

Embedding Aswaja Values in Strengthening Religious Moderation in Students

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Submitted: 06-05-2023

Revised : 22-06-2023

Accepted: 09-07-2023

ABSTRACT. This study aims to examine empirically the variables in the inculcation of ASWAJA values (*tawasuth, tawazun, tasamuh*) in students of Madrasah Tsanawiyah Syirkah Salafiyah Pondok Pesantren Ad Dimiyati Jenggawah Jember in an effort to strengthen religious moderation. It is hoped that the research will provide a scientific solution to reject and counteract the notions of radical and fanatical Islamic movements that seek to recruit young people, especially students, namely by instilling ASWAJA values in an effort to strengthen religious moderation. The research method used is descriptive qualitative. Data was collected through observation, documentation, and interview. Interviews were conducted with school principals, waka. Students, ASWAJA teachers and some student. The results showed that 1) the inculcation of ASWAJA values (*tawasuth, tawazun, tasamuh*) was manifested through ASWAJA learning in each class with meetings once a week and through the habituation of NU's *amaliyah* activities in daily activities; 2) the inculcation of ASWAJA values is an indication of strengthening religious moderation in the community, especially in schools.

Keywords: Embedding ASWAJA Value, Strengthening Religious Moderation, learners



<https://doi.org/10.31538/munaddhomah.v4i3.521>

How to Cite

Latif, A., Ubaidillah, & Mundir. (2023). Embedding Aswaja Values in Strengthening Religious Moderation in Students. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(3), 601-609.

INTRODUCTION

The Special Detachment (Densus) 88 Anti-terror Police said 16 suspects from the Indonesian Islamic State (NII) network who were arrested in West Sumatra were actively recruiting new members from underage children. Head of Special Operations Assistance Section for Special Detachment 88 Kombes Aswin Siregar explained that suspected terrorists were determined to overthrow the Indonesian government (Amirudin et al., 2022a; Widjaja et al., 2022). They planned to do that by taking advantage of the situation in case of chaos (Budi, 2023). One example of fanaticism among students is fanaticism towards a silat group. As happened in the Tempurejo sub-district, Jember, three young fighters from the Kera Sakti Indonesian Men's Silat Family Association (IKSPI) school in the Tempurejo sub-district, Jember were abused by three PSHT fighters. The trigger is trivial, namely because of greeting each other. The incident occurred, Saturday night, August 7, 2021, around 23.00 in Andongsari Village Field, Ambulu District (Permana, 2022).

Responding to the growth and development of radical and fanatical understanding movements, it is necessary to have an active, creative, constructive, and solutive response in counteracting these notions. One of the religious organizations that is active in countering radical and fanatical movements is Nahdlatul Ulama' (NU) (Amirudin et al., 2022b; Daheri, 2022). This Islamic organization has followers who are still loyal to maintaining Islamic traditions, so it is not

surprising that when radical movement groups often attack Islamic religious traditions, harmony between religious communities and seek to establish an Islamic Caliphate on this motherland, then Nahdlatul Ulama' (NU) is present. as "guards" are at the forefront of fighting radical Islamic groups (Subaidi, 2019). One of the real efforts made by Nahdlatul Ulama (NU) in counteracting the growth and development of this radical and fanatical ideology is through education in schools. This education is spread at all levels of education from elementary to tertiary level under the auspices of the Nahdlatul Ulama (NU) organization. Among them is by introducing moderate Islamic teachings through ASWAJA values, namely at-tawassuth (moderation), at-tawazun (balance), and at-tasamuh (tolerance) (Timur, 2016). Indonesian Islam is known for its friendly, tolerant and humanist character (Freedman, 2009). The existence of radical Islamic organizations can be a threat to the future of Indonesian Islam itself (Arif et al., 2023; Sutrisno et al., 2023).

Our education (Indonesia) is like a sailing ship that doesn't know where to go. Different theories about Indonesian education emerged as a result of this uncertainty. such as education based on cultural, social, and religious values, etc (Wibowo et al., 2018). Aswaja values in learning additional religious knowledge for their students (Irawan, 2022). (Ilma Kharismatunisa, 2021; Jamal Ghofir, 2020) revealed that the educational values of Aswaja An-nahdliyyah which are instilled in a plural society in Senduro District include several aspects, namely tawasuth, tasamuh, i'tidal and tawazun. The role of Nahdlatul Ulama in the process of cultivating the values of tawasuth is carried out by understanding and habituation methods (Zakariyah et al., 2022).

The Islamic religion is full of grace, so 'alim ulama' who have broad knowledge can bring Islam together with local Indonesian culture and traditions without significant resistance. Islamic religious teachings are a perfect and comprehensive conception, because they cover all aspects of human life. Islam also teaches a total and complete way of life, both worldly and ukhrowi matters; which constitutes a set of beliefs and procedures of worship, a legal system that is total and intact and constitutes a civilization and culture (Nurullah & Taqwiya, 2021; Umar & Chusnah, 2014; Zuhdi, 2011). So that Islam easily integrates flexibly in the diversity of Indonesian society from various ethnic, religious, cultural and social groups which is united by the motto Bhineka Tunggal Ika, which has the meaning: although we are different, we are still united in Indonesian sovereignty.

Based on this description, this study aims to find gaps in research differences with previous studies. This research will ask two questions that will be answered in this research. The first is how to instill aswaja values in MTs. Shirkah Salafiyah. This question was asked to informants who understand about aswaja in MTs. Shirkah Salafiyah. The second is how the strengthening of moderation varies in MTs. Shirkah Salafiyah. This question focuses on the steps taken for religious moderation in MTs. Shirkah Salafiyah

METHOD

Madrasah Tsanawiyah Syirkah Salafiyah in realizing its vision and mission which is based on ASWAJA in its learning activities always applies the principles of ASWAJA values which are carried out intensively through habituation to the amaliyah of ASWAJA values. On this basis, MTs. Syirkah Salafiyah is appropriate to be used as a research location on ASWAJA's educational values as a form of efforts to strengthen religious moderation through activities in MTs. Shirkah Salafiyah. This is because firstly, at that location an appreciation of Islamic values based on ASWAJA was found both inside and outside the classroom. Second, there are indications of the process of learning the values and attitudes of ASWAJA through religious activities which are carried out every day at school.

This study uses a descriptive qualitative approach, namely the qualitative research that is collected is in the form of words, pictures and not numbers. As for the selection of informants in this study, the researcher used a purposive sampling technique, that is, the researcher chose people who were considered to really know clearly the problems examined in this study. (Corbin, 2013).

In this study researchers used three kinds of techniques in data collection, namely: observation, interviews and documentation (Moleong, j, 2006). The primary data source in this study is data that will be taken from interviews with caregivers of the Ad-Dimyati Islamic boarding school, the principal of the Mts. Syirkah Salafiyah, Deputy Head of Student Affairs, Nu-an or ASWAJA subject teachers and several students at Mts. Syirkah Salafiyah Pondok Pesantren Ad Dimyati Jenggawah Jember.

The analysis technique used by the researcher is descriptive qualitative analysis with the interactive model of Miles, Huberman and Saldana. Researcher data analysis through the following stages; Data collection, Data Condensation, Data Display, Conclusion drawing and verification (Miles & Huberman, 2014)

RESULT AND DISCUSSION

Result

Instilling Aswaja Values

MTs. Syirkah Salafiyah provides understandings of the Islamic Religion based on ASWAJA to all students, both in terms of *aqidah*, *shari'ah* and morals, namely by giving them in class and through several NU activities or *amaliyah* which direct MTs students. Syirkah Salafiyah to have the ASWAJA values. The indicators that must be instilled in students are the results of the *Nahdlatul Ulama'* (NU) Outline which was decided at the 27th *Nahdlatul Ulama'* (NU) Congress No. 02/MNU-27/1984 which is located in Situbondo, East Java, namely At *Tawasuth* (moderate), *tawazun* (balanced) and *tasamuh* (tolerance). The inculcation of ASWAJA values also aims to strengthen religious moderation.

As the result of an interview with the MTs principal. Syirkah Salafiyah Jenggawah Mr. Muhammad Shofi, M. Pd:

"Mts. Syirkah Salafiyah is an Educational Institution under the auspices of the Ad dimyati Jenggawah Islamic Boarding School which adheres to ASWAJA (Ablu Sunnah wal Jama'ah) understanding and belongs to the congregation of the Islamic organization Nahdlatul Ulama'. This school is a school that develops Islamic character based on Ahlu Sunnah wal Jama'ah An Nahdliyah, what is meant by Islamic character is the character such as tawasuth, tawazun and tasamuh. All of this will be expected by students at MTs. Syirkah Salafiyah can be a role model in society."

MTs efforts. Syirkah Salafiyah in implementing ASWAJA values is not only at the stage of cultivating an understanding of the attitudes contained in ASWAJA. More than that, MTs. Syirkah Salafiyah also seeks to instill ASWAJA values through several programs in daily life. MTs. Syirkah Salafiyah held several religious programs that were intended so that all students could cultivate a sense of the importance of behaving in accordance with ASWAJA values and taking steps to behave in accordance with ASWAJA values. If in moral knowing an understanding of ASWAJA's exemplary attitudes is given, then in this moral feeling, MTs. Syirkah Salafiyah instills it through NU's daily religious or *amaliah* activities.

NU's religious or *amaliah* activities are daily activities carried out in the school environment on a regular basis every day as a means of developing students' understanding from ASWAJA learning in the classroom. It is hoped that this NU activity or *amaliah* can be used as a place to experience ASWAJA values and be applied directly in interacting with fellow friends. As stated by the MTs principal. Syirkah Salafiyah Mr. Muhammad Shofi, M.Pd:

"We carry out this NU religious or amaliah activity program every day. Like the Dhuhur prayer and Dhuha prayer in congregation, which are then followed by the recitation of the wiridan. And every Friday there is a reading of istighosah or tablil & yasin in congregation. In addition, the school also holds PHBI activities such as the birthday of the Prophet, Muharram, Isra' Mi'raj, commemoration of students' days and so on."

So, it can be understood that NU's religious or amaliyah activities are indeed more in the nature of cultivating a sense of ASWAJA's amaliyah and on the other hand the ASWAJA values that students have acquired in ASWAJA learning in class. NU's amaliyah activities contain the value of tawasuth, tawazun and tasamuh

instilling ASWAJA values in students at MTs. Syirkah Salafiyah, is the third stage after going through the first and second stages, namely moral knowing and moral feeling. At this stage, students at MTs. Syirkah Salafiyah is expected to have awareness of ASWAJA values in daily life, especially in implementing three important indicators, namely the attitude of tawasuth, tawazun and tasamuh. So, all students can respect, appreciate and accept all forms of differences that exist with each other both in the school environment and when in society. This was also conveyed by the MTs principal. Syirkah Salafiyah Mr. Muhammad Shofi, M. Pd:

“The third or peak stage in instilling ASWAJA values is to apply the understanding that has been obtained by students. Through the first stage, namely the provision of material on ASWAJA values in class, then followed by the second stage, namely accustoming students to always carry out religious or amaliyah activities of NU, so that in the third stage, students can apply these values in everyday life without having to told, either in the school environment or at home”.

In this third stage, in the context of applying ASWAJA values to the understandings they have gained in class and through the habituation of NU religious or amaliyah activities, in the sense of being one step further than just knowing about the teachings and attitudes that must be possessed from Islamic values. ASWAJA value. Thus, it is hoped that the material and habituation that has been given to students can be truly embedded in students

Strengthening Religious Moderation

At this optimization stage, religious moderation aims to optimize learning methods that can build students who think critically, are tolerant, democratic, sporty, responsible, and respect differences. The implementation of religious moderation is used to change students' understanding, both inside and outside the classroom. For example, using an active discussion or debate approach can improve the ability to think critically, exercise, respect the opinions of others, and have the courage to express opinions rationally.

“Friday taqwa was held at school at that time. One of the teachers started Friday Taqwa by reading Juz Amma together, listening to one another. Before Friday taqwa begins, Maftubah's mother checks the class to make sure all students are present..”

These results were also reinforced by other teachers who stated the following statements

"Look, the approach that I take when the learning process is by using the discussion method and sometimes I instruct students to make a creativity poured in writing and it is done in groups and the next meeting is discussed together with each group which has been shared by me so sis, so the children think more critically and are able to work together with other friends."

Researchers can conclude from the presentation above that these teachers usually use an approach or optimize learning with a discussion approach to help students think critically and work together with other students. In addition, some teachers use a creative approach to make lessons easier for students.

Discussion

Instilling Aswaja values

Instilling value is a process, action and way of instilling value. So that the inculcation of values is a process of planting that can be done through actions or behavior (nonverbal) or through verbal (verbal). Thus planting is part of the educational process. Because in education there is a process of instilling good values in every student. The ASWAJA values conveyed at the Madrasah

Tsanawiyah Syirkah Salafiyah are the values of ASWAJA An-Nahdliyah or NU. The Ahlussunnah wal Jama'ah organization in Indonesia is Nahdlatul Ulama' (NU) which was founded by Hadratus Shaykh Hasyim Asy'ari on January 31, 1926 (Rofiq, 2017). Nahdlatul Ulama' has guidelines in which there are policies and steps that must be taken, so that all the desired efforts can be realized.

The researcher uses the theory of instilling values from Thomas Lickhona, namely through three steps of moral knowing, moral feeling and moral action. Moral knowing means moral knowledge. This relates to how one can understand an abstract value. The key in this stage is how the value enters into the students' understanding or cognitive. Its relation to the inculcation of ASWAJA values in strengthening religious moderation in MTs students. Syirkah Salafiyah, this moral knowing activity is carried out in every class through the ASWAJA/NU-ness subject which is carried out for one hour a week.

This effort is the initial trail carried out by MTs. Syirkah Salafiyah in instilling and introducing ASWAJA values. This is an important point in order to provide insight or knowledge regarding ASWAJA values, considering that not all students at MTs. Syirkah Salafiyah has a background of knowledge about ASWAJA. Because this lack of knowledge will become an obstacle in the process of instilling ASWAJA values. The theory taught in the ASWAJA subject includes the principles of social life for Jami'iyah Nahdatul Ulama' (NU) members which are the Basic Strategies of Nahdlatul Ulama' (NU) which were decided at the 27th Nahdlatul Ulama' (NU) Congress No. 02/MNU-27/1984, namely giving material on At Tawasuth (moderate), tawazun (balanced) and tasamuh (tolerance).

Moral feeling means moral feelings. At this stage the target is to grow a sense of love and need for that value. If in the first stage the emphasis is on the cognitive domain, then at this stage the emphasis is on the affective or feeling domain which is expected that students can experience and justify what they have received in the early stages..

MTs efforts. Syirkah Salafiyah in implementing ASWAJA values is not only at the stage of cultivating an understanding of the attitudes contained in ASWAJA. More than that, MTs. Syirkah Salafiyah also seeks to instill ASWAJA values through several programs in daily life. MTs. Syirkah Salafiyah held several religious programs that were intended so that all students could cultivate a sense of the importance of behaving in accordance with ASWAJA values and taking steps to behave in accordance with ASWAJA values. If in moral knowing an understanding of ASWAJA's exemplary attitudes is given, then in this moral feeling, MTs. Syirkah Salafiyah instills it through NU's daily religious or amaliah activities. Like Tawauth, Taawazun and Tasamuh. Based on the results of interviews with the principal of Madrasah Tsanawiyah Syirkah Salafiyah Pondok Pesantren Ad-Dimyati Jenggawah there are activities that are carried out every day with the aim of fostering an attitude of tawasuth, including the following: (1) Providing lessons on Pancasila and citizenship education as well as defending the country. (2) Instill an attitude of love for the motherland and respect for the services of heroes by holding ceremonies every Monday, national holiday ceremonies and santri days. (3) Providing NU/ASWAJA subjects. (4) Train to be active in organizations within the school environment, such as intra-school student organizations (OSIS) and other extracurricular activities. (5) Carry out activities of Islamic cultural traditions such as Mawlidan, sholawatan, wali pilgrimage and teaching the yellow book using the pegon or Javanese language.

Based on the results of interviews with the principal of Madrasah Tsanawiyah Syirkah Salafiyah Pondok Pesantren Ad-Dimyati Jenggawah there are activities that are carried out every day with the aim of fostering an attitude of tawazun, including the following: (1) Balancing human duties in the world and balancing human duties in the hereafter, namely by being serious in giving general lessons and being serious in giving religious lessons. (2) The habit of praying in congregation, namely the midday prayer and the midday prayer. (3) Reciting wirid, yasin, tahlil, istighosah and memorizing juz 30 and requiring each student to memorize them with a payment system every one week. (4) Every student is equipped with sophisticated intellectuals to welcome globalization in this modern

life, such as introducing computers, having to take part in scout extracurricular activities and there are also intra-school student organizations.

Based on the results of interviews with the principal of Madrasah Tsanawiyah Syirkah Salafiyah Pondok Pesantren Ad-Dimyati Jenggawah there are activities that are carried out every day with the aim of fostering a tasamuh attitude, including the following: (1) All students are involved in all school activities, both religious and public activities. (2) Each student must respect and respect his fellow friends. (2) Getting used to living clean, disciplined and obeying rules through the implementation of school rules, such as carrying out pickets in rotation. (3) Shake hands with the teacher when they meet at school. (4) All students are required to take part in scout extracurricular activities, with the aim of one of them practicing tolerance when rigging pioneering and marching

Strengthening Religious Moderation

Indonesia is known as a country with cultural diversity and pluralism. This can be seen from the diversity of religions, races, ethnicities, traditions and languages, so that it is predicated as a multicultural country. Tensions and conflicts often occur in Indonesian society due to a lack of multicultural awareness, low tolerance, and a lack of wisdom in managing the diversity of society. As a society that is fanatical about the beliefs it believes in, the religious approach is one of the right methods to build community harmony. The approach chosen is a religious attitude that is peaceful and in accordance with the culture of Indonesian society. With this approach, friendly, tolerant and open religious moderation is an answer to fears of friction that often arise in society.

Religious moderation is mandated in the RPJMN (National Medium Term Development Plan) 2020-2024. The 2015-2019 Strategic Plan forms the basis for the Directorate General of Islamic Education in developing tolerant, moderate and patriotic views (Nur'aini, 2021). In religious moderation by prioritizing balance and justice regarding religious understanding, an indicator will be seen when the religious understanding is in line with its acceptance of values, culture and nationality. There are at least four indicators of religious moderation, namely: national commitment, anti-violence and respect for local wisdom and tolerance. As for its relation to the inculcation of ASWAJA values, there is a very urgent influence on strengthening religious moderation, this is very influential because in ASWAJA values there is an indication of every indicator in religious moderation.

National commitment is a very urgent indicator to see how far a person's or a certain group's religious perspective is towards national ideology, especially their commitment to accepting Pancasila. MT's efforts. Syirkah Salafiyah in implementing ASWAJA values is very influential in strengthening religious moderation, one of which is in national commitment.

Based on the three ASWAJA values mentioned earlier, namely the attitude of tawasuth, tawazun and tasamuh (Kartiko et al., 2020), The following are some activities that can strengthen national commitment for students at MTs. Shirkah Salafiyah. (1) Provide education lessons on Pancasila and citizenship as well as State defense materials. (2) Instill an attitude of love for the motherland and respect for the services of heroes by holding ceremonies every Monday, national holiday ceremonies and santri days. (3) Carry out activities of Islamic cultural traditions such as Mawlidan, sholawatan, wali pilgrimage and teaching the yellow book using the pegon or Javanese language. (4) Balancing human duties in the world and balancing human duties in the hereafter, namely by being serious in giving general lessons and being serious in giving religious lessons (Anwar, 2021; Harahap et al., 2022).

The indicator of religious moderation in relation to the notion of radicalism lies in a balanced and just religious attitude, namely a religious attitude that prioritizes justice, respects and understands the reality of differences in society (Aprilianto & Arif, 2019; Azis et al., 2022). In addition to being friendly and non-violent, moderation in religion is also emphasized. Moderate people tend to be more friendly in accepting local traditions and culture in their religious behavior, as long as they do

not conflict with the basic principles of religion. A non-rigid religious understanding is characterized by a willingness to accept behavior that does not emphasize the truth of the normative religious paradigm, but also a positive contextualist paradigm. Not much different from the indicators of national commitment, from several activities carried out at MTs. Syirkah Salafiyah in instilling ASWAJA values, found several activities that also strengthen indicators of non-violence and respect for local culture, as follows: (1) Carry out activities of Islamic cultural traditions such as Mawlidan, sholawatan, wali pilgrimage and teaching the yellow book using the pegon or Javanese language. (2) Carry out the commemoration of Islamic holidays with the same activities as community traditions, namely the commemoration of the Islamic new year, Maulid Nabi, Isra' Mi'raj. (3) There are rules, not to bully each other or commit acts of violence against fellow friends. (4) All students are involved in all school activities, both religious and public activities (Komalasari & Yakubu, 2023).

Tolerance has a crucial role in democratic life to deal with several challenges that arise due to differences. When people have high awareness and sensitivity in dealing with all kinds of differences, then democracy will be seen and implemented well. The ASWAJA value which has the same meaning is tasamuh. In language tasamuh means tolerance or mutual respect, which means tolerance towards different views both in religious matters, especially things that are *furu'* in nature or become issues of *khilafiyah* as well as in society and culture. The following are some activities that indicate tolerance in MTs. Shirkah Salafiyah.

Tolerance has a crucial role in democratic life to deal with several challenges that arise due to differences. When people have high awareness and sensitivity in dealing with all kinds of differences, then democracy will be seen and implemented well (Amirudin et al., 2022b; Ma'arif, 2019). The ASWAJA value which has the same meaning is tasamuh. In language tasamuh means tolerance or mutual respect, which means tolerance towards different views both in religious matters, especially things that are *furu'* in nature or become issues of *khilafiyah* as well as in society and culture. The following are some activities that indicate tolerance in MTs. Syirkah Salafiyah: (1) All students are involved in all school activities, both religious and public activities. (2) Every student must respect and respect each other to his fellow friends and to his teachers. (3) Getting used to living clean, disciplined and obeying rules through the implementation of school rules, such as carrying out pickets in rotation. (4) Shake hands with teachers when they meet at school (5) All students are required to take part in scout extracurricular activities, with the aim of one of them practicing tolerance when rigging pioneering and marching. (5) Do not blame other people's opinions when discussing and must respect the opinions of other friends. (6) The teacher council never chooses to give lessons, does not look at and compares the abilities of students.

CONCLUSION

MTs. Syirkah Salafiyah in instilling ASWAJA values (*tawasuth*, *tawazun* and *tasamuh*) uses three methods of instilling values; moral knowing, moral feeling and moral action, 2) instilling ASWAJA values in MTs students. Syirkah Salafiyah is highly indicated for strengthening religious moderation which consists of three indicators, namely national commitment, anti-violence and respect for local wisdom and tolerance. Efforts made by MTs. Syirkah Salafiyah is one of them by incorporating ASWAJA subjects into the school curriculum as a highly prioritized local content which is then implemented into NU's religious or *amaliah* activities every day. So, this effort also has an impact on strengthening religious moderation, which is one of the government's efforts to ward off the rise of radical and fanatical ideas in the world of education.

This research is limited to a small population so it cannot touch all social aspects, besides that the research method can still be developed further with other research methods. The contribution of this research is to theoretically enrich scientific treasures, while practically this research can be applied and carried out in schools to instill religious moderation for students.

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