

The Dynamics of The Wasathiyah Curriculum on The Content of Moderatism Education In The Subject of Akidah Akhlak MAS Tarbiyah Islamiyah

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ABSTRACT

Religious education is one of the important issues because the religious education provided in schools does not bring good multicultural education to life, and even tends to be the opposite. As a result, social conflicts are often hardened by the religious legitimacy taught in religious education in schools in conflict-prone areas. This makes conflicts that have roots in fundamental religious beliefs so that social conflict and violence are increasingly difficult to overcome because it is understood as a religious calling. The roots of various social conflicts that result in prolonged anarchy are often problems that have nothing to do with religion, but in reality, religion has always been an inseparable part of various social conflicts. The potential for conflict and disintegration is because religion in its manifestation is ambivalent towards unity and integrity, meaning that although religion has the power to unite it also has the power to divide.

Keywords: Curriculum, Wasathiyah, Moderatism

A. INTRODUCTION

The territory of Indonesia, which stretches from Sabang to Merauke, consists of thousands of islands, each of which is populated by people with different cultural, ethnic, tribal, and religious backgrounds. So it is not surprising that the Youth Pledge event on October 28, 1928, became a sign that Indonesian society is indeed a multicultural society. The Youth Pledge of 28 October 1928 united various youth organizations from different regions in Indonesia, such as Jong Java, Jong Soematanen Bond, Jong Bataks Bond, Jong Islamieten Bond, Pemoeda Indonesia, Jong Celebes, Jong Ambon, Pemoeda Kaoem Betawi, Chinese and Arab representatives and so on. In this event, they worked hard to be able to formulate a formula that could integrate them with different backgrounds, namely by creating a statement of sovereignty as one nation, one homeland, and upholding the united language of Indonesian (Rasyid et al., 2021).

Education is a prerequisite for the formation of a developed nation. A developed nation is not only measured by the achievements of the economic sector but also by the formation of the character of the nation's children who have Indonesian characteristics. One of the characteristics of Indonesianness is the placement of religion as a pillar above the noble ideals of the nation. The first principle of Pancasila, which emphasizes the internalization of divine values in the life of the nation, is a strong indication of how the belief system cannot be separated from the Indonesian nation. This principle is the soul of the nation, especially for religious believers, so Pancasila can be accepted as one of the pillars of the Indonesian nation. Pancasila, in addition, is also a symbol of unifying the nation which consists of various ethnicities and religions (Qotadah et al., 2022).

The phenomenon of religious diversity is one of the problems facing religious thought. The existence of communities in which people from different religious traditions live together, and the expansion of social relations and communication at the gates of the third world are reasons to pay attention to this important issue.

Religious education is an important issue because the religious education provided in schools does not provide a good multicultural education, and even tends to be the opposite. As a result, social conflicts are often exacerbated by the religious legitimacy taught in religious education in schools in conflict-prone areas. This makes conflicts that have roots in fundamental religious beliefs so that social conflict and violence are increasingly difficult to overcome, because it is understood as a religious calling (Mashall, 2000).

The roots of various social conflicts that result in prolonged anarchy are often problems that have nothing to do with religion, but in reality, religion has always been an inseparable

part of various social conflicts. The potential for conflict and disintegration is because religion in its manifestation is ambivalent towards unity, meaning that although religion has the power to unite, it also has the power to divide (Nizar Samsul, 2015).

One of the reasons why religion has such ambivalence is that religion has an absolutistic tendency, which is the tendency to absolutize its religious beliefs as the sole truth. The result is rejectionism, which is the rejection of the truth of other religions (Zaini, 2022).

The reality shows that religious education is still taught in a way that denies the right to life of other religions, as if only their own religion is true and has the right to life, while other religions are wrong, lost, and threatened with their right to life, both among the majority and the minority. This narrow spirit of religious education is fundamentally opposed to the spirit of multicultural education and will weaken national unity. Therefore, Islamic religious education must be revitalized and actualized creatively and with multicultural insight so that it does not lose its soul and spirit (Zaini, 2022).

One advantage possessed by MAS Tarbiyah Islamiyah Kec. Hamparan Perak, Deli Serdang Regency is that it has a Moderate Islamic-based curriculum that emphasizes balance. Moderate Islamic education curriculum has special characteristics, all of which boil down to 'Noble Character'.

The goal is to prepare a generation that can compete and become high-minded agents of change with quranic character, Moderate Islam is Islam that shows justice and balance and the middle way is not trapped in extremity that Moderate Islam includes *tawassut* (middle), *tasamuh* (tolerant), *tawazun* (balanced), *I'tidal* (fair), *ijtihad* (simple). That the Syafana *manhaj* is the *manhaj* of Ahlusunnah Wal Jamaah Asy'aryah Syafiiyah (Arisandy et al., 2022).

Based on the above explanation, one of the solutions that can be offered is to bring up the values of Wasatiah (Suhartini et al., 2022) (middle) with the main character of *tasamuh* or tolerance as well as the values of *al-khairiyah* (kindness), *al-'adl* (fair), *al-yusr wa raf'ul haraj* (providing convenience and keeping away difficulties), *al-hikmah* (wise), *al-istiqamah* (sincerity in carrying out obligations), and *albayniyah*; *bayna ifrath wa tafrith* (not too excessive and not too trivializing).

B. LITERATURE REVIEW

1. Wasathiyah in the Curriculum

In the Qur'an, the word wasatiyyah and its derivations are mentioned five times with meanings that are in line with the above meaning. The word originally refers to the middle way, willing to consider the views of others. This definition places moderation diametrically opposed to extremism at one pole and liberalism at the other. In theoretical discourse, Muslim intellectuals formulate the conception of Islamic moderatism from different perspectives. By Khaled Abou El Fadl, the use of the term moderate is explicitly contrasted with "puritan". A moderate Muslim, says Khaled, is one who believes in Islam as the true faith, who practices and believes in the five pillars of Islam and accepts the heritage of Islamic tradition, and at the same time modifies certain aspects of it. They do not position Islam like a frozen monument and instead place it in the perspective of a dynamic and active faith. Consequently, they value the achievements of the past but they (consciously) live in the present age (Khaled M. Abou El-Fadl, 2006). The key to understanding Khaled's conception of Islamic moderatism lies in a Muslim's awareness of doctrinal beliefs and the reality of where and when he lives.

Before understanding the meaning of Wasathiyah Islamic Education, we first know the partial meaning of Islamic education and Wasathiyah itself. Ahmad Tafsir states that Islamic education is "guidance to a person in order to develop optimally in accordance with Islamic teachings. Meanwhile, Islamic education according to Hasan Langgulung, as quoted by Sutrisno, is "the process of preparing the younger generation to fill the role of transferring knowledge and Islamic values that are harmonized with the human function to do good in the world and reap the rewards in the hereafter (Hasan Langgulung, 1993).

Wasathiyah curriculum, the first thing that is needed is the formulation of the principles that will be the reference. This principle provides guidance for the implementation of every activity, and therefore principles have an important role in developing various intellectual works, including in making curriculum. Referring to the principles extracted from Islamic moderation, the Islamic education curriculum can be developed with reference to the following principles:

a. Universal Principle

One of the fundamental principles of Wasathiyah is the universal principle. The universal principle of the curriculum departs from the argument that God sent messengers to all nations and peoples, and therefore his teachings reflect universality. Therefore, the curriculum content must cover all aspects and apply thoroughly,

without being limited by regional and regional barriers. The principle of universality of the curriculum also requires a totality in the development of the potential of students, which is covered in the objectives and content of the curriculum. Islamic education in many places is still treated as a mere doctrine so it is only oriented inward. The content, studies, and products of Islamic education are only for Muslims (internal) and do not open looser opportunities for the general public (external) with various other religious backgrounds, so readers who are non-Muslims are less able to capture the messages generated from Islamic education products (Nurcholis Madjid, 2008).

b. The Principle of Balance

The principle of *Wasthiyah* (Islamic moderation) also contains the principle of balance (*tawâzun*). This balance can be seen from the aspect of balance between behavior, attitudes, knowledge values, and skills. The principle of balance is also the attitude and orientation of life taught by Islam so that students are not trapped in extremism in their lives, not merely pursuing the *ukhrawi* life by ignoring worldly life. Therefore, the Islamic education curriculum must be designed using this principle. Here the moderate curriculum is constructed through a balance between rationality, morality, and spirituality (Zaini, 2022).

c. Principle of Integration

The principle of integration is also a very important principle of curriculum moderation. In curriculum development, this integration is widely discussed by Muslim scientists such as Fazlur Rahman, Seyyed Hossein Nasr, Ismail Raji` al-Faruqi, and Sheikh Muhammad Naquib al-Attas. In Indonesia, efforts to integrate science were also developed by Muslim scientists such as Kuntowijoyo with the concept of "Islamic Science," by making the Qur'an a scientific paradigm, which in this case can be done in two ways, namely: (1) internalization, namely integrating human scientific wealth with revelation; (2) objectification, namely making Islamic science a blessing for everyone. The principle of integration offered by the thinkers above can at least be a valuable asset in embedding the moderation of the Islamic education curriculum (Nizar Samsul, 2015).

d. Principle of Diversity

The principle of Islamic moderation actually also contains the principle of "Unity in Diversity," a principle of equality and justice amid differences to achieve unity. This principle is intended as a maintenance of the differences of learners, both in the form

of differences in talents, interests, abilities, needs, religion, race, ethnicity, and other differences. The maintenance of these differences adds to the compatibility between the curriculum and the needs of learners in the context of a multicultural Indonesia (Rasyid et al., 2021).

2. Dynamics of Wasathiyah Curriculum

Talking about the age of renewal and development (modern) began in the early 19th century until now. This period is the age of Islamic awakening, the fall of Egypt into the hands of the Islamic world of its weakness, and the awakening of Muslims that in the West a higher civilization has emerged. The kings and leaders of Islam began to think about how to improve the quality and strength of Muslims again, then the ideas of renewal in Islam arose (Nurcholis Madjid, 2008). Modernity, therefore, inevitably confronts religions, including Muslims, with two choices: Adapt themselves and their religion by reinterpreting Islam flexibly so that they become part of modernity or resist and withdraw from it on the basis of the consideration that the world's modernity is hidden in a part of the world with human behavior that does not flourish as creatures of God.

As also according to Hasan Asari, it is no secret that the historical process of the decline of Islamic civilization took place simultaneously with the progress of modern civilization. Then the flow of history that brings Islamic civilization and modern western civilization in a colorful historical interaction alone, the vitality of modern civilization seems to have made it a dominant role against Islamic civilization. Islamic civilization with all its aspects seems to be helpless in the face of modern Western civilization, at least that is what is seen from the 17th to 20th centuries (Hasan Asari, 2006).

According to Syahrin Harahap, to advance Muslims, reformers generally make efforts in two stages. In the first stage, they initiated Ijtihad on various aspects of Islamic teachings to answer the problems faced by Muslims in the modern era. In the second stage, they initiated a selective retrieval of the world civilization that had emerged in the West, which was seen as legalized by basic Islamic teachings (Syahrin Harahap, 2015).

With the abandonment of intellectual education, the development of Islamic culture has stopped, because the intellectual power of the next generation is unable to make new cultural creations, and has even caused the inability to overcome new problems faced as a result of changes and developments of the times. This intellectual inability is realized in the statement that the door to ijtihad is closed. The soul of taqlid and madzhab fanatics dominate the thinking of the scholars so that there is a total intellectual freeze (Subandi et al., 2020).

The meaning of education involves all aspects of body and mind. Education is not just about transferring knowledge but rather emphasizes the formation of a complete and perfect personality. Education is preparing individuals to face this life perfectly, live happily, love the country, be physically strong, perfect their morals, think chronologically, have sharp feelings, active in expression, have tolerance with others, are good in oral and written language, and have skills (Siswanto, 2020).

So education is not just about supporting students but developing them as human beings. Education is not aimed at producing robots that only receive instructions and directions, but education that develops creative, critical, and productive individuals (Kurniawan, 2018).

The discussion about the factors behind the renewal of Islamic education in modern times can be seen from two factors, namely internal factors in the world of education and Islamic intellectuals, and external factors, namely the contact between education and the environment.

a. Internal Problems in Education

1) Power Relations and the Orientation of Islamic Education.

The purpose of education in its usefulness is only one, namely humanizing humans, or raising human dignity, namely becoming caliphs on earth with the duties and responsibilities of prospering life and protecting the environment. The goal of education that has been oriented is very ideal indeed, in fact, because it is too ideal, the goal has never been implemented properly. The orientation of education aspired to nationally, perhaps in the context of the current era becomes directionless, or blurred lost orientation given the demands of pragmatic patterns of life in Indonesian society. It is worth criticizing that globalization does not merely bring positive effects, with its conveniences, but the various demands of life caused by it make education disoriented. Education tends to be based on pragmatic needs, or the needs of the job market, so the spirit of Islamic education as a foundation of culture, morality, and social movement (social movement) is lost (Syahrin Harahap, 2015).

2) Curriculum Issues.

The centralized system is closely related to the authoritarian top-down bureaucracy, which gives the impression that the "lower" side must carry out all the wishes of the "upper" side. In such a system, innovation and renewal will not emerge. In the curriculum field, this centralized system also affects the educational output. This can be observed from the following phenomena: (1) a

change from the emphasis on memorization and memorization of the texts of Islamic teachings, as well as mental and spiritual disciplines as influenced by the Middle East, to the understanding of the meaning and motivation of Islamic religion to achieve the learning objectives of Islamic Education. (2) a change from textual, normative, and absolutist ways of thinking to historical, empirical, and contextual ways of thinking in understanding and explaining Islamic teachings and values. (3) a change from the emphasis on the products or results of Islamic religious thought from its predecessors to the process or methodology that produced these products. (4) a change from the pattern of developing the Islamic education curriculum that relies solely on experts in selecting and compiling the content of the Islamic education curriculum to the broad involvement of experts, teachers, students, and the community in identifying the goals of Islamic education and ways to achieve them (Siswanto, 2020).

3) Learning Approach/Method.

The role of teachers or lecturers is very large in improving the quality of student competence, in teaching, they must be able to awaken the potential of teachers, motivate, provide injections, and move students through creative and contextual learning patterns (the current context uses adequate technology). Such learning patterns will support the achievement of superior schools and the quality of graduates who are ready to compete in the current development of the times. Students are not human beings who have no experience. On the contrary, he has millions of experiences that are quite diverse. Therefore, even in class, students must critically read the reality of the class, and be ready to criticize it. Starting from the current learning atmosphere, we realize that until now many students are still happy to be taught with conservative methods, such as lectures, and dictation because it is simpler and there is no challenge to think. Professionalism and quality of human resources (Shafa, 2022).

e. External Problems in Education

Today globalization has begun to become an actual problem in education. The problems of globalization in the field of education mainly concern educational output. As is known, in the era of globalization today there has been a paradigm shift in the superiority of a country, from comparative advantage (Comparative advantage) to competitive advantage (competitive advantage). Comparative advantage rests on

the wealth of natural resources, while competitive advantage rests on the ownership of quality human resources (HR) (Subandi et al., 2020).

Education, is often faced with two conflicting orientations of education, one side emphasizes more on the humanities aspects and the other is more oriented to the mastery of knowledge. Human progress that focuses on the scientific field will forever not provide satisfaction for human life, therefore there is a new awareness to return to the values of Social education. So that educational institutions in this country can be in accordance with Islamic values (Syahrin Harahap, 2015).

C. METHODS

This type of research is descriptive qualitative research, namely data collected in the form of words, pictures, not numbers. According to Bogdan and Taylor, as quoted by Lexy J. Moleong, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Lexy J. Moleong, 2012). Meanwhile, descriptive research is a form of research aimed at describing or describing existing phenomena, both natural and human-made phenomena. The purpose of descriptive research is to make a systematic, factual, and accurate description of the facts and nature of a particular population. This research is used to find out how the Dynamics of the Wasathiyah Curriculum Against the Charge of Moderatism Education in the Akidah Akhlak Subject of MAS Tarbiyah Islamiyah Kec. Hamparan Perak, Deli Serdang Regency.

D. RESULT AND DISCUSSION

1. Implementation of the Wasathiyah Islamic Curriculum on Moderatism Education Content in Akidah Akhlak Subjects of MAS Tarbiyah Islamiyah Kec. Hamparan Perak, Deli Serdang Regency

The school certainly hopes to be part of the community, especially the surrounding community with the commitment that the school has, through the establishment of a clear vision and mission and can give confidence to the wider community, so that this school tries to provide interesting products so that potential customers of this school are interested in these products or it can be said that the program in this school.

The discussion of curriculum implementation and hidden curriculum describes examples of activities in implementing the hidden curriculum, such as: the school's habit of applying discipline to students, routine school activities, the accuracy of the teacher starting the lesson, the teacher's ability in classroom management, rewards, punishments, school environment that is organized, orderly, neat, and communication patterns between school

stakeholders. All of these are experiences that can influence students' way of thinking, behavior and culture.

The head of Tarbiyah Islamiyah MAS in Hamparan Perak sub-district, Mhd. Razali, said that Islamic Religious Education teachers are required to strengthen religious moderation as contained in the Religious Moderation book published by the Indonesian Ministry of Religious Affairs. Religious moderation is an advantage that must be succeeded by the Ministry of Religion to the lowest level. Because religious moderation must be a priority scale for the Indonesian nation, considering the challenges ahead are very risky so that educators as the front guard have an obligation to describe, convey, and spread to students to immediately understand about religious moderation. Providing an understanding of religious moderation early on will give birth to a maturation in applying the internalization of religious moderation.

As a result, there are very few of them who then teach the big books in pesantren. 2). The rise of Islamic preaching activities from temporary groups calling themselves the Islamic renewal movement or the Islamic purification movement in the midst of society which often causes commotion in the Islamic community. 3). There are also many Islamic religious scholars outside the pesantren who are scientifically qualified, namely mastering various kinds of knowledge. However, for whatever reason, they are less close to the lower community and less able to adjust to the lives of ordinary people. These religious scholars are more interested in bureaucratic positions, for example becoming civil servants, rather than becoming community leaders in the community.4). The attraction of the political life of power with all its facilities has turned many young scholars away from the work of enlightening the people and guiding them to empower them. 5). The influence of globalization and the advancement of information technology has begun to be felt, both from the positive and negative sides.

The implementation of the Wasathiyah Islamic Curriculum Towards Moderatism Education Content in Akidah Akhlak Subjects of MAS Tarbiyah Islamiyah Kec. Hamparan Perak, Deli Serdang Regency is the shared responsibility of educators today this aspect of tolerance is important to strengthen unity in maintaining harmonization of diversity especially in the discourse of religious moderation as said by Nur Hadi as the teacher of moral creed namely The importance of tolerance to maintain awareness is also applied by the head of the madrasa by emphasizing that there is nothing superior to a particular religious group. So that every learner has the right to determine the perspective of Islam according to their beliefs, but as an educator also has an obligation to always direct, foster, and guide as

an obligation conveyed through moral knowing, moral feeling, moral action. So that every student has the right to determine the perspective of Islam according to their beliefs, but as educators also have an obligation to always direct, foster, and guide as an obligation that must be conveyed through moral knowing, moral feeling, moral action (Khatun, 2015).

Based on research on the Implementation of the Wasathiyah Islamic Curriculum on Moderatism Education Content, all students are required to greet each other when they meet, familiarize themselves with greetings to teachers and respect each other's opinions both in discussions and daily life. With habituation or the stage of value internalization, it is hoped that students will not easily become someone who is selfish and concerned with personal truth.

As in the implementation of learning akidah akhlak, educators also apply methods used to facilitate the internalization process in accordance with what is designed according to the lesson plan and syllabus. Because indeed religious moderation in aspects that are not only tolerance before being realized into the implementation of learning must also be in accordance with the lesson plan as a reference.

The attitude expected in the application of the hidden curriculum is of course a positive and religious attitude because many Islamic values have been applied in MAS Tarbiyah Islamiyah Kec. Hamparan Perak, Deli Serdang Regency. In the picture Hidden curriculum provides more value how important it is to be applied in everyday life. The school also expects an application that continues to be carried out continuously in everyday life.

The hidden curriculum provides character education to learners thus exposing them to the learning of attitudes, norms, beliefs, values, and assumptions that are often interpreted as rituals and rules. The author explains this below:

- a. To increase the faith of students, they are always given Islamic activities that are carried out every day such as congregational zuhur and ashar prayers, duha prayers, praying before learning, tausiah every morning, tahfidz and murojaah in-class activities and are also supported by Islamic events held at school.
- b. The role of the teacher is very important in instilling confidence in students therefore there is always motivation in instilling children's mindset, collecting students' problems and discussing them with the values of mindset based on the Koran not only that in school activities students have the task of becoming a leader by becoming a leader there are many values of respecting others in differences and all teachers always teach deliberation in making a decision.

c. That learners have the nature of compassion to increase empathy and hospitality towards all humans. The role of the teacher is very important in providing knowledge of compassion and even the teacher must have compassion for students, because the teacher's behavior as the values of character building of students, what is done by the teacher will be quickly imitated by students, the teacher acts like a parent, to increase the compassion of students the school has a code of conduct, and school activities also instill an attitude of compassion such as holding orphan events, qurban events there are infaq activities to help underprivileged friends.

2. Obstacles to the Implementation of the Wasathiyah Islamic Curriculum on Moderatism Education Content in Akidah Akhlak Subjects at MAS Tarbiyah Islamiyah Kec. Hamparan Perak, Deli Serdang Regency

a. External Factors

One of the obstacles to the Application of the Wasathiyah Islamic Curriculum Towards Moderatism Education Content in Akidah Akhlak Subjects of MAS Tarbiyah Islamiyah Kec. Hamparan Perak, Deli Serdang Regency, news on social media about Global developments, especially in the Middle East region, which has a majority Muslim population, show negative phenomena towards the peace-loving and tolerant teachings of Islam. Armed conflicts between Muslims of different views or sects, and violence between the governments of Islamic countries and some of their citizens have caused a lot of damage and destruction, both of lives and property. These conflicts have also destroyed the life of the nations in the Middle East and led to the effective absence of the state in these regions.

Islam as a religion acts as a way of life. It influences a person's thoughts, feelings, attitudes and behavior. Both in its capacity as a person (private) and a policy holder in certain institutions (public). But in practice, correct thinking about Islam is through in-depth study, carried out by those who have the capacity, seriousness and concentration. Something that many people do not have.

b. Internal Factors

Obstacles to learning akidah akhlak at MAS Tarbiyah Islamiyah Kec. Hamparan Perak, Deli Serdang Regency come from several factors, namely: learning interest factors, material application factors, learning method factors, namely as follows:

1) Learning Interest Factor

Learning interest influences every learning process. There are still many students who are less enthusiastic about participating in lessons when in class. Like talking to my classmates, sleeping, and eating.

2) Material Application Factor

There is still a lack of students in applying the moral creed material that has been delivered by the teacher in everyday life, such as carrying out worship in accordance with Islamic teachings, especially in terms of prayer. In addition, in the application of praiseworthy moral behavior among friends and to the teacher who has not been fully implemented by students such as saying greetings when meeting.

3) Learning Method Factor

Of the several learning methods applied by the teacher. Like the discussion method, only a few students express their opinions. While others look passive when discussing the tasks given by the teacher. Learners tend to give their assignments to learners who are active in discussing in class.

E. CONCLUSIONS

Based on the research findings that have been presented and discussed in the previous chapter regarding the Dynamics of the Wasathiyah Curriculum Towards Moderatism Education Content in Akidah Akhlak Subject of MAS Tarbiyah Islamiyah Kec. Hamparan Perak, Deli Serdang Regency. then the following conclusions can be drawn First, students become more aware of their own religious teachings and are aware of the reality of other religious teachings. Second, learners are able to develop an understanding and appreciation of the religions practiced by others. Third, it encourages learners to engage in social activities in which they rub shoulders with people of other faiths. Fourth, learners can develop all their own potential including the potential of diversity so that learners are able to control and have their own life principles. Actually, horizontally, religion is a medium for socializing. This kind of thing does not become a problem for someone who has the same ideology. The problem arises when it is associated with people who have different ideologies, because essentially every religion has different teaching principles, in this section it is necessary to provide education that is able to foster mutual respect between religious adherents

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