

Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character

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ABSTRACT. The model for developing Islamic religious education (PAI) materials based on religious moderation to shape the character of the nation's children at the upper secondary level of education is urgently needed because the phenomena of radicalism and intolerance are spreading in the world of education. In this case the role of the teacher in the learning process is needed to deliver the younger generation in shaping the nation's character. This research focuses on the model of developing Islamic religious education material based on religious moderation, the material is designed according to the values of religious moderation with active learning strategies, and is able to shape character . This study uses a qualitative approach and data collection techniques are used by means of: in-depth interviews, participant observation, documentation, and focus group discussions. Checking the validity of the data through: extending the researcher's presence in the field, triangulation, peer discussions, transferability, dependability, and confirmability. The informants for this study were school principals, students, teachers at senior high schools in Kudus Regency, Central Java, Indonesia. The results of this study indicate that religious moderation-based Islamic education material development models are able to shape the character of students effectively and efficiently. The implication of this study is to become a reference for upper secondary level teachers in the process of learning PAI material. In addition, this research also contribute theoretically to the government in the development of religious moderation-based PAI materials.

Keywords: *Development Model, PAI Materials, Religious Moderation, Character Building.*



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INTRODUCTION

The phenomenon of radicalism and intolerance is now spreading in society and educational institutions. Religious moderation is a balance between understanding and practicing religion, understanding text and context, and being balanced and not excessive (Davids, 2017; Syahnan, Ja'far, & Iqbal, 2021; Widjaja, Bhattacharya, Ma'arif, & Aslan, 2022). This article explores the meaning of religious moderation from the perspective of the Qur'an and Hadith and its implementation in Islamic educational institutions (LPI). Al-Qur'an and Hadith command Muslims to be moderate people (*ummata wasathan*), people who are just, and balanced in religion and charity. To create a young generation that is tolerant and avoids radicalism, it is necessary to internalize the values of moderation in Islamic Religious Education material, both in formal, informal and non-formal educational institutions. This of course involves parents, the community, and the government together. The values of peace, compassion, respect are among the values that are important to be internalized in all types and paths of education.

Islamic Religious Education curriculum developers at the secondary education level should be able to plan Islamic religious teaching according to learning needs, so that religious education can *transfer values* and *skills* to students in harmony. PAI should strive to help students classify the values that exist in themselves by learning to reflect totally on the values that exist within themselves, to what extent they live and apply the values of the religion they adhere to, so that they have a religious steady lifestyle (Sandria, Asy'ari, & Fatimah, 2022). Systematically education is able to enhance the dignity of every human being holistically which includes cognitive (intelligence), affective (character, superior personality), and psychomotor aspects. Based on this, the direction of education should be aimed at creating and preparing the next generation of the nation who not only have intelligence and skills but also have good personality or character. Therefore, education should not only be able to create the next generation who have skills and intelligence, but also form good character (Wardana et al., 2020) .

Indonesia is a country with a lot of diversity, including ethnicity, culture, language, and religion. All of this is based on the influence of various things, namely Indonesia's strategic geographical location so that it is easy to get influence from outside, including during the colonial era (Ma'arif, Rofiq, & Sirojuddin, 2022; Ulum & Syafi'i, 2022). The character of the Indonesian people themselves is very open to foreign influences. The background to this religious conflict is quite complex. But basically, religious conflict can be classified as a form of deviant religious behavior (Zakariyah, Fauziyah, & Kholis, 2022). All religions teach the concept of respecting differences in this life because the basic concept of any religion encourages a harmonious and harmonious life amidst differences that are unavoidable. Unity together but does not eliminate diversity. This is what is formulated into the words "Indonesian Unity" as the second precept of Pancasila (Mumin, 2018) .

Tolerance and freedom of religion are interesting topics to discuss, but when faced with today's situations and conditions, where Islam is faced with a lot of criticism, published by people who are not happy with Islam, such as saying Islam is an intolerant, discriminatory religion and extreme. Islam is seen as a religion that does not want to give freedom of religion, freedom of opinion. On the contrary, Islam is full of violence in the name of religion so it is far from peace, compassion and unity (Mumin, 2018) .

From some of the findings found in Islamic Religious Education and Moral Education textbooks for junior high schools, it is assumed that the development of Islamic religious education textbooks does not accommodate a scientific approach consisting of observing, asking, reasoning, trying, forming networks for all subjects. lesson. in textbooks published by the ministry of education there are still many weaknesses, especially in organizing content, designs that are not in accordance with learning principles, discussions that are complicated and difficult to understand, less challenging, and less attractive to students, thus allowing students to experience difficulties in understanding and it is difficult for teachers to apply learning through a scientific approach (Muddin, 2019).

METHOD

The approach used in this study is a qualitative approach, in research because this approach can be used to explore data in depth . Data collection techniques used by: in-depth interviews, participant observation, documentation, and *focus group discussions* . Checking the validity of the data through: extending the researcher's presence in the field, triangulation, peer discussions, transferability, dependability, and confirmability. The informants of this study were class XI students, teachers PAI (Zawawi, Sugiyanto, Ahmad Latif), principals (Mulyono, Sudiharto, Nur Afifuddin) of SMA N in Kudus Regency, Central Java, Indonesia.

Furthermore, from the data that has been obtained through interviews, observations and documentation, it is then processed using interactive data analysis. Research data analysis

was carried out using the Milles & Huberman model which consisted of three stages, namely data reduction, data presentation, and drawing conclusions (Dewi & Sadjiarto, 2021) .



Figure 1: Research Framework

RESULT AND DISCUSSION

Lately, religion has often been interpreted with the impression of being harsh, harsh, and very cruel, thus causing tremors, fear and worry due to the impression that many religious people are vicious and appear with violent faces. It has been proven that in recent years there have been many conflicts between religions. Intolerance and violence in the name of religion are realities of religious life that emerge through suspicious attitudes, mutual distrust, and living in disharmony. Based on the diversity of religions, each religion has its own truth claim as a teaching that has its own values and history of development. If this is not accommodated properly, it can cause friction between adherents of their religion, starting from a shift in thinking which can then lead to behavior that does not respect one another. Stark, as quoted by Roni Ismail (2012: 2) states that in terms of religious life, differences often spark some conflicts and even the most brutal inter-religious wars in human history. It can be seen that religion has a dual potential, namely as a unifying element and at the same time has the potential to divide. Religion as a belief is related to the inner life which is related to the value system. Value itself is something that is considered true and followed. Value is an abstract reality that is felt within each person as a driving force or principles, which become a guide in life. The value system that is considered the highest is religious values whose teachings come from God. So it is not surprising that religion is often used as a "trigger tool" with the most potential to create a conflict (Mumin, 2018).

"PAI teacher at SMAN 1 Kudus Ahmad Zawawi explained that in the development of PAI material it is always connected with religious moderation because the government promotes character education for the nation's children who love NKI and Nationalists, so through learning PAI material it is very appropriate to develop material within the framework of Religious Moderation to produce tolerance, mutual help, care for each other and respect for followers of other religions because the students of SMA N 1 Kudus consist of several ethnicities, followers of different religions, tribes, and races.

In order not to cause friction between various religious life, respect and respect for the beliefs and beliefs of each religion are needed. The concept of tolerance presupposes a foundation of shared values so that the ideal that religions can coexist consistently must be realized. The concept of religious tolerance is the principle of freedom of religion, respect for other religions, and the principle of brotherhood. Social conflicts between groups that still arise in society are related to the development and education paradigms that have been adhered to so far, meaning that the paradigms adopted are still not appropriate for a heterogeneous Indonesian society. Including those who should be responsible in this case is the education community. Education should play a role in resolving conflict problems that occur in society. At a minimum, education must be able to provide awareness to the public that conflict is not a good thing to cultivate. In line with Islamic teachings that are universal and balanced, *al-wasathiyah* is defined as a method of thinking, interacting and behaving based on the attitude of *tawazun* (balanced) in addressing two states of behavior which are possible to compare and analyze, so that an attitude that is in accordance with conditions and does not conflict with the principles of religious teachings and community traditions. The teachings of religious moderation that are taught to students of SMAN throughout Kudus Regency, namely with signs of moderation, include: (1) a comprehensive

understanding of Islam, (2) a balance between shari'ah provisions and changing times, (3) support for peace and respect for human values, (4) recognition of religious, cultural and political plurality, and (5) recognition of minority rights because at SMAN in Kudus the students consist of several religions, ethnicities, tribes, races. According to students of SMAN 2 Kudus, *"PAI lessons are very interesting in the learning process because they are packed with religious moderation both in theory and in learning practice."*

It should be acknowledged that there are not a few theoretical approaches that can be combined with this discussion both from the era from modernity to postmodernity, and from structuralism to poststructuralism. Among others, Max Weber discussed the 'birth of the spirit of capitalism' as a new form of mentality; Antonio Gramsci explained about social revolution through hegemony which requires a new culture, namely critical awareness; and Pierre Bourdieu focus on new habitus. Meanwhile, Anthony Giddens sees that a mental revolution must be accompanied by fundamental structural changes. The four social theories explain mechanisms, modalities, roles of social actors and what kind of involvement is needed in social change that impacts on changing the mindset of a society. It feels like the experts above are very inspiring in grounding their intellect into the horizon of the subject matter this time, but it is power that limits the dialectical space of thought. One of the PAI teachers at SMAN Mejobo explained, *"PAI teachers must be able to understand social theories to support material enrichment in the teaching and learning process in class."*

In the PAI material, it is also explained that it also gives birth to discourse and the power relations that bind it, power is not plural/centralistic in nature but grows from various peripheral spaces that exist from interactions between actors in the policy innovation space. It is very visible that power is actually broad and not only limited in the governance structure or between the relationship between owners of capital and workers. There are other ways that can be used to interpret ideology. This issue eventually becomes the main focus of this discussion, namely how certain actors make use of the construction of knowledge about the dynamics of curriculum change and the urgency of character education in national education. The process in which knowledge of the national curriculum and case settlement schemes is constructed describes how actors exercise power (Ariandy, 2019).

PAI material also explains the existence of freedom rights that must always be balanced with obligations. Intelligence in balancing between rights and obligations will greatly determine the realization of balance in Islam. There is a balance between worldly and *ukhrawi* life, as well as material and spiritual. So that the civilization and progress achieved by Muslims are not pseudo and mirage, but essential and truly in accordance with what is expected, namely to realize good in the world and in the hereafter and to be kept away from the calamities and torments of hell (Fathoni, 2021).

PAI's material approach in forming character with a comprehensive approach is believed to produce graduates who are able to make moral decisions, as well as have commendable behavior thanks to continuous habituation in the educational process. This approach is a synthesis of two traditional methods, namely inculcation (as opposed to indoctrination) and modeling, and two contemporary methods, namely value facilitation and soft skills such as critical thinking, creative thinking, communicating clearly, and various social skills. This comprehensive approach facilitates the process of internalizing and actualizing character values in students, because character education is carried out synergistically between several school components and stakeholders and involves the use of various learning methods (Rosyad, 2019).

"The PAI teacher at SMAN 1 Bae Kudus, explained that students' understanding of religious material is still lacking because of their basic educational background from general education, serious guidance and assistance is needed to produce Islamic Moderation-based Islamic learning outcomes both inside and outside the teacher's class. PAI must always carry out supervision."

The assumption is that adolescents with the character of searching for identity are a period with great potential that educators can use to design learning. The potential in question is that

adolescence is a period when children experience a period of critical thinking. They don't want to be taught too much. What they want to know is the result of their own search, and this is what the search for identity means. What they understand about the teachings and attitudes to life is as a result of learning that they absorb through the process of exploratory learning and not from something that is taught, even that which is indoctrinated. The role of the teacher here is more of a facilitator, mediator, motivator and partner in learning. Therefore it is suspected that a democratic learning approach or model can meet the demands of such student learning styles. Of course this needs to be tested for its contribution at a practical level through research, to prove whether such a learning model is able to meet the learning needs of adolescents, in this case senior high school, in accordance with the character of their mental development.

The character of seeking to be self as a potential that exists in him is able to absorb the knowledge he already has as well as being able to use it to evaluate, analyze and solve life's problems. Creating quality learning requires a learning innovation. Learning innovation is an effort to change useful or improve the implementation of the learning process. Innovation in the learning process is a big responsibility for a teacher (Fitria, Alwasih, & Hakim, 2022; Rony, 2021). From this, the teacher tries maximally and creatively to provide strategies or something that is interesting for students. A learning process should be meaningful for students, integrated and make students motivated to achieve good learning outcomes and have good character and be innovative in the learning process. The aspect of religious education that has been highlighted is related to aspects of curriculum content or religious education materials, religious education facilities, including books and teaching materials for religious education which have not been able to arouse religious enthusiasm and awareness. In the opinion of the class XI students of SMAN 1 Bae explained that, *"Religious moderation-based PAI material is able to shape the character of students in national and social life, namely being able to respect each other colleagues and parents, and being able to get used to helping each other"*.

As a teacher, you have to innovate because it is a professional responsibility. This time we will study how to study PAI material with moral aspects using an active learning approach. Learning with an active learning approach means that the learning system emphasizes activities that involve all students by emphasizing creative, critical thinking in expressing opinions, ideas and ideas in accordance with the learning styles possessed and various student intelligence which includes verbal, mathematical, spatial, kinesthetic intelligence, musical, intrapsychic skills. Furthermore, the active learning model that was found and designed is oriented towards improving problem solving abilities, creative expression, empathy and insight in social relations. This model has a learning impact, namely children can easily master the material.

In contrast to the development of PAI materials in Ahmad's research, the results of teaching materials trials on students were carried out with four aspects of assessment, namely blog appearance, language, use, material. The appearance of the blog obtained results with a percentage of 80% with good criteria, the linguistic aspect obtained results with a percentage of 80% with good criteria, and the aspect of use obtained results of 80% with good criteria, and the material obtained results of 80%. The overall percentage of teaching materials that have been developed is 80%. The results of the overall percentage of teaching materials show the quality of teaching materials that have been developed. The obtained score was converted and it was concluded that the teaching materials that had been developed according to the responses of students were included in the good criteria for use in learning Islamic Religious Education. Some students who took part in the teaching material trials provided input and suggestions obtained which would be used as a reference for researchers to make improvements to the teaching materials that had been developed. The next revision stage of development needs to improve the teaching materials that have been developed (Sari & Ahmad, 2021).

Conceptual learning with the field of study of relevant PAI material will form a good concept, so that children gain complete knowledge and application of knowledge. One alternative to making teaching materials is to make learning tools based on active learning strategies. Instructions for developing teaching materials can improve learning to be interesting and achieve

learning goals because it has different characteristics from other teaching materials (Saadah & Asy'ari, 2022). The development of PAI learning materials based on religious moderation to shape student character for this research is based on an active approach so it is believed to be able to increase students' understanding of religious material. The increased understanding referred to in this study is an understanding that can be measured based on the categories in the cognitive process dimension. Understanding is constructing the meaning of learning material, including what is said, written and drawn by the teacher. The cognitive processes of understanding are interpreting, exemplifying, classifying, summarizing, concluding, comparing, and explaining.

In contrast to Amin's research results, teachers still experience difficulties in developing teaching materials, both print and non-print, and teachers still experience difficulties in developing teaching materials based on active and creative approaches or models. Researchers designed research instruments to obtain research data results which included: syllabus, lesson plans, democratic learning approaches, development of PAI teaching materials and essay questions to obtain data on learning outcomes in terms of understanding students' concepts. In the planning stage the researcher determines a set of procedures to determine the contents of the learning unit, namely: a) Explains the meaning of tawadhuk, obey, qanaah, patient and shows the arguments for naqli b) Shows examples of the behavior of tawadhuk, obedient, qanaah and patient. C) Getting used to the behavior of tawadhuk, obedience, qanaah and patience in the school environment, family and in the community. 2) Theme and Sub-theme The theme is "Commendable Behavior" and with the sub-theme "tawadhuk, obedience, qanaah and patience" (Amin, 2017) .

The results of Auliya Hamidah Haris Poernomo's research is a Descriptive Study of the Inquiry-Based PAI Learning Model, namely learning that is more centered on student activity. Provide opportunities for students to search and find it for themselves by using various ways of approaching the problem. In addition, environment-based learning does not only occur in Islamic religious education subjects, in the implementation of values including moral values regarding the environment carried out by students (Auliya Hamidah Haris Poernomo & Nan Rahminawati, 2022) .

In contrast to Saputri's research, research in general aims to produce teaching material products with a discovery learning approach to set material and the specific objective is to find out how the development and attractiveness of module teaching materials with the discovery learning approach. His research also uses the Thiagarajan 4D development method which consists of 4 stages, namely definition, design, development, and deployment (Saputri et al., 2020) .

The development of PAI materials in high schools based on religious moderation, namely: religious moderation in Indonesia began with the arrival of Islam to Indonesia brought by scholars and traders from Persia and India. From the mingling between traders on the coast, there was cultural acculturation and absorption of Islamic teachings (Fathurrochman, Ristianti, & Arif, 2019; Harahap, Dahlan, & Usiono, 2022). The scholars at that time made a basic consensus that it was not permissible to impose the Islamic religion on the indigenous people and preserve the traditions that already existed in society as long as they did not conflict with the Shari'a, this was the forerunner to the concept of religious moderation adopted by Islamic boarding schools until now. Islamic boarding schools are educational institutions in Indonesia that teach and pass down Islamic culture and values (Hafidz, 2021).

As an institution that develops and interacts in the midst of society, it will indirectly experience changes in it, so that a typology of Islamic boarding schools emerges along with the demands of the times (globalization). Over time, the paradigm that has developed among Muslims in the face of globalization is: First, the conservative paradigm. This paradigm tends to position Islamic boarding schools as religious institutions that have old traditional doctrines and ties that do not want to come into contact with scientific discourse other than Islam. Social elements other than Islam in this case are considered as parts that are always opposite or even threatening. Second, the liberal paradigm. Islamic boarding schools that carry this paradigm assume that Islam is a religion that can act as an agent of social change. Social elements other than Islam in this case are

components that are accepted and even become an important reference in formulating various solutions to contemporary problems (Fathoni, 2021).

Development of religious moderation-based PAI material in forming ideological characters, namely: religious moderation education in the theological dimension prioritizing aspects of rationalism. Theology is not merely an object of study on how to convince people doctrinally, but rather as a guide for social praxis. In addition, theology must also be separated from the paradigm of state power, and must even become part of the social transformation that continues to voice the interests of the majority of the people. This paradigm holds that even though Islam has old traditional doctrines and ties, a lot of deconstruction has to be done to understand these doctrines. Contrary to the theology of the conservatives who are adamant in defending God, the theological dimension that they propose actually wants consistency in embodying the value of monotheism as a teaching that liberates people from cultural and structural oppression. They put more emphasis on defending human values, so that sometimes they go beyond the forbidden lines, in order to realize their humanist theology (Kartiko, Zuana, Sirojuddin, Rofiq, & Maarif, 2020).

In the sharia dimension, this paradigm takes laws through an understanding that tends to be too contextual, so that it sometimes ignores textuality and the background to the emergence of religious doctrines. They also put forward various discourses about the need for re-interpretation of the Qur'an and Hadith. Third, the moderate paradigm. Islamic boarding schools that carry this paradigm try to compromise the two paradigms above, which tend to try to integrate antagonistic views in seeing the relationship between Islam and societal issues, while at the same time wanting to soften the conservative paradigm which often generalizes that Islam always has an inseparable connection or relationship with societal issues. As well as trying to accommodate the renewal of discourse in accordance with the wishes of the liberals while still paying attention to noble and Islamic values. In accordance with the concept of Islam as a *wasathan* (moderate) religion, in looking at the relationship between Islam and the state, the moderate paradigm rejects the notion that Islam is a complete religion and that Islam has a constitutional system.

Development of PAI material based on religious moderation in forming moderate Islam, namely: that in Islam there is no constitutional system but there is a set of ethical values for the life of the state. Islamic boarding schools adhering to this paradigm do not only want to highlight the issues surrounding the concept of "Islamic State" and "Enforcement of Shari'a", but most importantly how is the substance of the values and teachings of the religion itself. Religion is a number of moral teachings and social ethics, apart from that religion also functions as a means of state control.

The moderate paradigm holds that the practical involvement of religion in the state should not sterilize the noble values contained in religion because religion will become an arena for politicization and contestation. On the other hand, the moderate Islamic paradigm campaigns for dimensions that are flexible, polite and civilized. This is important in order to minimize religious views which always have a frightening and harsh face which are used systematically by some Muslim circles. In addition to the depiction of the typology of *pesantren* as above, if one looks at its authentic character, *pesantren* from the very beginning have displayed a face that is tolerant, accommodating and tends to be inclusive, especially *pesantren* affiliated with Nahdlatul Ulama (NU). Along with the times and social dynamics, various types of Islamic boarding schools emerged, from traditional or *salaf* Islamic boarding schools to contemporary or modern Islamic boarding schools, which have taught general subjects, the face of Islamic boarding schools is slowly changing. From the description above, when viewed from the character of Islamic boarding schools, along with the response to developments in social, political and cultural dynamics, the character of Islamic boarding schools appears with a moderate, liberal and radical face. Moderate Islamic boarding schools are generally managed by mainstream groups (NU and Muhammadiyah) which are accommodative to local values (local wisdom) and have the *ahlussunnah wal-jama'ah* ideology. Meanwhile, radical Islamic boarding schools or those that develop radicalism principles

are in non-mainstream streams that carry Middle Eastern political ideology, such as Wahhabism, the Muslim Brotherhood, Talibanism, and others (Fathoni, 2021) .

In PAI learning based on religious moderation to shape student character it should be carried out inclusively and continuously through classroom learning activities, habituation in the school environment, extracurricular activities and other school activities that can have a positive impact on exploring students' knowledge, attitudes and skills competencies. PAI learning is a process of mutual interaction between teachers, students, and the environment so that the learning process and learning outcomes can be realized in instilling the values of Islamic teachings which include aqidah, worship, *mu'amalah*, morals, and Islamic cultural history. In addition to planting the substance of Islamic teachings with a modeling approach (exemplary) and value facilities, students are also given the opportunity to practice these Islamic values (Rosyad, 2019) .

Development of PAI Materials Based on Religious Moderation in Forming Character in the table 1 below:

Table 1: PAI Based on Religious Moderation Model

No.	PAI Material Class	Moderation Religion Content	Character
1	Odd Semester:		
	1. Critical thinking and passion for science and technology.	1. Realizing the life of religious people	1. Religious
	2. Proof of faith; fulfill promises, maintain oral, cover other people's disgrace.	2. Uphold noble civility	2. Curiosity
	3. Avoid student fights, alcohol and drugs.	3. Respect human dignity	3. National Spirit
	4. Spread Islam politely and peacefully through da'wah, sermons and sermons	4. Strengthen moderate value	4. Innovative
	5. Follow the footsteps of Indonesian scholars who are worldwide.	5. To create peace	5. Caring
		6. Appreciate diversity	6. Anti-violence
		7. comply with the commitment of the nation.	7. Creative
2	Even Semester:		
	1. Strengthen harmony through tolerance	1. Realizing a harmonious life in a diverse social environment	1. Religious
	2. Strengthen faith by maintaining honor	2. Putting the public interest first	2. Tolerance
	3. Adab using social media	3. Obey the constitution	3. Democratic
	4. Provisions of marriage in Islam	4. National commitment	4. Love peace
	5. Islamic civilization in modern times		5. Social care and responsibility.

CONCLUSION

PAI material based on religious moderation is able to shape the character of students in everyday life because with active learning, religious moderation as a source of knowledge tools and Indonesian Islamic traditions is a scientific achievement from past Islamic civilizations to the

present which continues and will still be studied, absorbed, as well as being used as a guideline for scientific values and the wisdom of the nation and state, so that it becomes an asset for Muslims, especially in Indonesia, to be able to maintain harmony (ukhuwah) both among Muslims, and between people of other religions within the framework of religious moderation. The results of this study serve as a reference for PAI teachers at the secondary school level in carrying out the learning process both in class and outside the classroom.

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