



## Research Article

# The Actualization of Moderate Islamic Values in Madrasah

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### Abstract

Madrasah, as an Islamic educational institution, plays a crucial role in shaping the moderate character of students. This research aimed to analyze the actualization of Islamic moderation values in madrasah. A qualitative method was employed for this research. Data were collected through observations, interviews, and document analysis. The findings indicated that the madrasahs endeavored to actualize Islamic moderation values through a curriculum that encompasses religious, ethical, and moral teachings of Islam. The actualization of moderate Islamic values was supported by extracurricular activities such as religious studies, seminars, and social events. The values of moderation being implemented include: 1) The value of tolerance (*tasammuh*); 2) *Tajrid*; 3) *al-Tawasuth*; 4) *Al-Muwajahab*; 5) *Al-tawazun*; 6) *Al-i'tida'*; 7) Collaboration (*musyarakah*); 9) Harmony, promoting unity, integrity, and discipline; and 10) *Al muhafadzatu a'la godimi al sholeh wa al akhdzu bi jadidi al aslah*. However, this research also identified several challenges, such as limited resources and difficulties in understanding the life context of the students. In conclusion, the madrasah has significant potential to become an educational institution capable of producing a generation that lives and practices the values of moderate Islam in Indonesia.

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## INTRODUCTION

Madrasah, as an Islamic educational institution, plays a strategic role in building the character of the younger generation and disseminating Islamic teachings. (Hafid et al., 2022) it is essential to implement practical initiatives in embodying moderate Islamic values within madrasah. (Sutrisno, 2019) Moderate Islam, as a concept that emphasizes tolerance, peace, and simplicity, serves as a crucial foundation for developing balanced and harmonious attitudes in various aspects of life. (Yanti & Witro, 2020)

Madrasahs should proactively engage in fostering and embodying moderate Islamic values in their students, placing a significant emphasis on values education. (Daheri, 2022) Every facet of the institution should actively contribute to its integration within the madrasah as an integral component of formal education. Establishing an environment conducive to assimilating these values is essential, achieved through personal exemplification, meaningful dialogues, and the educational process. Ensuring effective communication between educators and students is equally imperative for the cultivation of precise values. (Hamid, 2016)

Education within Islam that advocates for moderation serves as a remarkably efficient tool in addressing issues such as radicalism and conflicts in diverse societies. This effectiveness is attributed to the distinct positive characteristics embedded in moderate Islamic education. When imparted to a student, these

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characteristics symbolize, on a smaller scale, the significance of mutual tolerance in fortifying unity. (Firmansyah et al., 2021)

This research aimed to delve into and analyze the efforts to actualize moderate Islamic values at Madrasah Tsanawiyah Hasyim Asy'ari dan Madrasah Tsanawiyah Empat Lima Assa'adah Lamongan, with a focus on curriculum implementation and extracurricular activities. A deep comprehension of the integration of moderate Islamic values into education will have a positive impact on molding students' characters in accordance with the principles of moderation in Islam. This understanding aims for these Islamic junior high schools to serve as a central foundation in shaping individuals who possess not only academic competence but also sensitivity and a profound understanding of moderate Islamic values.

### **Islamic Moderation**

The term “moderate” in Arabic is known as “*al-wasathiyah*.” In the Qur'an, this term is recorded in QS. Al-Baqarah: 143. In that verse, “*al-Wasath*” signifies the best and most perfect. In a well-known hadith, it is also stated that the most favorable course of action is the middle path. This suggests that in handling and resolving matters, moderate Islam adopts a conciliatory approach and situates itself in the middle ground. Similarly, when confronting differences, be they religious or doctrinal (*mazhab*), moderate Islam consistently underscores tolerance and mutual respect, all while upholding the belief in the validity of each religion and doctrine (*mazhab*). As a result, everyone can accept decisions calmly, avoiding resorting to chaotic actions.

The fundamental principle of the Islamic faith is moderation. Moderate Islam represents a religious belief system that holds significant significance within the framework of diversity, encompassing various dimensions such as religion, traditions, ethnicity, and nations. The historical presence of diverse interpretations of the religion within Islam is undeniable. This diversity is, in part, a result of the interplay between textual sources, actual circumstances, and varying perspectives regarding the role of reason and revelation in addressing issues. Consequently, various terms, such as Fundamentalist Islam, Liberal Islam, Progressive Islam, and Moderate Islam, have emerged as descriptors reflecting this diverse spectrum of Islamic beliefs. (Najib, 2018)

Essentially, Islam is a universal religion that is not confined by specific labels; rather, it is the interpretation of Islam that may vary. Whether accepted or not, this is a present-day reality deeply rooted in the historical heritage of Islam. Historical facts indicate that the beginnings of religious diversity within Islam can be traced back to the era of Prophet Muhammad SAW, and further evolved during the time of his companions, particularly in the era of Umar bin Khattab.

Referring to its etymological meaning, the categorization of moderate Islam can be simplified. Among the various Islamic movements in Indonesia from pre-independence to the present, there are groups that can be classified as soft and non-extremist (moderate). In the colonial history of Indonesia, organizations like Nahdlatul Ulama and Muhammadiyah can be labeled as moderate, as they primarily employ educational and cultural transformation approaches.

The moderate character of Nahdlatul Ulama and Muhammadiyah only emerged when compared to Islamic movements that employed violence in their struggle against colonial powers, as exemplified by certain Sufi orders engaging in rebellions through the use of force. (Haris, 2015) When examined in the commentaries of the Qur'an, the concept of “*din al-wasath*” (moderate religion) or “*ummatan wasathan*” (moderate people) is not employed to denote a middle position between liberal and radical (terrorist) ideologies. Instead, it is used to describe religions that occupy a middle ground between Christianity and Judaism or those perceived as ‘gentle’ and ‘rigorous.’ The new interpretation of “*wasath*” (neither liberal nor radical) emerged as a justification after the term “moderate Islam” gained broader recognition.

### **Moderate Islamic Values**

According to Muchlis M. Hanafi, being moderate in the sense of *al-wasath* signifies a balanced mode of thinking and interacting between two conditions. This approach aligns with Islamic principles in matters of faith, worship, and ethics. At the very least, its compatibility can be observed through considerations when engaging in ethical behavior. (Hanafi, 2013) Islam, which consistently refers to the *maqasid al-syari'ah* and considers the *ummahat al-fadail*, demonstrates its moderation more explicitly through its actualization in managing three spheres: *tadbir al-nafs*, *tadbir al-manzil*, and *tadbir al-mudun*. Firstly, in the realm of *tadbir al-nafs*,

an individual should ideally think and act in accordance with the *maqasid al-syari'ah* and guided by the considerations of *ummahat al-fadail*. For instance, one's approach towards dealing with followers of different religions. The assertion of religious truth claims should ideally not be subjected to debate and, moreover, should not be forcibly imposed on individuals of different faiths. Doing so could disrupt the harmony in religious coexistence and potentially lead to horizontal conflicts. This approach aligns with the goals of religious law, as it prioritizes the preservation of essential human interests (*al-daruriyyat*) in safeguarding one's beliefs (*hifz al-din*). It also reflects the wisdom (*al-hikmah*) of individuals who exercise restraint in refraining from compelling others to affirm their own convictions, thereby promoting a more tolerant and understanding coexistence. Ahmad Najib Burhani stated that the significance of the moderate stance becomes apparent in this context, encouraging people to embrace a more inclusive, tolerant, and humanistic approach. This perspective aligns individuals with the attributes commonly associated with moderation. (Burhani, 2012)

Secondly, there is the concept of "*tadbir al-manzil*," which refers not only to the scope of the family but also encompasses organizations and institutions where groups of people with common interests are present. An example of the application of Islamic ethics in this context is the distribution of inheritance within a family. In Indonesia, the determination of inheritance distribution allows for a choice between three methods: based on religious law, civil law, or customary law. The availability of these options is a result of considering the social conditions prevailing in Indonesia. For instance, the acceptance of customary law is based on traditions (*'urf*) that have become a societal norm.

Islamic egalitarianism views all individuals as equal in the eyes of Allah, allowing for the consideration of customs from all societies as potential legal sources. This includes not only the customs of Arab societies but extends to all cultural practices within a community. All customs (*'urf*) are deemed acceptable within specific boundaries, as long as they do not contradict the fundamental teachings of Islam. In this context, such customs may be acknowledged as part of Islamic law. (Fuad, 2005) This clearly aligns with the purpose of Sharia, which is to safeguard property rights (*hifz al-mal*) and uphold the principle of justice (*al-'adalah*) by considering both rational reasoning and divine guidance.

Thirdly, there is the concept of "*tadbir al-mudun*," the realization of political ethics aimed at achieving a state that is secure, peaceful, and tranquil. An example of the application of this ethics is the management of political affairs to ensure stability and the integrity of the state, even when it does not adopt an Islamic state structure. This situation aligns with Indonesia, where the majority follows Islam, yet the state is framed within a system that embraces diversity in ethnicity and religion. Consequently, the level of harmony and the assertion of righteousness based on a particular religion can be effectively maintained.

Such an attitude clearly aligns with the characteristics of moderate Islam. According to Abou Fadl, moderate Islam views the eternal laws of God found in the Qur'an as specifically revealed for particular issues based on the circumstances of the Prophet's time. Therefore, these specific rulings must be understood within their contextual framework. This specific decision is not an end in itself but rather a means to achieve the moral objectives outlined in the Qur'an, such as justice, balance, compassion, equality, virtue, and others. (Abou El Fadl, 2006) Therefore, the ethical messages within the Qur'an serve as a consideration in determining a law by taking into account its socio-historical context. This approach represents the Islamic pattern in the archipelago that needs to be reinforced, ensuring that the values of moderation are consistently preserved.

### **Moderate Islamic Values in Muhammadiyah and Nahdlatul Ulama**

KH. Ahmad Dahlan established Muhammadiyah on 18 Dzulhijjah 1330 H, equivalent to November 12, 1912 AD, in Yogyakarta. (Darajat, 2017) Often regarded by many as an organization embodying a moderate Islamic perspective, Muhammadiyah's thoughts on moderate Islam have been extensively discussed. Haris, for instance, expressed that: (Haris, 2015) "Muhammadiyah is a modern socio-religious movement with the aim of adapting pure Islamic teachings to the modern life of Indonesia." Muhammadiyah's standpoint on religious moderation is evident in research findings by Burhani, (Burhani, 2018) while their religious stance encompasses perspectives on Islamism, pluralism, and liberalism. Similarly, Masdar Hilmy's study also identifies Muhammadiyah as a moderate-minded Muslim community in Indonesia. (Hilmy, 2013)

Similar to the moderate nature of Muhammadiyah organization in Indonesia, NU shares a comparable characterization. (Suharto, 2014) The research findings of Freedman (Freedman, 2009), Masdar Hilmy (Hilmy,

2013), and Ahmad Najib Burhani(Burhani, 2012), unequivocally state that NU (Nahdlatul Ulama) is an organization characterized by moderation and represents a longstanding Muslim tradition in Indonesia. In this context, the preamble of NU’s Articles of Association states:

“To realize just, peaceful, and humane relations among nations, demanding mutual understanding and interdependence, NU is committed to fostering *ukhuwwah Islamiyah*, *ukhuwwah wathaniyah*, and *ukhuwwah insaniyah* that uphold both national and international interests while adhering steadfastly to the principles of *al-ikhlas* (sincerity), *al-‘adalah* (justice), *al-tawasut* (moderation), *al-tawazun* (balance), and *al-tasamuh* (tolerance).(Ulama, 2015).

### METHODS

This research used a qualitative method with a case study approach.(Bogdan & Biklen, 1997) The methodology employed in this research involved a multi-case study design, commencing with the initial case and advancing sequentially to subsequent cases.(Yin, 2009) The selected research sites, namely Madrasah Tsanawiyah Hasyim Asy’ari and Madrasah Tsanawiyah Empat Lima Assa’adah Lamongan, were chosen because they are in line with the focus of this research. In qualitative research, the researcher acts as the main tool.(Suharsimi, 2006) In this instance, the researchers’s role is strictly confined to being a researcher and does not encompass educational or administrative functions. The data collection techniques employed in this research encompassed in-depth interviews, participant observation, and documentation.(Creswell & Poth, 2016) Regarding data analysis, a single-site data analysis approach and cross-site data analysis were utilized. The steps involved were as follows: 1) employing an inductive conceptualistic approach, 2) formulating cross-case conceptualizations or propositions, 3) evaluating the compatibility of propositions with facts, 4) reconstructing propositions as needed, and 5) iterating through this process until reaching a saturation point.

### DISCUSSION

The realization of moderate character values is an ongoing process that involves the internalization and subsequent stages of applying or practicing these values in daily behavior based on awareness. As this behavior becomes ingrained, it becomes an integral part of one’s personality.

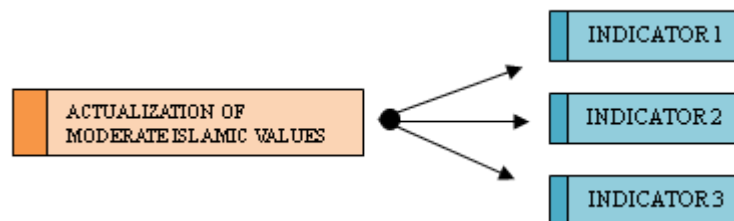


Figure 1. Actualization of Moderate Islamic Values

### The Actualization of Moderate Islamic Values at Madrasah Tsanawiyah Empat Lima Assa’adah Lamongan

The results of this research indicated that Madrasah Tsanawiyah Empat Lima Assa’adah Lamongan had successfully actualized moderate Islamic values within its educational environment. The implementation of a curriculum focused on aspects of moderation, tolerance, and peace was found to have had a positive impact on the character and attitudes of the students. Observations revealed an improvement in students’ understanding of moderate Islamic principles and their ability to apply them in their daily lives.

The moderate Islamic values actualized in Madrasah Tsanawiyah Empat Lima Assa’adah Lamongan include: 1) Tolerance, as justified by Islamic law; 2) *Tajrid*: maintaining purity in matters of faith and obligatory worship (*mahdlah*) by adhering to the Qur’an and Hadith; 3) *Tawasuth*: adopting a balanced and pleasant demeanor in daily interactions, being friendly and courteous; 4) *Al Muwajahah*: setting an example or providing a solution for an action in accordance with Islamic law.

The implementation of extracurricular activities, such as religious studies, seminars, and social projects, has also proven to be an effective means of actualizing moderate values. However, this research identified certain challenges, such as the need for resource expansion and increased parental participation to support

the promotion of moderate Islamic education in the madrasah.

**The Actualization of Moderate Islamic Values at Madrasah Tsanawiyah Hasyim Asy'ari Lamongan**

The research conducted at Madrasah Tsanawiyah Hasyim Asy'ari Lamongan revealed the actualization of moderate Islamic values, which include: 1) *Tawasuth*, meaning maintaining a moderate stance without leaning towards extremes on either the right or left; 2) *Al-tawāzun*, intending to preserve balance in all aspects, involves the judicious application of both rational (*aqli*) and textual (*naqli*) evidence; 3) *Al i'tidal*, signifying standing upright in upholding justice and truth; 4) *Al-tasamuh*/tolerance, acknowledging differences with respect, even if not approving, but emphasizing the importance of mutual respect; 5) Collaboration, highlighting the importance of working together and cooperating in shared endeavors to accomplish collective objectives; 6) Harmony, promoting unity, integrity, and discipline; 7) *Al mubafadzatu a'la qodimi al sholeh wa al akhdzu bi jadidi al aslah*, meaning preserving what is good from the past or replacing it with what is more beneficial for the present and future.

**Table 1.** The Actualization of Moderate Islamic Values at Madrasah Tsanawiyah Empat Lima Assa'adah and Madrasah Tsanawiyah Hasyim Asy'ari Lamongan

<b>The Actualization of Moderate Islamic Values</b>	
<b>Madrasah Tsanawiyah Empat Lima Assa'adah Lamongan</b>	<b>Madrasah Tsanawiyah Hasyim Asy'ari Lamongan</b>
1. The extent of tolerance authorized by Islamic legal principles.	1. <i>tawasuth</i> , meaning maintaining a moderate stance without leaning towards extremes on either the right or left
1. <i>Tajrid</i> : maintaining the purity of Islam	2. <i>al-tawāzun</i> , intending to preserve balance in all aspects
2. <i>Tawasuth</i> : adopting a balanced and pleasant demeanor in daily interactions, being friendly and courteous	3. <i>al i'tidal</i> , signifying standing upright in upholding justice and truth
3. <i>Al Mumwajahab</i> : Exemplification	4. <i>al-tasamuh</i> /tolerance
	5. Collaboration, highlighting the importance of working together and cooperating in shared endeavors to accomplish collective objectives
	6. Harmony, promoting unity, integrity, and discipline
	7. <i>al mubafadzatu a'la qodimi al sholeh wa al akhdzu bi jadidi al aslah</i>

**The Actualization of Moderate Islamic Values in Madrasah**

The actualization of moderate Islamic values can be achieved through the incorporation of a curriculum that emphasizes moderation and tolerance.(Suprpto, 2020) This positively influences the character and attitudes of students,(Ependi et al., 2023) fostering an enhanced understanding of moderate Islamic principles and their practical application in daily life. The implementation of extracurricular activities, such as religious studies, seminars, and social projects, has also proven to be an effective means of embodying moderate values.(Saini, 2021) The Madrasah's commitment to actualization can be strengthened by engaging existing human resources and involving parents in the process.(Daheri, 2022)

Moderate Islamic values that can be actualized include: 1) Tolerance, as justified by Islamic law; 2) *Tajrid*: maintaining purity in matters of faith and obligatory worship (*mahdlab*) by adhering to the Qur'an and Hadith; 3) *Tawasuth*: adopting a balanced and pleasant demeanor in daily interactions, being friendly and courteous; 4) *Al Mumwajahab*: setting an example or providing a solution for an action in accordance with Islamic law; 5) *al-tawāzun*, intending to preserve balance in all aspects, involves the judicious application of both rational (*aqli*) and textual (*naqli*) evidence; 6) *al i'tidal*, signifying standing upright in upholding justice and truth; 7) *al-*

*tasamub*/tolerance, acknowledging differences with respect, even if not approving, but emphasizing the importance of mutual respect; 8) Collaboration, highlighting the importance of working together and cooperating in shared endeavors to accomplish collective objectives; 6) Harmony, promoting unity, integrity, and discipline; 10) *al muhafadzatu a'la qodimi al sholeh wa al akhdzu bi jadidi al asblab*, meaning preserving what is good from the past or replacing it with what is more beneficial for the present and future.

The research findings indicated that in both of the researched madrasahs, there was a similarity in the approach to moderate Islamic thought, specifically in emphasizing the principle of adhering to a tolerant stance in matters of faith. (Alim & Munib, 2021) In addition to promoting tolerance in matters of faith, these madrasahs also embrace the concept of *tajrid*, which is understood as the purification or improvement of beliefs and worship practices (*mabdlah*). Furthermore, moderate Islam is exemplified through the term *al-Muwajahah*, denoting the offering of solutions or setting positive examples. Other facets of moderate Islamic concepts encompass *musyarokah*, demonstrating a commitment to caring for the vulnerable sections of society.

In addition, the research findings also indicated that the actualized values of moderate Islam are closely aligned with the moderate Islamic principles of NU, namely: 1) *Al-tawassuth*, meaning maintaining a moderate stance without leaning towards extremes on either the right or left; 2) *Al-tawazun*, intending to preserve balance in all aspects, involves the judicious application of both rational (aqli) and textual (naqli) evidence; 3) *Al-i'tidal*, signifying standing upright in upholding justice and truth; 4) *Al-tasamub*/tolerance, acknowledging differences with respect, even if not approving, but emphasizing the importance of mutual respect. These moderate Islamic values align with the Preamble ("Constitution and Bylaws of NU as Decided in the 33<sup>rd</sup> NU Congress," 2015), which states: "To realize just, peaceful, and humane relations among nations, demanding mutual understanding and interdependence, NU is committed to fostering *ukhummah Islamiyah*, *ukhummah wathaniyah*, and *ukhummah insaniyah* that uphold both national and international interests while adhering steadfastly to the principles of *al-ikhlas* (sincerity), *al-adalah* (justice), *al-tawassut* (moderation), *al-tawazun* (balance), and *al-tasamub* (tolerance)". (Ulama, 2015)

Aligned with the views expressed by KH. Achmad Shiddiq, the principle of *tawassuth* is a characteristic of *Ahl al-Sunnah wa al-Jama'ah*, alongside the principle of *rahmah li al-'alaman*. Both of these principles are fundamental aspects of Islamic teachings. In interpreting the principle of *tawassuth*, KH. Achmad Siddiq emphasizes, "*Tawassuth* (including *i'tidal* and *tawazun*) is not about compromise by mixing all elements (syncretism). Nor is it about isolating oneself from rejecting any encounters with elements. The essence of *tawassuth* in Islam lies in the fact that, from the outset, Allah has embedded all goodness within the Islamic framework. Indeed, every virtue is inevitably found between the extremes of *tatarruf*, the tendency towards excessiveness, and extremism. The principle and character of *tawassuth*, which has become an inherent aspect of Islam, must be applied in all areas, so that the Islamic religion, along with the attitudes and behavior of the Muslim community, always stands as a witness and measure of truth for all human attitudes and behaviors in general".

## CONCLUSION

Based on the analysis of the research results presented earlier, it can be inferred that the madrasahs, by embodying moderate Islamic values in the educational setting through measures like incorporating a curriculum that highlights moderation, tolerance, and peace, had yielded positive outcomes. This is observable in the heightened comprehension of students concerning the values and principles associated with moderate Islam. Extracurricular activities, including religious studies, seminars, and social projects, also played a significant role. The moderate values that can be actualized include: 1) The value of tolerance (*tasammub*); 2) *Tajrid*; 3) *al-Tawassuth*; 4) *Al-Muwajahah*; 5) *al-tawazun*; 6) *al-i'tidal*; 7) Collaboration (*musyarokah*); 9) Harmony, promoting unity, integrity, and discipline; and 10) *al muhafadzatu a'la qodimi al sholeh wa al akhdzu bi jadidi al asblab*.

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