



UPDATING THE EDUCATIONAL STANDARDS OF WASATHIAH IN THE FIGHT AGAINST INTOLERANCE IN MADRASAH

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Abstract

Madrasah has a strategic role in eliminating intolerance in Indonesia through the application of wasathiyah values, but madrasah does not yet have the concept, the wasathiyah values to be applied, or the development of Wasathiyah Education. That is why this article aims to describe the concept, the types of wasathiyah values, and its development strategies. This writing uses the method of library research, i.e., digging up a wealth of data from various literature, both primary and secondary, which originates from books, journals, and other literature according to the focus of the study. According to some literature in results and discourse, education wasatiyyah is an education that promotes attitudes of tolerance, justice, and balance across all lines of life. The values of wasatiyyah to be updated in Madrasah are tawassut (midway), tawazun (balance), i'tidal (justice), tasamuh (tolerance), musawah (egaliter), syura (consultation), abhasah (reformation), alawiyat (priority), tahaddhur (civilization), wathaniyah wa muwathani (nation-state), and watiyah (inovatif). The model of development of education wasatiyyah that needs to be updated in madrasah is: first, madrasah must make a vision and mission that lead to the values of wasatiyyah. Secondly, madrasahs should be able to develop a curriculum based on the values of wasatiyyah. Third, the strengthening of the habitation and culture of madrasah as a strategy for internalising the values of wasatiyyah. Fourth, the madrasah should be able to strengthen Islamic moderation through programmes that integrate and lead to the values of the wasatiyyah.

Keyword: Role of Madrasahs, Wasatiyyah values

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INTRODUCTION

Indonesian society is diverse and heterogeneous. Azizah et al. (2015) The diversity of Indonesian society is characterised by various differences, whether it is tribes, languages, and customs, or spiritual-vertical relations. (Agil Husain Al-Munawwar, 2005). Diversity is a historical and knowledgeable reality for the Indonesian nation. This diversity becomes something unique and inseparable from man himself. Diversity itself is harmony and beauty and does not cause chaos and confusion among societies. That diversity cannot be stopped; it must always be, for that diversity is *Sunnatullah*. (Nurcholish Madjid, 2001). Recently, however, the opposition to pluralism has begun to be disrupted and even threatened by the emergence of extremism and radicalism. (Karim 2019).

The presence of extremism is understood due to the emergence of sect (flow) in a particular group, so that intolerance often occurs among the sect. The presence of fundamentalism in religion makes us too picky to see the reality of differences. In this way, he is able to become a radical who is very opposed to Islam. According to the results of several surveys and studies, education or educational institutions are now one of the favourite objects for the development of conservative radical understanding. (Hiqmatunnisa & Zafi, n.d.) Educational institutions should be a means of appreciating the differences that exist, not a nest of conservative understanding.

There is this reality—the diversity and differences of the Indonesian nation—that has become a dilemma. On the one hand, the country has invaluable wealth, but on the other hand, it can also have disaster potential. Diversity and heterogeneity can be a blessing for the Indonesian nation if it is able to live peacefully and harmoniously in the midst of differences. But on the other hand, the unique multi-ethnic and multicultural Indonesia also faces the problem of the emergence of potential threats. This diversity in multicultural societies can easily lead to conflict and division. (Nasikun 2007).

The above conflict has already begun to be felt when there is a violation or violence against freedom of religion and belief in Indonesia. According to the results of the study in 2018, intolerance increased compared to the previous year. According to a study conducted by the Institute for Democracy and Peace in June 2018, there were 109 cases of intolerance towards freedom of religion and belief. Then in 2020, there were 200 violations involving 327 actions: 168 state actions and 159 non-state actions. (tirto.id, 2020).

This fact is a blow to the world of education in Indonesia because intolerance is still high enough. Educational institutions like madrasah have an important role to play in helping the students accept the differences that exist.

Madrasah is an educational institution under the auspices of the Ministry of Religion of the Republic of Indonesia. Madrasah is an ideal place to internalise certain ideologies, including *Wasathiyah* values. The role of madrasah in preventing intolerance is preventive and curative, as well as prioritising activities based on *wasathiyah* values (Zetty Azizatun Ni'mah 2019).

The materials taught in the madrasah use several textbooks, such as the 12th grade Madrasah Aliyah Fikih published by the Ministry of Religion, Akik Pustaka, and al-Amin Mojokerto, which contain information about the values of radicalism: stigma against different groups, monopoly of truth, bringing the ideology of *khilafah*, not accepting democracy, and negative features against the

West. The Ministry of Religion's published textbooks are mostly loaded with radicalism (Ahmad Faozan 2021). To eliminate intolerance through the books taught in madrasah, it is necessary to include materials that contain the value of wasathiyah.

For that, this article is intended to reveal the concepts of education wasatiya that develop in Indonesia and the actualization of the values of wasathiyah in the process of learning in educational institutions, as well as the strategy for the development of educational wasathiyah in Madrasah.

METHOD

Writing this article required library research. Library research is a series of activities that gather library materials, read and record them, and manage research materials. Library research is an approach to searching for primary and secondary data sources such as books, journals, papers, articles, magazines, and other written data. (Sugiyono 2017). Literary research does not require direct access to locations or meeting and interviewing respondents. Required data can be obtained from library sources or documents (Sari, n.d.). The technique of data collection involves revealing and studying the education of students at the University of California by collecting books, articles, journals, and other scientific opinions that correspond to the focus of research. Data analysis techniques use methods of descriptive content analysis. The analysed data is then presented using deductive methods that deviate from the general theory to draw conclusions that are the answers to the formulation of the research question.

DISCUSSIONS

A. The Wasathiyah Education Concept

Education is the process of building basic skills. (Hasbullah 2015). The intellectual and emotional impact on nature and fellow humans transforms the individual latent abilities of the learners into a real ability to improve their physical and mental well-being. The educational process runs in two directions: survival and producing something. Hamzah B. Uno and Nina Lamatenggo (2016) Educational outcomes are graduates who are educated according to or with reference to the educational objectives that have been determined. Education is the process of changing the attitude and behaviour of a person or a group of people defying a person through the efforts of teaching and training. (Chairul Anwar, 2014).

The concept of wasathiyah in some Islamic literature is interpreted differently by experts. According to Al-Salabi, the word *wasathiyah* has many meanings. First, from the root of the word *wasth*, which is *dharaf*, which means "baina" (between), The second is from the root of the word *wasatha*, which contains many meanings, among them: (1) a name (word) containing an understanding between the two ends; (2) a meaningful character (*khiyar*) chosen, especially the best; (3) a wasath meaning *al-'adl* or fair; (4) a *wasath* also means something between the good (*jayyid*) and the bad (*radi*) (Muhammad Tholchah Hasan 2016).

Moderate Islam, also known as Islam Wasathiyah, comes from two words: Islam and "wasathiyah". As we all know, Islam is a blessed religion brought to us by the Prophet Muhammad. Islam is the main religion of

Indonesia, which has the largest population in the world today. Fahri and Zainuri 2019).

Etimologically, the word moderation is derived from the word moderate," which means not extreme; limited means neither extreme nor limited. Manor in 1991. In Arabic, the word *wasatiyyah* is equivalent to the word moderation (وسط الشيء ما بين طرفيه). In the midst of it, there is a side that is in the middle of it. (Syaikhul Alim & Munib, 2021). From this etiological understanding, it can be concluded that the word *wasatiyyah* means an attitude that is in the middle area and can protect itself from delaying the limits already established.

According to Din Syamsuddin, the concept of Islamic moderation is meant as al-Sirat al-Mustaqim, which is based on Islamic tauhid teachings while promoting the creation and unity of various fields of human consciousness. According to Muzadi, الوُسْطِيَّةُ والتسامه هي التوازن بين العقيدة It is the balance between faith and tolerance. The conditions for achieving a good attitude require faith and tolerance. (Cholil Nafis et al., 2019).

Wasathiyah's historical and cultural role has become the fundamental colour of Indonesian Islamic diversity. This is reflected by the presence of hundreds of Ormas and Islamic institutions spread throughout Indonesia and is a characteristic of Islam in Indonesia. The Islamic Ormas are either ormas or cultural movements. It has become the backbone of the founding of the Republic of Indonesia, and its design can be seen to a certain extent as evidence of the existence of the Islamic state.

Al-Adhaiyyah is the condition of the person who is praised and consistent with guarding him to remain gentle in behaviour and avoid two extreme attitudes: the attitude of *ifr* (excess) and *muqair* (berkurang). Thus, religious moderation can be understood as the attitude and consciousness of a person to be able to embrace religious diversity and freedom within a person or a group of people in a way that respects, appreciates, enables, and permits their religious beliefs. (Abidin 2021).

In the context of Islamic thinking in Indonesia, the Islamic moderation concept has at least the following five characteristics: First, it actualizes Islamic ideology without violence. Second, adopting the model of modern life and everything derived from it, such as science and technology, democracy, human rights, and others, Third, use rational thinking in approaching and understanding the teachings of Islam. Fourth, use a contextual approach to understand the origin of Islamic teachings. Fifth, using *ijtihad* in enforcing Islamic law (*istinbat*) However, these five traits can be extended to include more traits such as tolerance, compassion, and cooperation between different religious groups. (Masdar Hilmy, 2012).

In order to reach religious moderation, one must have comprehensive and objective thinking about various problems, especially in terms of pluralism. For this, it is necessary to have a profound knowledge of religious texts, thus giving rise to moderate concepts that are hidden from extreme and radical understanding. (Nurul 2020). To achieve this goal, it is necessary to educate *wasathiyah* against students in madrasah.

Based on some of these definitions, education is the process of changing the attitude and behaviour of a person through the efforts of

teaching and training by internalising moderate values in the student participant that is carried out continuously.

B. Educational values of Wasatiyah

In English, value means price. Value is something that is more or less important, better or less good, more right or wrong. Giddens defines value as an idea that a group has about what is worthy and what is considered good. (Anthony.Giddens 1995). Value is something that is abstract; in other words, it is ideal, not concrete, not a question of right and wrong, but about attention that is desired and not desired and is pleased or not pleased (Mt. Chabib Thoha 1996). Based on this understanding, value is something that is considered important abstractly and related to something desired and satisfied.

Recently, understanding values has become urgent, especially among young people, including students. The phenomenon that occurs in students is that the religious spirit of the mediaeval generation is not balanced with the knowledge and understanding of religious science. According to Joseph Suharto, millennials are more important to religious symbols than to the essence of religion itself. For this reason, according to Karjinto, millennials need to be given an understanding of religious moderation as much as possible so that they can emulate characters who accept differences and spread concerns in a way that respects and loves each other. (Habib Anwar Al-Anshori, 2022).

Madrasah, through teachers, can give knowledge and understanding to adolescents through learning activities. The learning process must internalise the moderation values that are already planned in the Learning Marketing Plan. (RPP).

The methods used in the learning process are as follows (Cholil Nafis et al., 2019):

1. Value of *Tawassut* (mengambil jalan tengah), It is the understanding and practise of the religion of non-ifrat (overriding in religion) and the opposite of tafrit. (Reduction of religious teaching) The content of Islamic educational material in Madrasah contains things that lead to the middle position, which is not on the side of any particular understanding but to be a mediator of the unification of the Islamic ukhuwah. Materials that can be included, such as mujahadah an-nafs (self-control), husnuzzan (good thought), and ukhuwah (brotherhood), (Habib Anwar Al-Anshori, 2022)
2. The values of *Tawazun* (balance), understanding and practising religion in a balanced way, including all aspects of this world and the hereafter; a firm statement of the principles that distinguish *inhiraf* from *ikhtilaf*
3. The Values of *I'tidal* (integrity and steadfastness), that is, putting things in place, exercising rights, and fulfilling duties and responsibilities proportionately, firmly, and upholding principles Educators and educational resources must be integrated so that they will produce an integrated output.
4. The value of *Tasamuh* (tolerance), which is to acknowledge and appreciate the differences that exist in both religion and other aspects of

life, is why Wasathiyah needs a fair attitude for all groups and classes. These values are in the material of Aqidah Akhlak that is taught to students from the basic level to the highest level in the Institute of Islamic Education.

5. The values of Musawah (egaliter), which are not discriminating against others because of their different beliefs, social status, economy, tradition, origin, advice, and/or gender,
6. The value of Syura (consultation), which is to solve the problem according to the principle of consensus, puts interests above everything.
7. The values of Ishlah (reformation), that is, the primary principle of reformation, are to better conditions to adapt to change and to stand above the progress of time (*masalahah 'ammah*) by forcing in accordance with the principle *al-muhafazah 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi ashlah*.
8. The value of Alawiyat (preferred priority), i.e., the ability to identify more important things, should be given priority to lower-interested implementation comparisons of a generation. Tatsawwur wa ibtikar (dynamics and innovation), always open to making changes according to the development of the times, also makes something new interesting and progressing for the people of men.
9. The values of Tahaddhur (civilization), which are to uphold morality, character, identity, and integrity as khhaira ummah in human life and civilization,
10. The value of Wathaniyah wa Muwathani, that is, the acceptance of the presence of a nation-state, is everywhere a priority of civic orientation.
11. The value of Qudwatiyah is to make a breakthrough in the initiative of the common good and well-being of human life, and therefore, the people of Islam seyogyanya practised Islam wasathiah gave witness (syahadat) (M. Cholil Nafis, et al., 2019).

The actualization of the above values can be done in two ways: first, it is necessary to formulate moderate Islamic religious values and apply them in the learning process. Second, there is a transformation of the values of religious moderators through learning in the classroom and outside the classroom, such as through extracurricular activities, lectures, commemoration of the great day of Islam, equality, cultivation, advice, and school culture. Third, the existence of transactions of value moderation through similarities, advice, suggestions, or stories of figures or scholars. Fourth, transinternalization of the values of moderation through the formation of a cultural environment, punishment, cultivation, and reward for learners (Habib Anwar Al-Anshori, 2022).

C. Analysis of Education Development in Madrasah

The development of wasatiya education in madrasah, which can be an example, is the study of religious moderation. Education showed that the challenges faced by Islamic educational institutions in advancing the values of tolerance and appreciating religious diversity are not only on the curriculum but also in the school. According to Muhammad Ahnaf, authorities managing the school environment and public spaces that

encourage freedom and tradition must think critically about the situation. School authorities need to understand the materials and patterns that spread radical ideas among young people, especially in the school environment, to effectively predict the potential impact of activism.

Muhammad Najib Azca conducted a study entitled "Youth, Radical: Sociological Reflections Against the Phenomenon of Young Muslim Activism in Indonesia After the New Order". He suggested that one of the best ways to combat radical religious movements among young people is by taking a dual strategy, namely developing critical discussions and building counter discourses, ideas, and narratives, and supporting and developing social relationships and religious networks.

To implement Islamic abstinence in the Madrasah, in addition to financial support and commitment from all stakeholders as prerequisites, innovation and creativity in the madrasah are needed in order to present conceptual, fresh, attractive, and effective Islamic concepts. The following development strategy suggests a model of Islamic moderation of the mainstream that can be applied in madrasah, among others (Syaikhul Alim & Munib 2021):

1. Madrasah must create a vision and mission that lead to the values of Wasatiyyah. Through a vision that has a far-reaching view, the direction and objectives of the values of the authority are in harmony with the operational implementation of the educational institution's programme carried out in the vision. As much as possible, the vision and mission are not merely to become monuments but to place the wasatiyyah as the ideal profile of Islamic education.
2. Madrasahs should be able to develop a curriculum based on the value of wasatiyyah. Curriculum is the spirit of education and learning. Education output is also reflected in the curriculum. Madrasah was able to analyse the advantages and weaknesses of the curriculum that we use today, after which it designed a comprehensive curricular value system. The standard content of the curriculum should be examined seriously and include a character that has a nuance of Islamic moderation in the learning process of all lessons. Madrasah should also be able to insert the value of Islamic moderation into every programme, both intramural and extramural, as well as extracurricular activities.
3. Strengthening the habitation and culture of madrasah as a strategy for internalising the values of wasatiyyah. Internalising the value of the character of the wasatiya through the cultivation of the students will bring about the culture of the madrasah. Then the output produced is no longer alien to accepting the differences that exist in society.
4. Madrasah should be able to strengthen Islamic moderation. This can be achieved through: 1) a cross-cultural programme. This programme will introduce students to the beauty of the differences that exist. Modernization of Islamic literature in schools Madrasah can introduce students to various pieces of information about Islamic moderation and the dangers of intolerance. Students already know where information is good and bad; they have also learned to grasp information that is not certain to be true (a hoax).

Islamic moderation can be implemented when Islamic educational institutions such as madrasahs are able to respond and develop existing opportunities. Able to formulate and develop visions and missions in the form of programmes that lead to moderate character reinforcement. Students have become accustomed to sexual intercourse and then become educated (voluntarily).

D. The Role of Madrasah as an Indoctrination of Wasatiyyah Ideology

The development of the madrasah from time to time must have its own role. Since the first madrasah known in the Islamic world, Nidzamiyyah Madrasah, when the Saljuk people were in power, it has had roles in various aspects such as politics, religion, and economics. In the beginning, madrasah was made as a response to the massive movement of syiah ideology, but along with the socio-cultural and socio-economic development in the Islamic region, Madrasah menjelma became an institution that moved across the discipline of science (Zetty Azizatul Ni'mah 2019).

The development of Madrasah in Indonesia is due to the factor of Islamic renewal and the response to the growing education policy. Madrasah is used as an indoctrination into ideology. Educational institutions and educators play a very important role in spreading the seeds of radicalism and also in the denial of Islamic radicalism itself. More and more educational institutions associated with activism teach students about anti-nationalist movements such as banning respect for national symbols and raising slogans that reduce religious clashes.

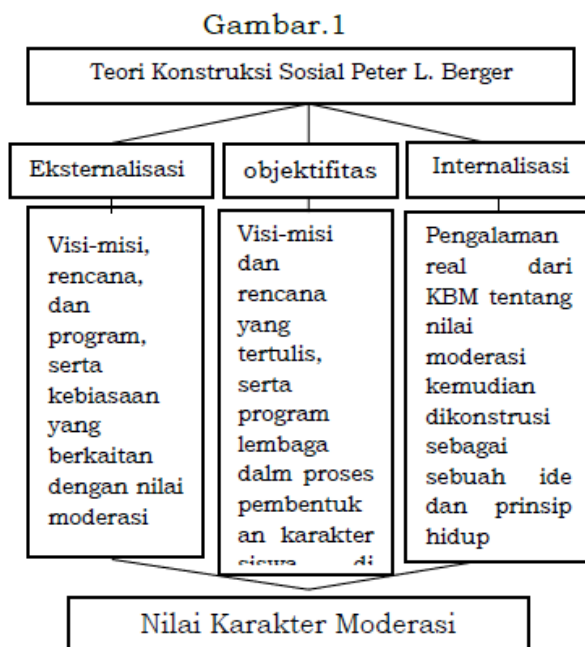
According to the results of several surveys and studies, education or educational institutions are now one of the favourite objects for the development of conservative radical understanding. The tendency to embrace and understand conservative-radical concepts is growing in educational institutions, especially at the high school and college levels. This is worrying, given that the education sector is the main medium for determining the social state of society now and in the future. By seeing its centrality and vital role through education, moderate Islamic endeavours have the same opportunity to thrive and spread widely in it. This requires educational institutions to play an active role in correcting all misconceptions in society and implanting moderate Islamic values. Through education, students can be asked to see the reality that happens and accept the difference as a certainty that exists. Giving them an understanding that they live in a plural state and that they are God's creatures created in differences has become a necessity to spread tolerance, respect, and inclusion. (Hiqmatunnisa and Zafi, n.d.)

A madrasah is an ideal educational institution for internalising the ideology and values of the wasati. Even the policy of institutional stakeholders to provide preventive and curative measures has a major impact on preventing the development of intolerance, both among students and among teachers, students, and school officials. For this, it is necessary to strictly elect the head of the school, and the recruitment of teachers must advance the character of the wasati. This selective leadership is a preventive measure against radicalization in Islamic schools.

The leader of the madrasah must act on teachers and educational personnel who are exposed to radicalism with the steps followed by various studies of derecalism or given a tough tightening; this is done as a curative form of the leader. Rules of Joint Decision No. 02 of 2019 on the handling of radicalism in the framework of national strengthening

According to Berger’s theory of externalisation, objectification, and internalisation of social construction, madrasah plays an important role in instilling a moderate character. According to Berger, humans who live in a particular environment interact with the environment at the same time. Humans live in objective dimensions and realities that are built through outsourcing and objectifying processes, and subjective dimensions are built through the process of internalisation. The Theory of Social Construction by Peter L. Berger, including the three dialectics of externalisation, objectification, and internalisation between individuals, and sociocultural (M. Mahmoud 2019),

Externalisation is the moment of self-adaptation or adaptation to the environment. Objectivity is the real result of the externalisation process that is embodied in real and objective form. Objectivity in an educational institution is the implementation of the vision and mission, plan, and programme that have been established in the process of forming the character of interference and habituation in students. Interventions can be done during KBM, extracurricular activities, and other positive cultivation. The process of internalising values occurs through voluntary experience and is then constructed into an idea with the intention of becoming a part of everyday life.



From here, the role of Madrasah is very necessary. According to Edy Sutrisno, the educational institution is suitable for being a laboratory of religious moderation. This is because Indonesia is a multi-ethnic and multi-religious nation. Indonesia is unique but also full of challenges, including the understanding of exclusion that causes extremism. It is here that educational institutions are the right means to spread the sensitivity of students to

various differences. It opens up a space of dialogue, thus making us understand that religion sends a message of love, not hate, and the free school system accepts these differences. (Sutrisno, 2019).

The Madrasah was supposed to be a wasatiyyah laboratory, according to the Wahid Foundation's (2016) record that radical groups have launched radical ideological penetration among youth through educational institutions. There are three factors of intrusion into radical understanding in the school environment: first, extracurricular activities. The second is the role of teachers in teaching. Third, weak school policies in issuing regulations prevent and control the entry of radical understanding and intolerance. (Sutrisno, 2019).

The facts above make the world of education smell good. The doctrine of patriarchal values is important to update to counter the radical mass movement, not even to become a laboratory of radical understanding doctrines. According to Arifin, education is the most effective tool to sow and spread understanding or ideology. (Arifin 2014). In this context, it is very appropriate that education be the primary choice in order to spread and implant moderate Islamic values. Therefore, educational institutions should be able to stand at the forefront as a tolerant, friendly, and moderate means of introducing Islam.

According to Muhammad Ali, moderate Islamic ideology can be sown through a multicultural educational model. The multicultural insight in religious education is that students should be able to appreciate differences, sincerely appreciate them, communicate, be open, and not doubt each other, in addition to enhancing faith and fearfulness. Multicultural education is not to teach students to adhere to religion according to their own wishes without responsibility and devotion, but to teach them to adhere to religion without losing their respective religious identities. The religious face shown in multicultural education is a moderate and friendly religion. (Muhammad Ali, 2003).

CONCLUSION

The concept of education wasatiyyah is not independent of the characteristics of the Islamic religion of mercy, *lil "alamin*. Education is the process of changing the attitude and behaviour of a person through the efforts of teaching and training and the internalisation of the values of moderate, balanced, fair, innovative, egalitarian, tolerance, and acceptance of the existence of the Indonesian state.

Chennai Madurai Salem Delhi Mumbai Pune Bhopal Trichy Tirupur Coimbatore Cuddalore Dindigul Erode Kanchipuram Karur Nagapattinam Namakkal Perambalur Ramanathapuram Pudukkottai Thanjavur Theni Thirunelveli Hyderabad Madras, Karnataka (inovatif).

The strategy for the development of education wasatiyyah that needs to be updated in madrasah is: first, the madrasa must make a vision and mission that lead to the values of wasatiyya. Secondly, madrasahs should be able to develop a curriculum based on the values of wasatiyyah. Third, the strengthening of the habitation and culture of madrasah as a strategy for internalising the values of wasatiya Fourth, the madrasah should be able to

strengthen Islamic moderation through programmes that integrate and lead to the values of the wasati.

This research focuses only on the concepts and types of wasathiyyah values in education and madrasah strategies for updating those values. Limiting the scope of this research, the authors hope that subsequent researchers will analyse several aspects, such as a curriculum based on wasathiyah values, the role of teachers in internalising wasathiyyah values, and the role of parents in providing an understanding of wasathiya values. This limitation will open up space for educational observers to conduct further research.

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