

The Role of Institutions and the Educational Environment in Implementing Religious Moderation In Ma Ma'arif Al MUHARRAM

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Abstract: *Religious radicalism in Indonesia often leads to prolonged conflicts, so the Ministry of Religion issues religious moderation. With this understanding, it is imperative to instil it in Madrasas, especially at the Aliyah level. Played by schools, and educational institutions, more or less supported by the environment. This Madrasah is relevant in extracting information and actualizing the cultivation of religious moderation by teachers and the general environment. MA Al-Mukarrom, with a base in Ma'arif Prison, makes, besides having fairly good cultivation of religious moderation. The role of teachers, teacher resources, teacher backgrounds and the school environment as well as Madrasa facilities, support the process of teaching religious moderation. In addition, its location close to the ustadz, MWC NU, makes this Madrasah strategic enough for monitoring.*

Keywords: *moderation, LP Ma'arif, environment*

INTRODUCTION

The Unitary State of the Republic of Indonesia is pluralistic or diverse. The diversity of the Indonesian nation includes various ethnicities, languages, religions, cultures, social statuses, etc. With various ethnic groups, nations, races, and cultures, Indonesia is the world's largest multicultural country (Sari, 2012). The diversity in Indonesia also makes it an integrating force that provides a community bond capable of causing clashes between cultures, races, ethnicities, religions, and other life values. Clashes or conflicts in Society arise from violence between groups.

Conflicts on a violent basis in Indonesia occur pretty often and have an impact on the existence of humanitarian disasters in Society, and extend to various types of motives and perpetrators. The main triggering factor is violence that has occurred or often occurs but has not been resolved. Conflict will reach the point of violence if it is mismanaged or the conflict is ignored (Susanto, 2005).

In the religious context, it can be seen that every religion has rules relating to tolerance, one of which is Islam. There are rampant acts of radicalism and terrorism in the name of Islam both in the world and Indonesia, so not a few consider Muslims to be the wrong party. Jihad in Islam is often targeted for accusations of being Muslims' primary source of violence in the name of religion (Akhmadi, 2019).

The development of radicalism during the industrial revolution 4.0 and the Society, which was felt very rapidly, saw the shift from manual to digital, changing the

behaviour and even ideology of the Indonesian people themselves. Feed technology is disrupted in various particular fields of education and religion because of technological literacy and a good literacy culture. Because ironically, the mass media is used to spread forms of radicalism in the realm of religion (Ibda & Sofanudin, 2021).

They are quoting Yenny Wahid's opinion that the process of Society has extremism and radicalism, which is 7.7% of the entire population of Indonesia and reaches 200 million people. Their understanding of jihad is war. Meanwhile, jihad is not war, as explained in the Qur'an and hadith, that jihad is the sincerity of worship to achieve the pleasure of Allah SWT. The struggle in the pilgrimage, even being patient and holding back passions, is more complicated than fighting against the enemy on the battlefield (AR, 2020).

Islam, which is the religion with the most dominant number of adherents in Indonesia, has rules relating to the benefit of Muslims in particular and all humanity in general. The existence of this regulation raises the correlation of a mission as the basis of religious life, namely religious moderation, were Islam in the formation of law has at least 5 principles, namely guarding religion (*hifdzal-din*), guarding the soul (*hifdzal-nafs*), guarding reason (*hifdzal-'ql*), guarding offspring (*hifdzal-nasl*), and also protecting property (*hifdzal*). -mall). Of the 5 principles of Islamic law, it is able to describe the right to live together, respect the existence of others, maintain life and protect one's life must be upheld.

Religious moderation can also be seen in various religions. Christianity in its tradition of religious moderation can be a perspective to mediate extremities in the interpretation of Christian teachings themselves for some of their people. The Catholic perspective The Catholic Church has the usual moderate terms or is also termed open to fundamentalists and traditionalists or rejects the renewal of the understanding of the Catholic church. In the Hindu religious tradition, there is also a root of the spirit of religious morality, namely the middle way that can be traced back thousands of years and consists of a combination of 4 yugas. Also, in the essence of Buddhism, religious moderation can translate from the enlightenment of the Buddha from Sidharta Gautama, how to pledge the four Prasetyas, including trying to help all beings, rejecting worldly desires, studying, living and practising dharma and having efforts to achieve perfect enlightenment (Sutrisno, 2019).

Religious moderation in the context of Islamic moderation has 12 characters as stated by Muslim scholars and scholars produced at the 12th National Council of Ulama Conference with characteristics including *tawassuth*, *tawazun*, *i'tidal*, *tasamuh*, *musawah*, *Shura*, *Ishlah*, *awlawiyah*, *tathawur wal ibkar*, *wathaniyahwa muaathanah*, *tahadhur*, and *qudwatiyah* (Qonitah & Umam, 2021).

So about radicalism, especially religious radicalism, it is clear that a comprehensive understanding is needed to accommodate and straighten out the diversity of understandings that may not be in line with the benefit or good of the people, especially the survival of religious people. Specifically and with full planning for handling carried out by various parties to be able to provide a resolution to violent conflicts in the name of religion. This is because if it is not handled seriously or properly, losses will occur in various sectors of Indonesia, including economic, social, political and material.

The Ministry of Religion of the Republic of Indonesia made a Ministry of Religion decision number 328 of 2020, which regulates the working group to strengthen the

religious moderation program at the Ministry of Religion. Which is handling religious radicalism in the scope of education provides unique guidance for Islamic Religious Education teachers whose children also compile a white book or pocket book of religious moderation containing content on guidelines for dealing with various perspectives and suggestions for education actors under the Ministry of Religion, teachers, lecturers or ustadz and also students (Rofik, 2021).

Institutions engaged in the education sector have a fairly strategic and vital role in breaking the chain of violence in the name of religion. The involvement of formal educational institutions under the government's authority strengthens human values, values of religious harmony and moderation (Najâ & S Bakri, 2021). Schools are educational institutions that are expected to instil in students related to religious moderation by teaching the values of tolerance, mutual respect, and respect for teachers, students, Society and the surrounding environment to create harmonious, safe and peaceful relationships. Also, by carrying out an educative approach aimed at students, which can be implemented in a peaceful educational culture, integrated with the school curriculum, constructive conflict resolution exercises, mediation and negotiation by peers is a joint effort so that the Indonesian nation becomes a conciliatory nation. Broad religious knowledge without partial should be conveyed to educational institutions so that students have a foundation of religious understanding that is not narrow.

Thus considering the importance of planting religious moderation to be embedded in the culture of educational institutions. Which is in accordance with what was done at MA Ma'arif Al-Mukarrom. This Madrasa operates under the auspices of LP Ma'arif which is thick in inculcating religious moderation.

The Islamic and Community Organization of Nahdlatul Ulama is a line of organization with the effectiveness of being able to realize its noble ideals of giving birth to institutions and institutions in the form of educational institutions or LP Ma'arif, social da'wah institutions, agricultural development and other institutions. Given the importance of education as the central pillar in upholding it, it can be said that LP Ma'arif NU functions to carry out a movement against the people in the context of education (Alfai, 2019).

METHOD

The method is a method taken to solve a problem that exists in the object of research. The research method or approach used by researchers is a qualitative research approach where qualitative research is research that focuses on quality or the essential thing in the form of valuable events or lessons that can be taken and developed into a theoretical concept: qualitative research, design for practical, policy, social and action solutions (Syahwani, 2015). The method or methodology of the article from the words methods and logos has the meaning of a series of steps to combine the direction of achieving goals (Untung, 2019).

In another opinion, the qualitative research approach used by the researcher describes the role of a teacher in introducing, instilling, and developing a concept of religious understanding promoted by the government in order to create an atmosphere of diversity in a religious environment that is contrary to nationalism and Pancasila as the nation's foundation (Syahwani, 2015). The qualitative approach requires data obtained

from observations, interviews, and shooting field notes. The researcher analyzes the data by enriching the information by looking for cohesion, coordination, correlation, and exposure that is researched in the form of a narrative.

Qualitative research starts from a theory that has been prepared. When in the beginner field, based on the natural environment, data and information from the field are drawn meaning and concept with analytical descriptive exposure without using numbers. This is because qualitative research is a process that occurs according to a natural situation. So, generalizations and realities are complex, and researchers change to be proficient in the field (Dharma, 2008).

With this method, at least it can answer a problem that researchers need to provide in-depth understanding to produce research conclusions based on the context and situation that occurs. Data collection is a major step in a study because it has the main goal of obtaining data. According to Sugiyono, there are four data collection techniques: observation, interview, documentation and combination or triangulation. As previously explained, the data collection techniques used in this research process were observation, interviews, and documentation.

Observation in short, can be interpreted as a technique or method of collecting data using empirical or human senses someone is able to observe and provide an assessment for research data sources (Syahwani, 2015). The interview is a data collection technique by determining the problems that must be investigated first and then conducting a question and answer session based on the research objectives, either directly or indirectly. Data sources. Through this interview technique, the researcher could find out the content of the respondent's mind, which might not be known through the observation technique.

Interview or interview is a rule of collecting data used in the process of social research. Interviews have a function in addition to obtaining information related to facts, beliefs, feelings, and desires and fulfilling the research objectives to be carried out (Mita, 2015).

The research chosen by the researcher is Madrasah Aliyah Ma'arif Al Mukarrom, Kauman District. Researchers will make direct observations of the Madrasah arranged on activities that have to do with the cultivation of religious moderation by all school members, especially its central role. Why make this Madrasa as a research place, researchers took this location as a research place, because this Madrasah Aliyah Ma'arif Al Mukarrom is under the Ma'arif institution or under the auspices of the Nahdlatul Ulama religious organization, where religious moderation is a hallmark of educational institutions or Islamic organizations. The interviews conducted by the researchers were carried out directly with religious instructors in Kauman District, student assistants from madrasas, school principals, and caregivers of Islamic boarding schools at Madrasah Aliyah Ma'arif Al-Mukarrom.

The Nahdlatul Ulama organization present in the realm of education in Indonesia has a role that supports the existence of LP Ma'arif which basically Nahdlatul Ulama in education has a constitution that this organization puts forward Islamic teachings in accordance with the understanding of Ahlussunnah Waljamaah and follows one of the schools, namely Syafi' i and the ulama, especially the Nahdlatul Ulama ulama, revitalized their position and role in fortifying the people and the nation by emphasizing the teachings of Amar ma'ruf nahi mungkar. In which the emphasis is none other than the

moderation of Islam in the frame of worship, independence and simplicity based on the interpretation of the Qur'an and Hadith as well as producing interpretations from previous scholars (Sma et al., 2021).

The focus of the data sought is related to how the role of teachers in growing and instilling religious moderation is through regular habituation activities, other activities that exist are inculcating religious moderation. Next, look at the role of religious instructors moving to provide education, socialization, convey information related to religious moderation to a madrasa or local sub-district educational institution, namely Kauman District. With the results of the character of students who have recognized the value of religious moderation by the teacher and the environment.

Data analysis is a step that determines the results of the research carried out, because the optimal analysis will interpret the results obtained from the research in a meaningful way (Syahwani, 2015). Data analysis in the research process with a qualitative research approach is usually carried out continuously or continuously in every stage of the activity where the subsequent interpretation or interpretation is based on the data that has been analyzed, referring to the theory related to the study being studied.

According to Noe Muhajir, data is an effort to systematically search and organize notes based on the results of interview observations in order to increase the researcher's understanding of the case under study to present what he finds to others. The efforts made in analyzing the data include searching for data, organizing the findings when in the field, reporting or presenting the findings generated from the field, and looking for meaning continuously until there are no other meaningful conclusions to increase the researcher's understanding of the cases that occur (Rijali, 2019).

RESULT AND DISCUSSION

The value of religious moderation in the realm of education which is carried out in the form of character education. The values of religious moderation are contained in the existing process of teaching and learning activities integrated into character education. The character in question is the formation of behaviour, and morals, which are manifested in a real action from students and generally all components in education, as the results of the analysis of observations conducted by Madrasah Aliyah Ma'arif Al Mukarrom researchers regarding the cultivation of religious moderation, which Madrasah Aliyah Ma'arif Al Mukarrom emphasizes on the value of moderation in the form of character education which leads to morals or character according to the moderator in religious life.

Based on researchers' results, the attitude of religious moderation in the context of education is seen from the learning process in the Madrasah Aliyah Ma'arif Al Mukarrom, Kauman Village, Kauman District, Ponorogo Regency in outline as follows. Madrasah Ma'arif Al Mukarrom is the only Madrasa located in the district of Kauman which in terms of religious moderation, the cultivation of religious moderation in the educational culture of Madrasah Aliyah is quite good.

1. The Role of Institutions in Cultivating Religious Moderation

As it is known that Madrasah Aliyah Ma'arif Al-mukarrom Kauman Village is a Madrasah that also owns Ma'had or Islamic boarding school to shelter students who want to deepen their religious knowledge or go to school as well as stay at the same time. The Islamic boarding school in Madrasah has a great influence on the quality of students'

religious knowledge in Madrasas, considering that almost most of the students are staying there. Whereas at the Islamic boarding school, Madrasah Aliyah Al Mukarom, this is Salafi or emphasizes learning sourced from the Qur'an, Hadith and the yellow books.

Education within the scope of Pesantren is very emphasized on religious moderation seen from what is given by the students in the community by contextualizing the place and existing cultural conditions. The moderate understanding of Islamic boarding schools has the root of an aqidah grip, namely Ahlussunnah Wal Jamaah which has been embraced in pesantren. Moderate that is carried out in pesantren culture is da'wah which has the Quran method by elevating the wisdom method of respecting the existing traditions and local culture (Husain, 2020).

Indicators of religious moderation include a commitment to nationalism, tolerance, anti-violence, I am dative towards local culture, openness, dialogue and of the 7 indicators that can be recognized within the scope of Islamic boarding school life, especially because of remembering or the need to recognize and take appropriate steps to strengthen religious moderation. that there is a boarding school in addition to formal education that is carried out in madrasas (Firmansyah, 2020).

Based on explanations from other studies, the principal explained that the internalization of religious moderation in Madrasah Aliyah was by turning off or internalizing the values of Islamic moderation with several principles including tawassuth tawazun and tasamuh. Which of these principles is partly in accordance with the principles in religious life which are under the religious organization Nahdlatul Ulama.

The meaning of Sufism is the value of Islamic moderation first as a form of understanding or religious experience that is not Ifrad or excessive in religion or also called not tafrith or detracting from the teachings of the religion itself. It can be said that this attitude shows that the value of Tasamuh is a value that takes the Middle Way between the extreme poles of religion. The value of moderation with this tawassuth pattern cannot be separated from the history of pesantren, because Islamic boarding schools refer to selected books which are the work of medieval, classical scholars with moderate religious tendencies. And the majority of Islamic boarding school adherents of this tendency understand the religion of Ahlussunnah Wal Jamaah. As for the form of internalization of implementation, namely by the existence of activities, clerical organizations and such as the IPNU IPPNU PK, private studies and so on (Qonitah and Umam, 2021).

In another opinion, Sufism means a middle or not extreme attitude that is not liberal. This form of middle attitude has the core that the principle in life upholds fair and righteous behaviour in living together. And how is it explained in the word of Allah subhanahu wa taala in the Al-Quran Surah Al Baqarah verse 143 (Cholili, 2016).

Furthermore, tawazun is an ability to balance life in religious understanding and experience. The meaning of this balance focuses on worldly and ukhrawi affairs of the bank in the use and arguments of aqli and naqli and acts firmly to distinguish differences or ikhtilaf, balancing (inhiraf) (Nikmah, 2018).

It was concluded that tawazun, or balanced, is balanced in various ways, including using the aqli proposition as a source of rational thinking and the Naqli argument as the primary source, namely the Qur'an and hadith (Cholili, 2016).

The form of internalization or implementation of the tawazun principle is to balance the lessons learned from the students, namely between general lessons and religious lessons in the curriculum structure with a good balance.

Next is Tasamuh is a form of tolerance. Tolerance here means openness. The value of tasamuh is upheld as a way to appreciate the differences that exist with the urgency that there is no coercion of opinion on each individual to maintain and foster a sense of brotherhood of fellow compatriots and citizens. The internalization is in the form of providing motivation and examples of forms of tolerance with differences of opinion or differences in diversity and diversity in the principles of character education or the cultivation of religious moderation in this Madrasa (Nikmah, 2018).

Tasamuh is an attitude of tolerance towards differences, specifically the problem of ikhtilaf, it cannot be interpreted as admitting to justify a different belief. The meaning of this tasamuh is a permissive attitude in the context of falsehood, mixing up truth and falsehood. So it does not mean that it allows committing falsehood but provides an opportunity for tolerance for differences. What is explained in the Quran Surah At-Taha verse 44 (Cholili, 2016).

Amar ma'ruf nahi mungkar can be interpreted as an attitude of inviting or calling for goodness and preventing evil through a method of local customs and culture. This is explained in the Quran surah al-Imron verse 110 (Cholili, 2016).

In addition, Madrasah Aliyah Ma'arif Al-Mukarrom is an educational institution under LP Ma'arif. LP Ma'arif is a Ma'arif educational institution under the auspices of the religious organization Nahdlatul Ulama with the function of implementing the educational policies of Nahdlatul Ulama with levels including central management, regional administrators, branch managers and branch representatives. So that in terms of religious moderation and its cultivation for students, it is pretty good. This is because, in addition to sufficient monitoring from the board of representatives of the branch representatives or MWC specifically for the Kauman District itself, all teachers and education employees take shelter in the religious organization Nahdlatul Ulama. The Nahdlatul Ulama organization is one of Indonesia's most prominent religious organizations, which is still very moderate in its religion.

In addition, there are also some teachers who are very concerned about religious ideology and the religious principles of the students, in particular, namely the caretakers of Islamic boarding schools at the local Madrasah and several Kiai who are also there. The form of cultivation is in the form of providing motivation, and direction in life, with the principle of religious moderation, which is by the religious principles initiated or by the Indonesian government intact and able to practice religion according to their respective beliefs.

And as for other forms of teaching religious moderation carried out by this Madrasa to students, one of them is by carrying out activities that instil religious values and inculcate character values, morals, and traits that emphasize moderate religious life. One of the activities with moderate principles in religion is in the form of activities that do not conflict with the values of Pancasila. Nationalism, such as joint Istighosah activities, every time students enter class accompanied by educators, they always sing the song Indonesia Raya and recite forms of habituation activities before the Teaching and Learning Activities take place without eliminating their cultural literacy and religious moderation.

2. The Role of the Environment in Cultivating Religious Moderation

This Madrasah Aliyah Ma'arif Al Mukarrom Kauman Village is in a strategic location, close to religious extension institutions where religious educators must have duties and functions, one of which is the cultivation of religious moderation. So, apart from being under the auspices of the Ma'arif LP, monitored by the sub-district representative assembly (MWC NU), there is also an advantage that the location of this Madrasa is close to religious extension institutions.

Based on researcher interviews with several subjects, the first of which was from one of the vice principals of the school, the student department explained that because Madrasah aliyah ma'arif al-Mukarrom is under the auspices of LP Ma'arif and its strategic location with religious extension institutions makes this Madrasah monitored as madrasahs that have the value of religious moderation and the cultivation of religious moderation is quite good. In addition, all *asaatid* or teachers and even female employees in this Madrasah have the auspices of a religious organization, namely the religious organization Nahdlatul Ulama.

However, based on interviews with extension workers, a statement was taken that religious instructors had less share in teaching the value of religious moderation at the Madrasah level. It is known that the central role of teaching religious moderation is the teacher of the *kyai* in the Ma'arif Al Mukarrom Islamic boarding school.

As it is known that Islamic religious instructors have the duty and authority as well as full rights to quickly carry out an Islamic religious guidance or counselling activity, especially in matters of *syariah aqidah, akhlakul karimah*. So that from the perspective of teaching religious moderation, extension workers have a role, even if this is in madrasa culture (Rifayuni, 2018).

CONCLUSION

The development of radicalism in Indonesia with the plurality of the Indonesian state is something that is quite a concern for the government, especially the religious government because of religion-based word conflicts. To create an understanding, namely, religious moderation, which with this can be implemented from the six religions recognized in Indonesia, one of which is Islam.

An understanding of religious moderation is very important to be instilled since school, especially Madrasah Aliyah, considering that period is a period when the transition period of searching for one's identity. Therefore, the role of educators in teaching religious moderation is significant, supported by religious instructors in the local environment.

Considering the importance of religious moderation, the researcher uses a qualitative approach with observation, interviews and supported by other methods to examine the cultivation of religious moderation in Ma Ma'arif Al Mukarrom. This Madrasa is relevant in extracting information and actualizing the cultivation of religious moderation by teachers and the general environment.

Madrasah Aliyah Al-Mukarrom, with a base in LP Ma'arif, has a pretty good cultivation of religious moderation. The role of teachers, resources and the school environment as well as Madrasa facilities support the process of teaching religious

moderation. Also, the location is close to religious instructors, and MWC NU makes this Madrasah quite strategic for monitoring. However, religious instructors in the local sub-district are deemed to be lacking in providing counselling or services and guidance. This Madrasa is already thick with moderation in its religion, even though this Madrasa is already thick with moderation and religious material.

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