activity, namely reading Rotibul Hadad together with the community at various mosques around the Singosari area. The rotib safari activity fosters motivation for dhikr among students.

The learning value obtained through the rotib safari activity is to foster relationships between the school community and the community. This can be seen from the enthusiasm of the community following the dhikr rotib and the positive response from the administrators or takmir of the mosques they visit. The relationship between school and community is a reciprocal relationship between the organization (school) and the related community or environment. This relationship has enormous benefits for coaching, moral support, materials, and the use of the community as a learning resource (Wardiah, 2015).

Based on observations of the rotib safari activity, the researcher is of the opinion that the rotib safari activity is one of the positive activities in an effort to foster the spirit of dhikr in society so that the form of the rotib safari activity is a lesson for students in order to display the religious spirit in social life.

The Process of Selecting the Head of an Islamic Boarding School

A curriculum that is in accordance with the principles of both Indonesian religion and nationality is related to democratic values for students. Democracy is closely related to freedom. There needs to be a proportional meaning of democracy and freedom. That democracy is responsible freedom. Democracy is freedom that understands the differences and rights of other people. Democracy is freedom that understands the freedom of other people (Nur Laili Fitriyah, 2012). Learning democracy begins with an understanding that humans can live because of togetherness bound in a social community based on specification rules. Life will not survive if there is no leader, so the presence of a leader in the community or congregation is absolute. However, to elect a leader who is acceptable in a community, it needs to be done through

democratic means, in this case, through deliberation by majority vote.

Suppose the results of the deliberations have decided on a leader. In that case, the leader must obey what the leader wishes as long as these wishes do not conflict with religious values or cultural norms. Related to this, in the intensive Islamic boarding school program, you can find a spirit of democracy in terms of selecting a leader among the students themselves, namely the election of the Islamic boarding school village head.

The election of the Islamic boarding school head in question is not as a boarding school administrator appointed based on a Decree. Still, it functions to assist existing Islamic boarding school administrators in managing and supervising students who take part in the intensive Islamic boarding school program. This is in accordance with the researchers' findings that, through the intensive Islamic boarding school program, students are taught social life and democratic values through the election of the village head of the boarding school. This reflects a form of learning that develops the character of students so that they become good citizens of society who uphold democratic values, respect each other, and respect and obey leaders.

CONCLUSSION

خاتمة

By prioritizing religious moderation, respecting diversity, and avoiding extremism, intolerance, and acts of violence, we can manage the very diverse religious situation in Indonesia in a way that fosters harmony and peace in religious life. This can be started by strengthening the values of Tauhid/Aqidah, which are based on the aqidah of Ahlusunnah waljama'ah annahdliyah, getting used to moral values, instilling the value of love by establishing family relationships between people, forming Tawashut (moderate, middle) character, namely through content learning. aswaja so that it does not go unchecked, respect differences, present a friendly Islam, and not spread terror. Then, forming the character of Tasamuh (Tolerance), starting with the halaqoh diniyah program, which introduces the character of ahlussunnah wal jama'ah annahdliyah, through a learning process through discussion methods, as well as screening films about the example of the Prophet and his companions.

BIBLIOGRAPHY

مراجع

- Atmaja, T. S. (2023). The Urgency Of Character Education In Educational Units In Indonesia In Facing Global Challenges And 21st Century Competencies. *Jurnal Scientia*, 12(04), 2014–2019.
- Badi'ah, S., Salim, L., & Syahputra, M. C. (2021). Pesantren dan Perubahan Sosial pada Era Digital. *Analisis Jurnal Studi Keislaman*, 21(1), 183–202.
- Daniati, N. (2023). Penguatan Sikap Toleransi Melalui Penanaman Nilai-Nilai Tasamuh dalam Pembelajaran Pendidikan Agama Islam Pada Siswa Sekolah Menengah di Kecamatan Belimbing Kabupaten Melawi. *Didaktika: Jurnal Kependidikan*, 12(4), 431–440.
- Farida, H. (2000). *Kamus Ilmiah Populer Lengkap*. Apollo Lestari.
- Harto, M. A., & Kasinyo, H. (2021). *Pengembangan Pembelajaran PAI Berwawasan Islam Wasatiyah (Upaya Membangun Sikap Moderasi Beragama Peserta Didik)*. Semesta Aksara.
- Hefni, W. (2020). Moderasi beragama dalam ruang digital: Studi pengarusutamaan moderasi beragama di perguruan tinggi keagamaan Islam negeri. *Jurnal Bimas Islam*, 13(1), 1–22.

- Hiqmatunnisa, H., & Zafi, A. A. (2020). Penerapan nilai-nilai moderasi Islam dalam pembelajaran Fiqih di PTKIN menggunakan konsep Problem Basic Learning. *Jipis*, 29(1), 27–35.
- Idrus, S. A. J. al. (2016). Menakar peran pesantren dalam mengembangkan pendidikan tinggi menghadapi era globalisasi. *Jurnal Tatsqif*, 14(2), 238–257.
<https://doi.org/10.20414/JTQ.V14I2.31>
- Karim, H. A. (2019). Implementasi Moderasi Pendidikan Islam Rahmatallil'Alamin dengan Nilai-Nilai Islam. *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 4(01), 1–20.
- Mun'im, A. (2010). Peran Pesantren Dalam Education for All di Era Globalisasi. *Jurnal Pendidikan Islam*, 1(01).
- Nashir. (2011). *Pendidikan Karakter Berbasis Agama dan Budaya*. Multi Presindo.
- Nashohah, I. (2021). Internalisasi Nilai Moderasi Beragama melalui Pendidikan Penguatan Karakter dalam Masyarakat Heterogen. *Prosiding Nasional*, 4, 127–146.
- Nazir, M. (2005). *Metode Penelitian*. Ghalia Indonesia.
- Nikmah, F. (2018). Implementasi Konsep At Tawasuth Ahlus-Sunnah Wal Jama'ah dalam Membangun Karakter Anak di Tingkat Sekolah Dasar (Studi Analisis Khittah Nahdlatul Ulama). *Tarbawi: Jurnal Pendidikan Islam*, 15(1).
- Nur Laili Fitriyah. (2012). MEMBANGUN PEMBELAJARAN DEMOKRATIS BERWAWASAN MULTIKULTURAL. *Pdf, Vol5No.1Ju(1)*, 50–60.
- Nurzakiyah. (2017). *Strategi Pembelajaran Karakter Peserta Didik di SMPN 3 Mapili*. Universitas Islam Negeri Alauddin.
- Qardhawi, Y. (2017). *Islam Jalan Tengah: Menjauhi Sikap Berlebihan dalam Beragama*. Mizan.
- Rambe, P. (2022). Model Moderasi Beragama berbasis Pesantren Salaf: Studi Kasus pada Madrasah Salafiyah. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 7(1), 157–168.
- Rouf, M., Said, A., & Hs, D. E. R. (2020). Pengembangan kurikulum sekolah: Konsep, model dan implementasi. *Al-Ibrah: Jurnal Pendidikan Dan Keilmuan Islam*, 5(2), 23–40.
- Salat, R. J., & Amarullah, R. Q. (2023). Internalisasi Nila-Nilai Tauhidullah Pada Pendidikan Sekolah Dasar. *Khidmatussifa: Journal of Islamic Studies*, 3(1).
- Wardiah, S. (2015). Strategi komite sekolah dalam peningkatan mutu pendidikan di SD Negeri 1 Lhoknga. *Jurnal Administrasi Pendidikan: Program Pascasarjana Unsyiah*, 3(2).
- Yulianto, R. (2020). Implementasi budaya madrasah dalam membangun sikap moderasi beragama. *Edukasia: Jurnal Pendidikan Dan Pembelajaran*, 1(1), 111–123.

