

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN SPREADING THE IDEOLOGY OF ISLAMIC MODERATION

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ABSTRACT

One of the problems nowadays is the low level of tolerance between people and also the low level of moderate attitudes possessed by humans. This cannot be separated from the role of teachers in schools, they do not monitor the development of students, even though the responsibility of a teacher is not only responsibility for knowledge, but what is more important is the responsibility for morals, ethics, character and personality of students. Regarding these four things, it will not be well formed if a teacher only transfers his values without making any effort to educate, develop and guide children and provide an understanding of how important it is to have a moderate and tolerant attitude. Writing this thesis under the title The Role of Islamic Religious Education Teachers in Spreading the Ideology of Islamic Moderation (Case Study at SMA Takhassus Al-Qur'an Wonosobo), aims to determine the role of teachers in spreading the ideology of Islamic moderation and to find out what material content is related to the ideology. Islamic moderation at Takhassus Al-Qur'an High School, and also what problems teachers face in spreading the ideology of Islamic moderation at Takhassus Al-Qur'an High School. The method used in this research is a qualitative type of research, with descriptive analysis of data produced through observations, interviews and also documentation at the place used as the research object. The results of the analysis from writing this thesis are that the role of Islamic religious education teachers at Takhassus Al-Qur'an High School in spreading the ideology of Islamic moderation has a high role, namely by providing understanding through learning, providing opportunities for students to be directly involved in society at the same time. show a mature, tolerant and moderate attitude, and also provide concrete examples to students of how to be tolerant and moderate. From the results of the analysis, the author also found several material contents related to understanding how important it is to have a tolerant and moderate attitude. Then, in order to spread the ideology of Islamic moderation at Takhassus Al-Qur'an High School, Islamic education teachers only have a few problems, namely those related to learning methods and also the learning media used in each lesson, but in general, Islamic education teachers at Takhassus Al High School -The Qur'an does not have significant obstacles related to providing students with an understanding of Islamic moderation.

Keywords: *the role of islamic religious education teachers, understanding islamic moderation, education*

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INTRODUCTION

Islamic fundamentalism is a relatively modern movement, having doctrines rooted in the early period of Muslim history. Like other conservative Islamic movements, this movement has the enthusiasm to reform Islam, to return to purity, and to recreate the greatness and simplicity of the time of the Prophet. Meanwhile, Indonesians did not pay much attention to liberal Islam. Moreover, the number of its supporters was only a very small minority. The meaning of the word liberal Islam is not always clear (Jamil, 2017). Leonard Binder, when writing a book entitled Islamic Liberalism, gave the meaning of Islamic political liberalism with its application to Muslim countries in the Middle East. On the other hand, for Greg Barton, in his book entitled Liberal Islamic Ideas in Indonesia, the term Islamic liberalism seems quite clear. According to him, liberal Islam in Indonesia is the same as Islamic renewal or neo-

modernist Islam. Liberal Islam is more of a skeptical, agnostic view or way of thinking from groups that claim to defend Islam (Nata, 2012).

Acts of violence are part of imposing the will of a person or group of people on another person or group. This is of course not justified, because everyone has freedom of opinion in their thoughts and desires as long as they do not violate the law. If this flow is brought to Indonesia, which has the principles of freedom of thought and freedom of religion, and is still legal in Indonesia, which uses the 1945 Constitution, consisting of articles and so on, it could be called a democratic country. This fundamental flow is only suitable for Arabs who use Islamic law/sharia and use what is in the Al-Qu'an and Hadith (Rumahuru, 2021).

With the explanation above, with the diversity of various conditions that exist in Indonesia, a comprehensive religious teaching system is needed that can represent every person. Flexible teaching that does not leave the text (Al-Quran and Hadith) and the importance of using reason, is solution to every existing problem. In this case, it is necessary in learning about Islam in schools for teachers to convey religious material that refers to moderate Islam. The meaning of moderate Islam is an understanding of Islam that is in the middle (*wasathiyah*), does not defend right or left, Islam which includes justice, balance and tolerance. As a basic principle in practicing religion (Priyantoro Widodo, 2019).

Starting from the world of education, the Indonesian Muslim community will need to reaffirm its identity as a moderate Muslim community (*umatan wasathon*) so that it can embrace different parties, while at the same time accepting the fact of plural religion. This is necessary amidst the increasingly strong currents of fundamentalism and liberalism in Islamic interpretation and practice (Hartanto, 2017; Widodo & Karnawati, 2019). Referring to recent conditions, the lives of some Indonesian Muslim communities are leading to a tendency towards literalist fundamentalist radicalism and secularist liberalism. The first tendency is seen in some Muslims who are extreme in understanding religious law while trying to enforce this method by using violence in Muslim society (Annissa, 2022).

The second tendency is seen in an extreme loose attitude in religious life and submission to behavior and thoughts that are foreign when seen from the growth of the Islamic tradition. The fundamental radical pattern of religious interpretation is characterized by at least four things. First, an intolerant attitude, namely not wanting to respect opinions and other people's beliefs. Second, a fanatical attitude, namely always feeling right about oneself, assuming that others are wrong (Hilmy, 2015). Third, an exclusive attitude by differentiating oneself from Muslims in general. Fourth, a revolutionary attitude, namely a tendency to use violent means to achieve goals. Medium The last two are understanding religious texts textually and partially and ignoring the values of Islamic modernity. Whatever liberal religious interpretation appears as a form of interpretation of Islamic teachings with several foundations. First, opening the door to *ijtihad* in all dimensions of Islam. Second, prioritizing the religio-ethical spirit, not the literal meaning of the text. Third, believe in relative, open and plural truth. Fourth, siding with minorities and the oppressed. Fifth, believing in freedom of religion. Sixth, separating worldly and spiritual authority, religious and political authority (Pendidikan et al., 2013).

Meanwhile, moderation (*wasathiyah*) in the context of Indonesian Muslim identity is a balance between two sides, both left and right, namely excessive (*ghulu*) and indifferent (*taqshir*), literal and liberal. This attitude is like a generous nature that is between being stingy (*taqtir* or *bakhil*) and being extravagant out of place (*tabdzir*). "Therefore, the word *wasathon* is

usually interpreted as middle. In a hadith of the Prophet, the wasāṭhan Ummah is interpreted as the 'udulun Ummah. There are several principles of moderation in understanding the text. First, understanding religion as a whole (comprehensive), balanced (tawāzun), and deep. Second, understand the realities of life well. Third, understand the principles of sharia (maqashid ash-syari'ah) and not be confused at the level of birth. Fourth, be open and understand the ethics of differing opinions with other groups of the same religion, even outside the religion, by always "prioritizing cooperation in matters agreed upon and being tolerant in matters of dispute". Fifth, combining the "old" (al-asālah) and the "new" (al-mu'asharah). Sixth maintain a balance between sawābit and mutaghayyirāt. Sawābit in Islam is very limited, such as the principles of faith, worship (pillars of Islam), morals, things that are forbidden qath'i (adultery, qatl, usury, and other things). Mutaghayyirāt: law -laws established by the text that zhanni (tsubut or dilalah). And seventh, it tends to make religion easier. This moderate attitude in religion is very suited to the plural and democratic character of Indonesian society. It is known that, despite being the majority religion, Islam grows and develops in the midst of multicultural Indonesian society. In this country, various religions, traditions, are present, live, grow and develop Islam itself then became part of Indonesia's multicultural face. Therefore, moderate religious understanding found urgency and momentum in Indonesia.

Judging from the existing phenomena, it turns out that the role of Islamic teachers in schools is very important in increasing students' understanding of moderate Islam, so that students know the beliefs in implementing Islamic law correctly and are able to filter out teachings that are contrary to Islamic teachings (Ramadhan, 2015; Yuliana & Abror, 2019).

With the background explained, it is concluded that the role of teachers of Islamic religious subjects is not only about delivering the lesson material that has been determined in the handbook, but also the need to relate current problems, especially those concerning the understanding of Islamic creed itself. For example, issues of tolerance and so on .

To find out the role of PAI teachers in conveying moderate Islamic ideology, the author intends to study further the role of PAI teachers in spreading the Islamic moderation ideology at Takhasus Al-Qur'an High School, Wonosobo. So from the description of the problem above, the title chosen by the researcher is: *The Role of Islamic Religious Education Teachers in Spreading the Understanding of Islamic Moderation*

METHOD

Research methods explain the plans and procedures for carrying out research carried out by researchers to obtain answers that are appropriate to the problem or research objectives (Muhlis & Norkholis, 2016).

Types and research approaches.

This research uses a descriptive type of qualitative research. Qualitative research according to Taylor and Bogdan is research that produces descriptive data regarding spoken and written words, and observable behavior of the people studied. Meanwhile, descriptive research is a research method that is used to describe existing phenomena that are taking place now or in the past.

Place and time of research

This research was carried out at Takhassus Al-Qur'an High School, Wonosobo, located at Jl. K. HAsy'ari no 29, Kalibeber, Mojotengah, Wonosobo. The research will be carried out in June 2019 (Suyanto & Sutinah, 2005).

Data source

Two methods were used to collect data, both of which were combined and analyzed to obtain the expected results. (1) Library Research. Data collection by searching and reviewing books and literature related to the research title. (2) Field Research. Direct research on the target object to find as much information as possible related to the research title.

Test the validity of the data

Researchers obtained data from the data collection techniques above, including: observation, interviews and documentation. Supported by references related to the research focus. To test the validity of the data using various data collection techniques and various data sources using triangulation techniques. Triangulation can be interpreted as a data collection technique that combines various existing data collection techniques and data sources. And uses technical triangulation, where researchers use different data collection techniques to obtain data from the same source.

In its implementation, the researcher checked data originating from interviews with the principal, deputy principal for curriculum, guidance and counseling teachers, student affairs, student parents, and students at Takhassus Al-Qur'an High School, Wonosobo. Furthermore, the results of the interview were then checked by the researcher with the results of observations made by the researcher during the research period to find out the PAI teacher's tips for spreading Islamic moderation.

Data analysis techniques

Data analysis is the process of organizing and sorting data into patterns, categories and basic units of description so that themes can be found and working hypotheses can be formulated as suggested by the data. Then conclusions can be made so that they are easy to understand. Data analysis in qualitative research is carried out before entering the field, while in the field, and after leaving the field. In qualitative research, data analysis is more focused during the process in the field along with data collection. using descriptive analysis techniques, which are used to describe and interpret the role of PAI teachers in spreading the ideology of Islamic moderation.

In carrying out the data analysis, data was checked from interviews with PAI teachers and other related parties. After the data is collected, the next step is to explain the object of the problem systematically and carefully analyze the object being studied.

Data analysis techniques mean the process of systematically searching and compiling data obtained from interviews, field notes and documentation by organizing data into categories, describing it into units, synthesizing it, arranging it into patterns, choosing what is important and what is important. will be studied, and make conclusions so that they are easily understood by yourself and others. Activities in qualitative data analysis are carried out interactively and continue continuously until completion so that the data is saturated. Activities in analyzing data are data reduction, data display and conclusion drawing/verification.

RESULTS AND DISCUSSION

The Role of Islamic Religious Education Teachers in Spreading the Ideology of Islamic Moderation at Takhassus Al-Qur'an High School

The role of Islamic religious education teachers at Takhassus Al-Qur'an Kalibeber High School, Mojotengah, Wonosobo can be seen from the application of role theory put forward according to (Elok Kuneta Faradila & Basuki, 2022), namely a complex of human expectations regarding the way individuals should behave and act in certain situations based on social status and function. In this case PAI teachers have a very important role in relation to the teachings that should be given to students. Apart from that, an Islamic religious educator is a rail or link which is also a filter that provides connections between human and human relationships, human relationships with nature, and human relationships with themselves which can guarantee harmony, balance and harmony in human life so that everything runs well and in balance.

Religion as the basis of values is a determining part in the development and development of a just and civilized sense of humanity, so proper and correct understanding and experience is necessary to create national unity. Religious education materials for each adherent come from their respective religious sources. One of the goals of national education is to increase devotion to God Almighty. To achieve this goal, religious education needs to be given to all levels and types of schools and included in the curriculum elementary school to high level, this is where the role of educators must be able to overcome these problems.

From the results of direct observations and interviews, at Takhassus Al-Qur'an High School the role of PAI teachers is not only tasked with conveying material that becomes a reference in learning. This is in accordance with the statement given by the Islamic religious education teacher, Luqmanul Hakim, S.Ag.:

"Teachers are figures, so we must be able to convey to students how we can have a role outside of school. Students are not only required to master the material, but most importantly how they implement it in real life in society. "As an indicator, if more and more people in society can trust us, it means that we are indirectly providing an understanding of how important it is for us to be able to accept all the weaknesses and strengths of each member of society. There we also practice and invite people to have a moderate and tolerant attitude."

From the results of these findings, the researcher produced an analysis, that the role of PAI teachers at Takhassus AL-Qur'an High School is not only to provide students with an understanding of how important it is to have a moderate ideology, not only to show what religious values are the foundation of Islamic religious people. only moderate, but also provides real examples of how to act, practice, and also have a moderate ideology. The PAI teacher at Takhassus AL-Qur'an High School also explained that the influence of teachers in spreading the ideology of Islamic moderation is not only responsible within the school, but the most important thing is how we can apply these moderate values to life in society (Sya'bani, 2018).

Based on the results of the interview with the principal, he also explained that there is a program provided by the Takhassus AL-Qur'an High School for its students in an effort to practice the moderate values that have been given, namely by holding a PPL program (field experience program) which is held every time the class increases semester holidays and is carried out in each student's area, which is located at TPQ, prayer room, mosque, madin, or other learning places. As stated by Dr. Robingun Suyut El Syam, M.Pd.I as principal of Takhassus Al-Qur'an High School:

"Every class promotion holiday, schools give mandatory assignments to pupils and students to carry out practical field experience assignments which include students' direct experience teaching in learning places, whether in tutoring, TPQ, or others in their respective areas. Apart from providing direct experience in the form of knowledge transfer, this also provides students with the ability to respond to field conditions in society with a mature, tolerant and moderate attitude."

Based on the researcher's analysis, this program is very important and effective in providing direct experience for students in transferring the knowledge they have gained and also provides experience of how students are able to face immediate conditions in society with a mature, tolerant and moderate attitude. PAI teachers in this case always provide assistance in the form of understanding the material, adaptations, and evaluations that must always be carried out by students in implementing the PPL program. In other words, the role of the PAI teacher here is not only to be a presenter regarding material containing Islamic teachings for moderates, not only to be *uswah* or a good example of how to carry out the understanding of *amaliyah* in a moderate life, but also to participate as a facilitator providing programs to provide experience directly to students so they can immediately apply it (Alfian, 2019; Kailani, 2021).

This is in accordance with the theory that has been conveyed by several figures, that the figure of a teacher must be ready to control students, anytime and anywhere, because as stated by Abdurrahmansyah, M.Ag., the Islamic education curriculum is not only limited to schools. only but all the time. Likewise, the opinion expressed by James B. Broww who believes that the teacher's role is to master and develop learning materials, plan, prepare daily learning materials, control and evaluate student work results.

For this reason, the role of PAI teachers in providing an understanding of Islamic moderation at Takhassus Al'Qur'an High School can be summarized into 3:

- a. As a teacher (*mu'allim*, instructional), who is in charge of planning teaching programs and implementing learning programs by presenting materials related to Islamic moderation that have been prepared, and ending with an assessment after the program is implemented,
- b. As an educator (*murabbi*, educator), who directs students to a level of maturity with a human personality, as well as providing real examples to students about the importance of applying the ideology of Islamic moderation.
- c. As a leader (*mudhiir*, manager), who leads and controls himself, students and related communities, which involves efforts to direct, supervise, organize, control and anticipate the programs that have been carried out.

The influence or role of Islamic religious education teachers given to upper secondary level children also of course adapts to the level of development achievement of students. In this case, the scope of development of religious and moral aspects includes: knowing one's religion, carrying out worship, behaving honestly, being helpful, polite, respectful, sportsmanship and so on, maintaining personal and environmental cleanliness, knowing religious holidays, respecting (tolerance for other people's religions).). Child development achievement indicators are specific and structured markers of development to monitor or assess children's development at a certain age which are formulated based on Basic Competencies (KD) and Core Competencies (KI). Indicators of student development achievement for KD and KI for Spiritual Attitudes and KD for KI for Social Attitudes are not formulated separately but for integrated

learning with other KD. Another conclusion is that a child's positive and moderate attitude will be formed when he has knowledge and realizes that knowledge in the form of work results and/or performance.

The role of PAI teachers at Takhassus Al-Qur'an High School is also to provide a bridge of space and time for pupils and students to be able to moderate each other in matters that are closely related to culture, language or other methods brought by each student, so that there are differences. The presence of each student can be a complement and grace so that an atmosphere of harmony, reverence, respect and tolerance is created between one student and another, because the backgrounds of the students at Takhassus Al-Qur'an High School come from different regions. different both from regions in Indonesia and from abroad.

Based on this data, the researcher carried out an analysis that this was in accordance with the principles of moderate Islam, namely:

1. Justice

The central concepts of Islam are monotheism and justice. Justice is the spirit in the life of society, nation and state. In fact, justice is seen by ushul fiqh experts as the goal of Sharia. In this case Islam is more than just a formal religion. Islam is a great treatise (records) for social transformation, liberation, and a challenge to personal interests. All Islamic teachings basically lead to the realization of just living conditions.

Including when learning, PAI teachers also always apply a justice system in the classroom, for example in giving grades to students' work, PAI teachers do not discriminate, anyone who does their work well will also get good grades or awards and vice versa. PAI teachers at Takhassus Al-Qur'an High School also never differentiate tasks between one student and another, and are also ready to provide additional guidance for students who are still unable to understand the material provided.

2. Equality

Islam is at the forefront carrying the flag of equality (al-musawah) of human dignity. Equality presupposes the existence of human life that respects their common origins as humans and the same liberation where every human being is gifted with the mind to think. Equality is a paradigmatic foundation (frame of thought) in strengthening the vision of moderate Islam. One of the basic missions of Islam is to destroy social systems that are discriminatory and exploitative towards the weak.

Based on the results of observations, in the implementation of learning carried out by teachers at Takhassus Al-Qur'an High School, equality is very real in the classroom and in the school environment. Whether students come from well-off, middle-class, well-known families, children of officials, traders, or farmers, all get the same opportunity to use school facilities, while also having the same opportunity to become outstanding students.



Figure 1. Learning activities using computers
Source: Observations at Takhassus Al'Qur'an High School

From the picture above, it is evident that all students have the same opportunity to use the facilities and infrastructure at school.

3. Tolerance

Moderate Islam is also characterized by openness to a diversity of views. This attitude is based on the fact that differences among human beings are inevitable (Q.S Al-Kahf: 29). In accordance with sunatullah, differences between humans will continue to occur. Therefore, coercion in preaching to those with different views, whether in the same religion or different religions, is not in line with the spirit of respect for differences that is guided by the Koran.

Based on researchers' observations, this attitude of tolerance is very real in the Takhassus Al-Qur'an High School environment, especially in learning by PAI teachers in the classroom. From various different areas of origin, with languages that are of course different, teachers in the classroom always use Indonesian as the national language in delivering learning material so that all students can understand what the teacher is saying even though Takhassus High School is in Central Java province. As stated by Luqmanul Hakim, S.Ag:

"In everyday life at school we always try to interact using Indonesian as a form of tolerance towards students who cannot speak Javanese, because at Takhassus Al-Qur'an High School the students come from almost all provinces in Indonesia"

4. Humanity

In the view of moderate Muslims, since the beginning of its existence, Islam has shown great determination in efforts to build a just society and uphold human values. In the view of moderate Islam, the Qur'an teaches that humans as a whole have received glory (takrim) from Allah SWT, without distinction of religion, race, skin color and so on (QS. Al-Isra: 70).

Based on the researcher's observations, there is an atmosphere of mutual respect at Takhassus High School between one student and another, for example there are several students who come from NTT or Papua, even though they have different skin colors but no one bullies each other, PAI teachers also pay close attention. the same for anyone who is a student at high school, especially Al-Qur'an, everyone side by side respects and respects each other in the teaching and learning process.

CONCLUSION

Based on the analysis of research entitled the role of Islamic religious education teachers in spreading the ideology of Islamic moderation at Takhassus AL-Qur'an Kalibeber High School, Mojotengah, Wonosobo, it can be concluded as follows:

First, Islamic religious education teachers have a role in spreading the ideology of Islamic moderation at Takhassus Al-Qur'an High School, namely:

- a. As a teacher (*mu'allim*, instructional), whose task is to plan teaching programs and implement learning programs by presenting materials related to the Islamic moderation ideology that have been prepared, and ending with an assessment after the program is implemented.
- b. As an educator (*murabbi*, educator), who directs students to a level of maturity with a human personality, as well as providing real examples to students about the importance of applying the ideology of Islamic moderation.
- c. As a leader (*mudiir*, manager), who leads and controls himself and the students and related communities, which involves efforts to direct, supervise, organize, control and provide practical field experience programs to students and at the same time evaluate the programs that have been carried out.

In the learning process carried out by PAI teachers at Takhassus Al-Qur'an High School, they also always apply the principles of moderate Islam, namely: Justice, equality, tolerance, upholding human values.

Second, there is some material in PAI learning at Takhassus Al-Qur'an High School which shows how important it is to have an understanding of Islamic moderation, the content of the material related to the spread of the ideology of Islamic moderation, namely: 1. Tolerance as a tool to unify the nation, 2. Unity with diversity and democracy, and 3. Islamic grace for the archipelago. This material explains moderate values that must always be upheld by humans, especially Muslims.

Third, there are several problems faced by Islamic religious education teachers at Takhassus Al-Qur'an High School in spreading the ideology of Islamic moderation which is applied in learning, namely: 1. Problems in applying learning methods, 2. Problems in using learning media. 3. The lack of material about Islamic moderation provided by the education department in student handbooks is in accordance with the 2013 curriculum.

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