

# Internalization of Religious Moderation in Islamic Religious Education Learning

Fatakhul Khoir<sup>1</sup>, Rahmat<sup>2</sup> M Afif Zamroni<sup>3</sup>

<sup>1</sup> Universitas KH. Abdul Chalim Mojokerto

<sup>2</sup> Universitas KH. Abdul Chalim Mojokerto

<sup>3</sup> Universitas KH. Abdul Chalim Mojokerto

---

## Keywords:

Internalization,  
Religious  
Moderation, PAI  
Learning.

---

---

## Abstract

Education must strive to cultivate a broad and positive perspective. Moderation represents a balanced attitude, avoiding extreme biases. Islamic Education (PAI) learning can foster this moderation by instilling values of tolerance, anti-radicalism, and nationalism, essential for maintaining national unity. This study, conducted at SMPN 1 Prambanan Klaten, employs a qualitative approach with a case study methodology to address societal issues. The research observes the internalization of religious moderation through PAI to shape students' attitudes. The study aims to analyze the process of internalizing religious moderation in PAI at SMPN 1 Prambanan Klaten. Internalizing religious moderation is crucial for developing students who respect Indonesia's diverse religions, ethnicities, and cultures. This process includes four core values: national commitment, tolerance, respect for local culture, and an anti-radicalism stance. Data were collected through interviews, observations, and documentation involving the principal, PAI teachers, and students. The findings indicate the successful internalization of religious moderation within PAI learning. Students exhibit tolerance, respect for diversity, and national commitment. Furthermore, this internalization has led to improved student discipline, appreciation for diversity, and rejection of radicalism and violence. It also enhances nationalism and awareness of preserving local culture. Consequently, PAI learning at SMPN 1 Prambanan Klaten has effectively created a harmonious environment and supported the development of inclusive student character..

---

---

## Kata kunci:

Internalisasi,  
Moderasi Beragama,  
Pembelajaran PAI.

---

## Article history:

Received: 15-05-2024

Revised: 13-07-2024

Accepted: 11-09-2024

---

## Abstrak

Pendidikan harus berusaha untuk membentuk pandangan yang luas dan positif. Moderasi merupakan sikap yang seimbang, menghindari ekstrem. Pembelajaran Pendidikan Agama Islam (PAI) dapat menanamkan moderasi ini dengan nilai-nilai toleransi, anti-radikalisme, dan nasionalisme, yang penting untuk menjaga persatuan negara. Penelitian ini, yang dilakukan di SMPN 1 Prambanan Klaten, menggunakan pendekatan kualitatif dengan metode studi kasus untuk menangani masalah sosial. Penelitian ini mengamati internalisasi moderasi beragama melalui PAI untuk membentuk sikap peserta didik. Penelitian ini bertujuan untuk menganalisis proses internalisasi moderasi beragama dalam pembelajaran PAI di SMPN 1 Prambanan Klaten. Internalisasi moderasi beragama penting untuk mengembangkan sikap peserta didik yang menghargai keberagaman agama, suku, dan budaya di Indonesia. Proses ini mencakup empat nilai inti: komitmen kebangsaan, toleransi, penghargaan terhadap budaya lokal, serta sikap anti-radikalisme dan kekerasan. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi yang melibatkan kepala sekolah, guru PAI, dan peserta didik. Hasil penelitian menunjukkan bahwa moderasi beragama telah berhasil diinternalisasikan dalam pembelajaran PAI. Peserta didik menunjukkan sikap toleransi, menghargai perbedaan, dan berkomitmen terhadap kebangsaan. Selain itu, internalisasi ini berdampak pada disiplin siswa yang lebih baik, penghargaan terhadap keberagaman, serta penolakan terhadap radikalisme dan kekerasan. Internalisasi ini juga meningkatkan rasa nasionalisme dan kesadaran peserta didik akan pentingnya pelestarian budaya lokal. Dengan demikian, pembelajaran moderasi beragama di SMPN 1 Prambanan Klaten telah berhasil

---

Corresponding Author:  
Fatakhul Khoir

---

## INTRODUCTION

Indonesia is a country where the majority of the population is the largest number of Muslims and is the eye destination for the world in terms of Islamic moderation. Moderation is the core teaching of Islam. Moderate Islam is a religious understanding that is by the diversity of religions, customs, tribes, and nations themselves (Abror: 2020) From here, it needs to be understood contextually, not textually, that moderation in religion in Indonesia is not a moderated country, but the way to understand religion must be moderate because Indonesia has various cultures, cultures, and customs.

The spread of Islam in Indonesia uses a persuasive and tolerant approach rather than using violent or coercive means. Wali Songo conveyed that his da'wah adjusts to the culture of the local community without disturbing other religious traditions. The Islamization was carried out by Wali Songo as a missionary treatise by internalizing divine values in the cultural culture of the Indonesian people. In their da'wah, the guardians have a mission to insert values without damaging the order of society with a delicate and gentle sense so that the community can judge that Islam exists as a religion that teaches values to form a harmonious and humanist social order (Adilah & Suryana, 2021).

Islam shapes the personality and character of Muslims both individually and in groups with the concept of religious moderation (*wasatiyyah*). Religious moderation is a key to creating tolerance and religious harmony both in a region, nationally, and in the world. There is a choice in moderation to reject extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace (Kasinyo: 2019) In a *multicultural plural* society, such as Indonesia way religious people treat others differently from themselves, both their beliefs, culture and thoughts coexist in harmony and Indonesia peace. Religious people treat others differently from themselves, both their beliefs, culture, and thoughts coexist in harmony and peace.

The concept of moderation is a solution to forming human beings who have a tolerant, fair, and mutually respectful nature between religious people, especially in education. Education is a forum to foster the values of Pancasila and religious moderation (Bayaib: 2006) One of the steps to foster these values is through religious education and ethics. Religious education is a subject in formal education in Indonesia which is stated in the National Education System Law (Sisdiknas) number 20 of 2003 article 37 paragraph 2, that the educational curriculum must contain religious education, civic education, and language education. Islamic Religious Education (PAI) has a special role in responding to the challenges of the times that continue to develop. By the Decree of the Minister of Religion number 183 of 2019 concerning the PAI and Arabic curriculum, PAI is designed to prepare students to be able to adapt to the changes of the

times while still adhering to the values of Pancasila and the values of religious moderation.

If you look at it today, it seems that PAI is far from the purpose of learning, as evidenced by the high cases of juvenile delinquency (Farid: 2015), bullying (Andini: 2019), hate speech on social media (Rahayu: 2019), the spread of fake news (hoax), acts of terrorism (Safitri: 2020), the spread of radical ideology (Researcher of the Center for Research and Development and Religious Life: 2013), and many acts of intolerance in religion (Supriadi: 2010). From several phenomena that occur, it is necessary to internalize religious moderation both in the school environment and in the community environment, especially in PAI learning.

The internalization of Religious Moderation is very important to be carried out in learning because an educational institution must be a driving force in religious moderation. Schools are the right forum to spread students' sensitivity to diversity (Sutrisno: 2019). Educators have an important role in internalizing religious moderation. Educators who are able to provide an understanding of religion that brings with them love and hatred and friendliness, not anger. Educators also have a role to dispel radical and intolerant ideas in educational institutions, even though in an institution there is a curriculum, teaching materials, and school management, teachers are decisive in learning.

Research related to the internalization of religious moderation in PAI learning was carried out at SMPN 1 Prambanan Klaten, a school under the auspices of the Ministry of Education. A school that is a pilot in the implementation of the independent learning curriculum and has a vision of "Noble Ethics, Intelligence, Character, Competitiveness, Mastery of Information Technology and Global and Environmental Perspective" and one of the missions "SMPN 1 Prambanan Klaten fosters an appreciation of religious teachings and noble ethics, in daily life". The school has students, educators, and education staff from various religious backgrounds so that the culture is multicultural it becomes the character of this religious-based school.

## **METHODS**

The type of research used in this study is a qualitative research method with a case study approach. Creswell suggests that some of the characteristics of a case study are describing a "case" for a study, that the case is a system bound by space and time, and that case studies use a variety of information sources in data collection to provide a detailed and in-depth explanation of the response to an event, and that the researcher spends time describing the context or setting for a case (Creswell: 2009) With this study requiring researchers to attend the research location of SMPN 1 Prambanan Klaten, the researcher will continue to be present at the research location until a joint conclusion is reached and there has been an agreement by the informant and the researcher who is the source of the data. The researcher tries to collect data according to the conditions and situations as a result of observations, interviews, and documentation that have been carried out in the field.

The research location chosen by the researcher is the State Junior High School 1 Prambanan which is located on Jl. Solo Yogyakarta Km 47, Tegalsanggrahan, Sanggrahan, Prambanan District, Klaten Regency, Central Java.

The data collection techniques used in this study include observation, documentation, and interviews, known as triangulation (Sugiono, 2013). The triangulation technique aims to validate the data by utilizing various sources or methods of information collection. To analyze the data, this study follows four stages proposed by Miles and Huberman, namely: data collection, data reduction, data presentation, and verification and conclusion drawing (Husni Abadi, 2020). Triangulation in this study is carried out by comparing and examining the findings of the main informant with other informants to ensure the validity of the data (Moleong, 2012).

## **RESULTS AND DISCUSSION**

### **Result**

#### **Internalization of religious moderation values in learning at SMPN 1 Prambanan Klaten**

The internalization process is a deep stage where a person lives, understands, and masters a value or concept through guidance and direction. Moderation itself refers to an impartial attitude, not discriminating against racial, ethnic, or religious backgrounds. At SMPN 1 Prambanan Klaten, students have implemented religious moderation well, as expressed by Mulyadi, M.Pd., that religious moderation in this school is very important and has been implemented effectively.

Mulyadi, M.Pd. explained that at SMPN 1 Prambanan, religious moderation is integrated in the learning process of Islamic Religious Education. With the internalization of this moderation value, students can have a good view of how to behave in their social life, especially in dealing with differences that exist in society.

Adding to this opinion, Sarwidi, S.Pd., Vice Principal for Student Affairs, also emphasized the importance of religious moderation. This moderation is an attitude that respects differences and does not differentiate from one another. In the context of Indonesia, which is diverse in ethnicity, culture, language, and religion, moderation is an important foundation. Sarwidi highlighted that there are four main aspects in religious moderation, namely national commitment, tolerance, culture, and rejection of radicalism and violence.

Religious moderation also teaches students to respect differences, both in terms of religion, ethnicity, culture, and language. Indonesia, which stands on the foundation of "Bhineka Tunggal Ika", needs these moderation values to reduce conflicts and maintain harmony in a pluralistic society. With moderation, it is hoped that the potential for violence and conflict can be minimized.

The four moderation attitudes taught in learning at SMPN 1 Prambanan consist of national commitment, tolerance, respect for local culture, and anti-radicalism and violence. These values are important to be instilled so that students can be balanced and wise in facing social life.

The principal, Mulyadi, also explained how the process of internalizing moderation values is carried out in schools. One of them is by providing briefings to teachers about the importance of the four values of moderation so that they can instill them in the school environment through teaching and learning activities.

After the teachers received a briefing from the principal, they then conveyed the values of moderation to students, both in the classroom, when interacting in the school environment, and outside the school. This process aims to make students not only understand the value of moderation but also be able to apply it in daily life.

Islamic Religious Education Teacher, Mr. Marwan, explained that the internalization of moderation values is carried out through various approaches. He applies habituation strategies, emotional approaches, and direct examples. For example, students are invited to sing national compulsory songs as part of habituation to instill national values.

Marwan also used four methods in the process of internalizing religious moderation, namely lectures, audio-visuals, role models, and discussions. Each of these methods is used to instill values such as national commitment through flag ceremonies, or tolerance through the screening of short films that illustrate the importance of peaceful coexistence.

Based on observations and interviews, it can be concluded that the internalization of religious moderation at SMPN 1 Prambanan involves four main values: national commitment, tolerance, anti-radicalism, and respect for local culture. Teachers use various methods such as role models, discussions, lectures, as well as extracurricular activities to help students internalize these values well. Here is a paraphrasing of the text above into 10 paragraphs:

### **Implications of internalizing the values of religious moderation in PAI learning at SMPN 1 Prambanan Klaten**

Indonesia is a country with a diversity of ethnicities, races, cultures, nations, and religions, as well as students at SMPN 1 Prambanan. They come from diverse cultural and religious backgrounds. Therefore, forming an attitude of religious moderation in students is very important. It aims to internalize values such as national commitment, tolerance, respect for local culture, and rejection of radicalism and violence. Based on an interview with Mulyadi, M.Pd., the principal of SMPN 1 Prambanan, he stated that this internalization is proven by the increasing number of students who skip the flag ceremony.

Findings in the field show that the internalization of religious moderation in Islamic Religious Education learning at SMPN 1 Prambanan plays a very important role in shaping the attitude of national commitment. One of the indications is the change in student discipline in participating in the flag ceremony. Before this internalization, many students were late or even skipped, but afterwards, their discipline improved significantly.

The implementation of internalization of religious moderation has a positive impact on the development of students' personalities. The Vice Principal for Curriculum, Mrs. Sarini, S.Pd., added that the four values of religious moderation—national commitment, tolerance, respect for local culture, and anti-radicalism—have had good implications, not only on students but also on educators. Students' enthusiasm in learning shows that they respect each other, which is a tangible manifestation of tolerance.

The implementation of religious moderation is going well at SMPN 1 Prambanan, especially because this school has students with different religious backgrounds. Tolerance is developing, both inside and outside the classroom. Students respect differences of opinion during class discussions, which creates a peaceful and conducive learning environment without any violence or intimidation.

One form of tolerance that is internalized is during the month of Ramadan. Students who are non-Muslims do not eat or drink in the presence of their fasting friends. This is an example of how students value differences in beliefs, creating a harmonious atmosphere in the school.

In addition, religious moderation is also implemented through extracurricular activities such as dance, music, and pencak silat, which are part of Indonesia's culture. This activity teaches students to appreciate local cultural heritage. SMPN 1 Prambanan held a study tour of Islamic heritage sites such as Walisongo, which helped students understand the acculturation of Islamic culture in Indonesia.

In an interview with Sarwidi, S.Pd., he explained that the positive impact of internalizing religious moderation can be seen in the reduction in cases of bullying, bullying, and bullying among students. The school environment has become safer and more peaceful, which reflects the success of internalizing the values of religious moderation at SMPN 1 Prambanan.

## **Discussion**

### **Internalization of religious moderation values in learning at SMPN 1 Prambanan Klaten**

Internalization is a process to understand and appreciate something deeply through coaching, guidance, and direction. Meanwhile, moderation is an attitude that is in the middle, regardless of different races, ethnicities, or religions. This attitude of religious moderation is considered very important to be instilled in students. Based on an interview with Mulyadi M. Pd., religious moderation has been implemented at SMPN 1 Prambanan Klaten because of its relevance in the lives of diverse communities.

At SMPN 1 Prambanan Klaten, religious moderation has been internalized in Islamic Religious Education (PAI) learning. This, according to Mr. Mulyadi, provides students with a more inclusive perspective in social and community life. Religious moderation is not only part of the curriculum but also an important value that is integrated into daily life in schools.

According to the Vice President for Student Affairs, Mr. Sarwidi S. Pd., religious moderation is an attitude that respects differences without distinguishing from each other, especially considering that Indonesia consists of various ethnicities, cultures, languages, and religions. Religious moderation includes four main aspects: national commitment, tolerance, respect for local culture, and anti-violence and radicalism. These four aspects are the foundation for internalizing moderation values in schools.

The purpose of religious moderation is to maintain social harmony and diversity while still practicing the motto "Bhineka Tunggal Ika." Through the implementation of religious moderation, schools hope to be able to reduce incidents of violence and hostility that often occur due to differences in background. Moderation attitudes internalized in PAI learning include national commitment, tolerance, respect for local culture, and rejection of radicalism and violence.

The principal, Mr. Mulyadi, emphasized that the process of internalizing religious moderation values is very important. One of the steps taken at SMPN 1 Prambanan Klaten is to provide briefings to teachers about the four values of religious moderation. After receiving the briefing, teachers are expected to be able to assist students in practicing these values, both in the school environment and in community life.

The process of internalizing the values of religious moderation includes various activities, such as briefings from school principals to educators regarding the four main values. After being given sufficient understanding, the teachers are then tasked with conveying and accompanying students in internalizing attitudes of national commitment, tolerance, anti-radicalism, and respect for local culture in daily life (Arista, Mariani, Sartika, Murni, & Harahap, 2023).

Mr. Marwan, S.Pd., as a PAI teacher at SMPN 1 Prambanan Klaten, explained that the internalization of religious moderation in PAI learning is carried out through three main methods, namely habituation, emotional approach, and pilot. Habituation is carried out by inviting students to sing the national mandatory song so that they can understand the values contained in the lyrics of the song (Kartiko, Rokhman, Priyono, & Susanto, 2024; Rokhman, Usman, Usman, Kassim, & Muslihun, 2023).

In addition to habituation, an emotional approach is also applied to build a good relationship between educators and learners. With good communication, students are easier to understand and internalize the values of religious moderation. This approach is considered effective in creating a conducive and open-minded learning atmosphere.

Piloting is also one of the main strategies for internalizing religious moderation. Teachers give direct examples to students regarding the attitude of national commitment, tolerance, respect for local culture, and rejection of radicalism and violence. With concrete examples, students are expected to be able to imitate and apply these values in their daily lives (Arifin & Kartiko, 2022; Fadha, 2024).

In the process of internalizing religious moderation, Mr. Marwan also uses lectures, audiovisuals, role models, and discussion methods. The lecture method was used to explain the importance of the flag ceremony and singing the national anthem as a form of national commitment. Meanwhile, through the audio-visual method, students

were invited to watch a short film about tolerance, which was then discussed together to deepen their understanding of the values of religious moderation (Silawati, Hidayati, Ulya, & Zakiyah, 2023).

### **Implications of internalizing the values of religious moderation in PAI learning at SMPN 1 Prambanan Klaten**

From the results of the research on the internalization of religious moderation in Islamic Religious Education learning at SMPN 1 Prambanan Klaten, it was found that the values of religious moderation have been embedded in students. This is shown through mutual respect, appreciation, not bullying, adhering to each other's beliefs, tolerance, nationalism, and anti-radicalism. These four values are an important foundation for creating a harmonious and respectful learning atmosphere in schools.

National commitment is one of the values that is internalized through religious moderation learning. Nationalism, which comes from the word "nation", is an attitude that shows a sense of unity and does not distinguish from each other within the framework of the national state. Students at SMPN 1 Prambanan showed a nationalist attitude by participating in the commemoration of national holidays and singing national mandatory songs during learning. This nationalism is considered part of religious moderation encouraged by the Ministry of Religion of the Republic of Indonesia (Ahmadi, Syukur, Shodiq, & Rahman, 2022; Hasan & Juhannis, 2024).

Tolerance is also an important value in religious moderation. In Arabic, tolerance is called "tasamuh," which means open-mindedness, and sincerity, and facilitates relationships between individuals. Students at SMPN 1 Prambanan have shown an attitude of tolerance by not allowing differences in beliefs, cultures, and religions to interfere with their daily interactions. By prioritizing social and religious norms, they succeeded in creating a harmonious atmosphere in the school environment.

The value of tolerance is also supported by the motto "Bhinneka Tunggal Ika," which has different meanings but remains one. Students learn that the Indonesian nation is built based on ethnic and cultural diversity. In social life, the application of tolerance is very important to help others regardless of different backgrounds, both in terms of ethnicity and culture (Aisyah, Ilmi, Rosyid, Wulandari, & Akhmad, 2022; Basri & Abdullah, 2024).

Anti-radicalism is another component of religious moderation. Radicalism is defined as an extreme action that is contrary to the basic principles of the nation and state, which upholds the values of tolerance and openness. Students at SMPN 1 Prambanan are given an understanding of the dangers of radicalism through a program from the police, which aims to maintain national and religious integrity and prevent the emergence of radicalism in the school environment.

Accommodation to local culture is also an important part of the internalization of religious moderation. This attitude shows the ability to accept and appreciate local culture, including in a religious context. Art activities such as music, dance, and sound



that contain local cultural values are taught in learning, enriching students' insight into Indonesia's cultural diversity.

From the findings of the research, teachers and several students at SMPN 1 Prambanan Klaten showed that the internalization of religious moderation had gone well. Values such as national commitment, tolerance, anti-radicalism, and respect for local culture have been successfully instilled through Islamic Religious Education (PAI) learning (Arianto et al., 2024; Fauzi & Masrupah, 2024; Tajudin & Aprilianto, 2020).

According to the religious moderation indicator initiated by the Ministry of Religious Affairs, moderation of religious thoughts, movements, and practices needs to be implemented to face the challenges of the times. Students at SMPN 1 Prambanan are prepared to face the changing times by adhering to the values of moderation taught at school.

The Ministry of Religious Affairs has designed a strategy so that educational institutions can internalize religious moderation in daily life. It is hoped that this moderation attitude will help students face a more open educational era, as seen in the implementation of the Independent Curriculum (Hakim & Fitrayansyah, 2024; Hakim & Jamal, 2021; Majid, 2024).

By internalizing the values of religious moderation, students are expected not only to excel in science, but also to have a tolerant attitude, respect differences, anti-radicalism, and uphold nationalism. This generation will be a generation that can face future challenges with the spirit of togetherness and mutual respect.

## **CONCLUSION**

Based on the results of the research on the internalization of religious moderation in Islamic Religious Education (PAI) learning at SMPN 1 Prambanan Klaten, it can be concluded that: The process of internalizing the values of religious moderation has been successfully applied in learning. The internalized values include national commitment, tolerance, respect for local culture, and rejection of radicalism and violence. This process involves a learning approach that encourages students to understand and appreciate the importance of moderate attitudes in social life, both in schools and in society.

The implications of internalizing religious moderation at SMPN 1 Prambanan are evident in the attitude of students who respect religious, ethnic, and cultural differences. Students show behavior of mutual respect, do not insult or make fun of others, and have a high tolerance for diversity in their environment. In addition, nationalism and accommodating attitudes towards local culture are also increasingly developed, thus preventing radicalism and violence. Thus, religious moderation at SMPN 1 Prambanan has proven to have a positive impact in creating a harmonious and peaceful environment.

## **REFERENCES**

- Abror, Mhd. 'Moderasi Beragama Dalam Bingkai Toleransi' 1, no. 2 (2020): 143-55.  
Adilah, H. G., & Suryana, Y. (2021). MANAJEMEN STRATEGIK DALAM MENINGKATKAN MUTU PENDIDIKAN MADRASAH IBTIDAIYAH. *Jurnal*

- Isema : Islamic Educational Management*, 6(1), 87–94.  
<https://doi.org/10.15575/isema.v6i1.11037>
- Ahmadi, A., Syukur, F., Shodiq, S., & Rahman, T. (2022). Construction of an Islamic Studies Curriculum Based on Religious Moderation in Higher Education Institutions. *Edukasia : Jurnal Penelitian Pendidikan Islam*, 17(2), 339–352.  
<https://doi.org/10.21043/edukasia.v17i2.17335>
- Aisyah, S., Ilmi, M. U., Rosyid, M. A., Wulandari, E., & Akhmad, F. (2022). Kiai Leadership Concept in The Scope of Pesantren Organizational Culture. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(1), 40–59. <https://doi.org/10.31538/tijie.v3i1.106>
- Arianto, M. H., Sabani, F., Rahmadani, E., Sukmawaty, Guntur, M., & Irfandi, I. (2024). Penerapan Metode Bernyanyi dalam Meningkatkan Keterampilan Membaca Permulaan Siswa Sekolah Dasar. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 7(1), 23–31. <https://doi.org/10.54069/attadrib.v7i1.711>
- Arifin, M., & Kartiko, A. (2022). Strategi Pendidikan Agama Islam Berbasis Multikultural Di Madrasah Bertaraf Internasional. *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, 5(2), 194–202. <https://doi.org/10.54069/attadrib.v5i2.396>
- Arista, H., Mariani, A., Sartika, D., Murni, D., & Harahap, E. K. (2023). Gaya Kepemimpinan Kepala Madrasah dalam Pembentukan Karakter Religius Peserta Didik (Input, Proses dan Output). *Kharisma: Jurnal Administrasi dan Manajemen Pendidikan*, 2(1), 38–52. <https://doi.org/10.59373/kharisma.v2i1.13>
- Basri, H., & Abdullah, A. (2024). Curriculum Integration Constructs in Integrated Islamic Elementary School. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(1), 79–99. <https://doi.org/10.31538/tijie.v5i1.873>
- Fadha, I. A. (2024). Occupational Therapy Approaches in Supporting Students With Sensory Disorders in Islamic Education. *Dirasah International Journal of Islamic Studies*, 2(1), 96–105. <https://doi.org/10.59373/drs.v2i1.26>
- Fauzi, A., & Masrupah, S. (2024). Pengaruh Model Pembelajaran Kooperatif Tipe Team Games Tournament (TGT) Terhadap Hasil Belajar Siswa. *Ngaos: Jurnal Pendidikan Dan Pembelajaran*, 2(1), 10–20.
- Hakim, M. N., & Fitriyansyah, R. (2024). Peningkatan Prestasi Akademik Siswa melalui Strategi Kepala Sekolah. *Andragogi: Jurnal Pendidikan Dan Pembelajaran*, 4(1), 22–41. <https://doi.org/10.31538/adrg.v4i1.1302>
- Hakim, M. N., & Jamal, M. S. A. N. (2021). Gaya Dan Strategi Ketua Yayasan Dalam Membentuk Loyalitas Dan Komitmen Pendidik. *Chalim Journal of Teaching and Learning (CJoTL)*, 1(2), 169–181.
- Hasan, K., & Juhannis, H. (2024). Religious education and moderation: A bibliometric analysis. *Cogent Education*, 11(1), 2292885. <https://doi.org/10.1080/2331186X.2023.2292885>
- Kartiko, A., Rokhman, M., Priyono, A. A., & Susanto, S. (2024). Peningkatan Kinerja Guru Melalui Budaya Organisasi dan Kepemimpinan Servant Kepala Madrasah. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, 13(1), 1–14. <https://doi.org/10.54437/urwatulwutsqo.v13i1.1323>
- Majid, M. A. A. (2024). Kepemimpinan Kepala Sekolah sebagai Motivator: Upaya Meningkatkan Kinerja Guru. *Andragogi: Jurnal Pendidikan Dan Pembelajaran*, 4(2), 138–152. <https://doi.org/10.31538/adrg.v4i2.1306>
- Rokhman, M., Usman, F., Usman, F., Kassim, A. B. H., & Muslihun, M. (2023). Consideration of Parents in Choosing Islamic Schools in the Digital Era. *Nazhruna: Jurnal Pendidikan Islam*, 6(3), 403–419. <https://doi.org/10.31538/nzh.v6i3.4026>
- Silawati, S., Hidayati, D., Ulya, L. K., & Zakiyah, R. H. (2023). STRATEGI KEPEMIMPINAN KEPALA MADRASAH DALAM PENDIDIKAN KARAKTER PESERTA DIDIK DI ERA DIGITAL 4.0. *Jurnal Ilmiah Pendidikan dan Keislaman*, 3(2), 232–240. <https://doi.org/10.55883/jipkis.v3i2.74>

- Tajudin, A., & Aprilianto, A. (2020). Strategi Kepala Madrasah..dalam Membangun Budaya Religius Peserta Didik. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 1(2), 101–110. <https://doi.org/10.31538/munaddhomah.v1i2.34>
- Bayaib, Hamid. 2006. *Memebela Kebebasan*, Jakarta: Pustaka Alvabet.
- Kasinyo, Tastin, Harto. 'Pengembangan Pembelajaran PAI Berwawasan Islam Wasathiyah : Upaya Membangun Sikap Moderasi Beragama Peserta Didik'. *At-Ta'lim* 18, no. 1 (2019): 89–110.
- Moleong, Lexi. J (2012). *Metodologi Penelitian Kualitatif*. Remaja Rosda karya: Bandung.
- Rahayu, Bety Agustina, Iman Permana, Magister Keperawatan, and Universitas Muhammadiyah. 'Bullying Di Sekolah : Kurangnya Empati Pelaku Bullying Dan Lack Of Bullies Empathy And Prevention At S' 7, no. 3 (2019): 237–46.
- Safitri, Maris. 'Problem Ujaran (Widdah, 2022)Kebencian (Hate Spech) Di Media Sosial Dalam Al-Qur'an'. *Al-Fath* 14, no. 2 (2020): 203–38.
- Silawati, S., Hidayati, D., Ulya, L. K., & Zakiyah, R. H. (2023). Strategi Kepemimpinan Kepala Madrasah Dalam Pendidikan Karakter Peserta Didik Di Era Digital 4.0. *Jurnal Ilmiah Pendidikan dan Keislaman*, 3(2), 232–240. <https://doi.org/10.55883/jipkis.v3i2.74>
- Sugiyono, (2013) *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: ALFABETA.
- Supriadi, Endang, Ghufron Ajib, and Sugiarto Sugiarto. 'Intoleransi Dan Radikalisme Agama : Konstruksi LSM Tentang Program Deradikalisasi' 4, no. 1 (2020): 53–72. <https://doi.org/10.21580/jsw.2020.4.1.4544>
- Sutrisno, Edy. 'Aktualisasi Moderasi Beragama Di Lembaga Pendidikan Actualization of Religion Moderation in Education Institutions' 12, no. 1 (2019).
- Tajudin, A., & Aprilianto, A. (2020). Strategi Kepala Madrasah..dalam Membangun Budaya Religius Peserta Didik. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 1(2), 101–110. <https://doi.org/10.31538/munaddhomah.v1i2.34>
- W. Creswell, John. 2009. *Research Design (Qualitative, Quantitative, and Mixed Methods Approaches)*. Third Edit. Amerika: Sage.