

INTERNALIZATION OF MODERATION VALUES IN ISLAMIC RELIGIOUS EDUCATION SUBJECTS IN SMP NEGERI 22 PADANG

Alfurqan & Ajat Hidayat
Universitas Negeri Padang
alfurqan@fis.unp.ac.id

Abstract

*This research aims to identify the values of moderation in the subject of Islamic Religious Education at SMP Negeri 22 Padang. This study uses a qualitative method with a qualitative descriptive approach. As a data source, the researchers selected 14 informants using a purposive sampling technique. The informants included one school principal, one curriculum representative, two Islamic religious education teachers, and ten students. Collecting data using observation, interviews, and documentation. Data were analyzed by reduction, presentation, and conclusion. This study found four values of moderation namely *i'tidal* by being assertive through the regulations and the evaluation stage, *tasamuh* by advising about tolerance, *shura* by familiarizing students with discussions and deliberations, and *qudwah* by making the teacher a good person to emulate. These four values are internalized using four methods namely being an example for students, doing habituation, giving advice, and telling stories.*

Keywords : *Internalisation, Value Moderasi, PAI*

INTRODUCTION

As educational institutions, schools have a responsibility in forming personalities and inheriting good cultural values from all students. In addition, the school is also a medium for building these values as a form of contribution to creating Human Resources (HR) who do not only have cognitive abilities but also have good affective and psychomotor abilities. With a balance between cognitive, affective, and psychomotor in students, it is not impossible to produce students who are perfect human beings.

Conversely, if there is an imbalance between these three aspects, it will have an impact on the damage to the morality of students. There will be many students who have extensive knowledge and reliable skills but are bad in behavior/morals. Based on the observations made, the poor behavior/morals of students can be observed from the negative actions taken by students, such as low discipline, bullying, dirty remarks, intolerance cases, brawls, and the tails in murder cases (Hidayat & Rahman, 2022). To overcome this, it is important to internalize the values of moderation, because by internalizing the values of moderation, it is expected that students will have a more open view and always put forward an attitude of tolerance towards differences (Amin, 2014).

Then the effort to include moderation values means that these values are embedded in the attitudes of school members which will become a culture in the school, meaning that by internalizing the values of moderation then it can become a habit that is inherent in the attitudes and behavior of students and residents. other schools (Hidayat, Sarina, Rahmawati, Pela Safni, & Alfurqan, 2021). The internalization of moderation values in schools is not officially written in the education curriculum in Indonesia, so schools have the authority to include these values or not.

Padang 22 Public Middle School is one of the schools that choose to internalize the values of moderation in its students. dr. Maiyofa, M.M at the Padang 22 Public Middle School said that the internalization of moderation values is very important when viewed with the various negative actions taken by students in Indonesia. Dr. Maiyofa, M.M said that the internalization of moderation values is more specific in Islamic Religious Education (PAI) learning because this subject has goals and content that strongly support the process of internalizing moderation values in students. As the expression (Asari & Halimah, 2017) states that Islamic religious education aims to make students good at dealing with Allah and with other humans regardless of the differences that exist. Previous research has also found that the decline in the moral quality of the nation's children can be overcome by the existence of effective Islamic religious education learning in schools consisting of planning, implementation, and evaluation (Ainiyah & Wibawa, 2013).

In contrast to previous research, this research is expected to be able to describe how the position of the subject of Islamic Religious Education as a forum for instilling the value of moderation is implemented in each stage of learning. The explanation above is the reason for the interest of researchers to conduct research that aims to identify the values of

moderation that exist in the subject of Islamic Religious Education at SMP Negeri 22 Padang.

METHOD

This research uses a qualitative method with a qualitative descriptive approach, this approach was chosen because it can describe, describe, explain, explain, and answer in detail the problems to be studied through interviews and other supporting documents (Creswell, 2015). Researchers determined 14 informants as data sources who would then be interviewed in depth regarding the focus of the problem in the research. The fourteen informants consisted of one school principal, one curriculum representative, two Islamic religious education teachers, and ten students selected by the researchers using a purposive sampling technique. The selected informants met the criteria, including understanding the problems under study, active status in the field being studied, having time to provide information, and being able to provide information based on facts in the field (Sugiyono, 2014).

The data obtained will then be analyzed using data analysis techniques according to Miles and Huberman, namely reducing data, displaying data, and drawing conclusions from the data (Iskandar, 2009). To increase data confidence and so that the data obtained can be accounted for, the researcher checked the validity of the data using triangulation, namely by checking data through many sources, methods, and time.

RESULTS AND DISCUSSION

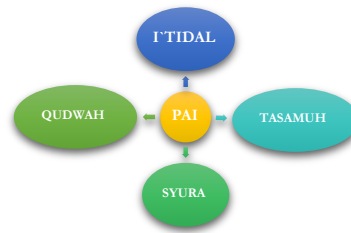
Results

Based on the results of observations, interviews, and documentation that have been carried out, the researcher found four points including, 1) moderation values in Islamic Religious Education subjects, 2) the methods used by teachers, 3) inhibiting factors, 4) and supporting factors in internalization moderation values in Islamic Religious Education subjects.

1. The values of moderation in Islamic Religious Education subjects

After conducting interviews with informants, namely two teachers of Islamic Religious Education and ten students, it can be concluded that there are four values of

moderation including I`tidal, tasamuh, shura, and qudwah. To make it easier to understand the researcher will describe the four values below:



Picture. 1 the values of moderation in Islamic religious education subjects

First, i`tidal. In the understanding of moderation, i`tidal has a fair meaning which then results in comfort and balance in giving rights to others (RI, 2012).

Second, tasamuh. In the understanding of moderation, tasamuh means commendable behavior that contains a sense of mutual respect between human beings (Jamaruddin, 2016).

Third shura. In the understanding of moderation, shura means deliberation, exchanging opinions, and negotiating (Ichsan, 2014).

Fourth Qudwah. In the understanding of moderation, qudwah means giving examples, role models, and examples of life (Al-Ba`labaki, 2003).

2. The method used by the teacher



Picture. 2 The method used by the teacher

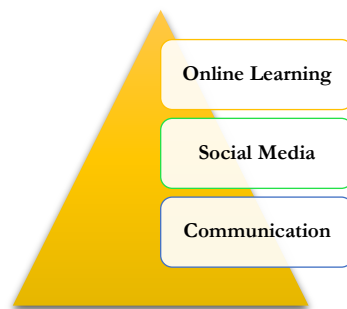
First, exemplary, namely everything that is imitated and imitated by someone from others (Manan, 2017).

Second, habituation is a process of forming permanent attitudes and behavior through a learning process that is carried out repeatedly

Third, advice, namely giving good advice to a child, so that the child imitates and carries out what is instructed by an educator (Siswanta, 2017).

Fourth, stories, namely the method carried out by educators by telling a story or event so that students can take lessons (Rahmi, 2019)

3. Inhibiting factors



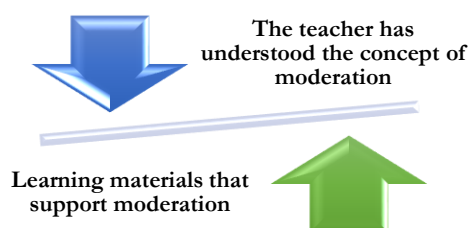
Picture. 3 inhibiting factors

First, is online learning, namely learning that is not face-to-face but instead utilizes the internet network, with connectivity, accessibility, and flexibility (Sadikin, 2020).

Second, social media, namely online-based media is used to help individuals both send and receive information (Kamhar & Lestari, 2019).

Third, communication is a process of stimulation so that it can form a symbol, language, and motion to influence the behavior of others (Rahadiana, 2012).

4. Supporting factors



Picture. 4 supporting factors

First, the teacher has to understand the concept of moderation. When conducting in-depth interviews regarding moderation, the researcher can conclude that in general the two PAI teachers at SMP Negeri 22 Padang already know the concept of moderation well.

Second, learning materials that support moderation. Through interviews and documentation results, it can be seen that indeed the material on the subject of Islamic Religious Education at the junior high school level more or less supports the internalization of the notion of moderation to students.

Discussion

1. The values of moderation in Islamic Religious Education subjects

This research proves that Islamic religious education subjects can be used as a medium for instilling moderation values. In this study, two (2) informants as teachers of Islamic religious education at SMP Negeri 22 Padang stated that during their time as Islamic religion teachers, the informants had instilled four (4) values of moderation in students. The four values include *i`tidal*, *tasamuh*, *shura*, and *qudwah*.

a. *I`tidal*

In the opinion of the informant, this value is instilled so that students get used to putting things in their place, upholding justice, exercising rights, and fulfilling obligations in accordance with the provisions as conveyed by (Kholisoh & Amalee, 2021). Internalization of *i`tidal* values carried out by informants was divided into two times, namely when learning took place by making rules in the class when the teacher was teaching, and when evaluating learning.

The informant also stated that this *i`tidal* is not something foreign to Muslims, as conveyed by (Syafe`i, Mashyufah, Jaenullah, & Susanti, 2020) that the internalization of *i`tidal* values is basically in accordance with the objectives of Islamic religious education itself, in which Islam teaches justice to all its followers (Syafe`i, Mashyufah, Jaenullah, & Susanti, 2020). Allah swt orders all of His servants to be fair, that is not to treat someone unjustly which will have a bad impact and harm someone (Departemen Agama RI, 2012).

Based on the explanation above, it can be concluded that the inculcation of *i`tidal* values is very important for the life of the nation and state. as well as being one of Allah's commands which is obligatory for all Muslims and can be internalized through Islam religious education subjects in schools.

b. *Tasamuh*

In Arabic, *tasamuh* means equally good, forgiving, and gentle. Meanwhile, the term *tasamuh*, is commendable moral in association with which there is a sense of mutual respect among human beings within the limits set in Islamic teachings (Jamaruddin, 2016; Kholisoh & Amalee, 2021). Based on the explanation of the informant in learning Islamic religious education at Padang 22 Public Middle School, the subject teacher has instilled the value of *tasamuh* during lessons, namely

by explaining the beauty of tolerance and giving the view that differences are a necessity that exists to strengthen, not the other way around.

Informants also argue that tasamuh is essentially very close to Islam. In line with that (Bakar, 2015) clarifies that the internalization of tasamuh values is one of the objectives of Islamic religious education, which is to teach people to always respect and be tolerant of others. This is stated in the Al-Qur'an sura Al-Mumtahanah verse 8 as follows:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

It means: Allah does not forbid you to do good and act fairly towards people who do not fight you in matters of religion and do not expel you from your hometown. Verily, Allah loves those who act justly (Kementrian Agama RI, 2019).

c. *Syura*

In shura language, it means giving a sign, negotiating, exchanging opinions, asking for opinions, and deliberating (Ichsan, 2014). Furthermore (Ichsan, 2014) explains that shura is explaining and negotiating with each other or asking each other and exchanging opinions regarding a matter. Shura or deliberation is a Muslim tradition that must be preserved for the next generations (Mukhid, 2016).

That's what the informants have done so far, where deliberations or shura are not new at SMP Negeri 22 Padang, the researchers found that Islamic religious education teachers in class IX had instilled them through the habit of discussing in class during learning to make it easier for students to studying a learning material. (Mukhid, 2016) further added that apart from being a tradition, deliberation is one of Allah's commands revealed to the Prophet Muhammad صلى الله عليه وسلم, so that it becomes one of the foundations of sharia which continues to be upheld as the word of Allah SWT in the Al-Qur'an letter Ali-Imran verse the following 159:

فِيمَا رَحِمَهُ مِنَ اللَّهِ لَنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It means: *So by the grace of Allah, you (Mubammad) treat them gently. If you had been tough and rough-hearted, they would have distanced themselves from you. Therefore, forgive them and ask forgiveness for them, and consult with them in this matter. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put their trust* (Kementrian Agama RI, 2019).

d. *Qudwah*

Modeling is very important, especially in incorporating good values into an individual. The informant explained that by exemplifying a learner it would be easier for him to accept everything good for him. Furthermore (Kholisoh & Amalee, 2021; Muhammad & Muryono, 2021) explains that qudwah is a pioneer in various good initiatives for the good of many people's lives. So that informants always show kindness both in words and deeds. This was done because the informants realized that a teacher is an example, a role model, and a model of life for their students (Al-Ba`labaki, 2003).

In line with that (Hasbullah, Juhji, & Maksum, 2019) added that the learning of Islamic religious education in schools can be carried out in several methods, one of which is exemplary or also qudwah. This example is usually played by a teacher to form the character of students following the teachings of the Islamic religion itself (Hasbullah, Juhji, & Maksum, 2019).

2. The method used by the teacher

The results of this study indicate that in instilling the values of moderation Islamic religious education teachers use four methods. The four methods include exemplary, habituation, advice, and stories.

a. Exemplary

The application of the method by making oneself an educator is a reference or example that should be imitated and is undeniably an effective method of instilling good values (Amaliati, 2020), one of which is the value of moderation. With examples, it will minimize the occurrence of errors or failures in internalizing values. Informants stated that with real references, students would easily imitate and imitate things taught by the teacher.

Class IX students at Padang 22 Public Middle School said that it would be easy to imitate something if a real example was given, seeing this, the informant as

an Islamic religious education teacher made himself a model for his students, namely by showing goodness both inside and outside. outside of learning.

b. Habituation

The internalization of moderation values is intended so that these values can permanently shape the attitudes and behavior of students. So (Siswanta, 2017) explains that this can be done through a learning process that is carried out repeatedly. The informant explained that this method had been applied by Islamic religious education teachers, namely getting used to being assertive towards students and getting students to work in groups in completing assignments, with the aim that students would get used to solving all problems by way of discussion.

c. Advice

The class IX Islamic religious education teacher at Padang 22 Public Middle School stated that the advice method was one of the methods used in instilling the value of moderation in students. The method of advice is to give good advice to a child so that the child imitates and carries out what is instructed by an educator (Siswanta, 2017).

Furthermore (Siswanta, 2017) explains that the function of the advice method is to show between good and bad. Good advice is advice that is gentle, subtle, and repeated so that it leaves a mark (Abidin, 2019; Siswanta, 2017). One example of instilling the values of moderation carried out by Islamic religious education teachers in class IX at SMP Negeri 22 Padang is the advice method, namely advising students to respect one another.

d. Story

Instilling the values of moderation can be done in various ways, one of which is the story method conducted by Islamic religious education teachers of class IX at SMP Negeri 22 Padang. The story method is a process in which an educator gives stories orally to several students (Fathurrohman & Sutikno, 2009). Meanwhile, according to (Rahmi, 2019) the story method is a method carried out by educators by telling a story or incident so that students can take lessons. The informant as a class IX Islamic religious education teacher at Padang 22 Public Middle School explained that in providing learning the informant usually gave stories, namely with real-life examples such as in discussions about tolerance (tasamuh).

3. Inhibiting factors

a. online learning

Online learning or often also called online is a policy issued by the Ministry of Education and Culture due to the COVID-19 virus outbreak in Indonesia. This policy has a positive effect, namely avoiding crowds which will suppress transmission of the virus, especially in the school environment. In addition, online learning also harms both students and teachers. As conveyed by the informant as an Islamic religious education teacher who finds it difficult to advise students, various methods have been carried out, one of which is through groups in the Whatsapp application, but students ignore it.

Then (Massie & Nababan, 2021) in his research proved that online learning harms students such as taking learning for granted, being lazy in learning, and losing discipline habits. The informant added that online learning also hindered the inculcation of morals including moderation values. The results of this study prove that online learning is one of the obstacles to instilling moderation values in students.

b. Social media

The presence of social media has influenced social life in Indonesian society, including attitudes, values, and patterns of behavior between communities. Changes given thanks to social media are divided into two, namely positive and negative. The positive changes that are felt by the community are the ease of obtaining and conveying information, while the negative changes that are felt are the existence of groups acting on behalf of a religion, ethnicity, race, and certain patterns of behavior that deviate from the norms in society (Cahyono, 2016). Then (Cahyono, 2016) emphasizes that there are several other impacts of social media, namely distancing close people and vice versa, face-to-face interaction decreases, has an addictive effect, and can easily cause conflict in society.

Based on the results of interviews with informants, in general, the informants agreed that social media is one of the obstacles to instilling moderation values in students. The informant even emphasized that the Instagram application is an example of an application that is often used as a means of provoking the public

c. Communication

The results of this study indicate that one of the inhibiting factors in instilling moderation values is poor communication between teachers and parents. This can be seen in many cases such as student guardians who did not attend meetings and supervision in filling out character-strengthening books. In line with the opinion (Ardiawan & Heriawan, 2020), that teachers and parents should work together in the process of educating a child, up-to-date communication can have a positive impact and become support for a child's interest in learning and vice versa.

4. Supporting factors

a. The teacher has understood the concept of moderation

A religion teacher should understand various literature related to religion and also understand religion in the context of culture and nationality. A teacher has a fairly strong influence in providing students with an understanding of the relationship between religion and the state. This is intended so that students avoid misunderstanding because recently religious issues have often been used as tools by certain groups in undermining the unity and integrity of the Indonesian nation (Muhammad & Muryono, 2021). According to (Muhammad & Muryono, 2021) the moderate example of a teacher is very important in creating moderate students, therefore a teacher must have a moderate perspective or paradigm.

The results of this study indicate that Islamic religious education teachers in class IX at SMP Negeri 22 Padang have understood moderation, therefore the teacher's knowledge of moderation is a supporting factor in instilling moderation values in students.

b. Learning materials that support moderation

According to (Muhtarom, Marbawi, & Najib, 2021) Islamic religious education material includes five (5) aspects, namely the Qur'an and Hadith, Aqidah, Morals, Fiqh, and the History of Islamic Civilization. The emphasis of the Qur'an and Hadith on the ability to read and write Al-Qur'an and Hadith, Aqidah discusses the principles of faith, Morals is a discussion of attitudes and behavior based on Islamic teachings, Fiqh is a discussion of law in Islam, and The History of Islamic Civilization discusses the development of the life journey of Muslims from time to time.

Furthermore (Muhtarom, Marbawi, & Najib, 2021) at the stage of developing moderation junior high schools put more emphasis on aspects of national and state life, then realizing harmony between religious communities through education with a national perspective, and instilling Pancasila values in building tolerance and rope brotherhood among Indonesian citizens.

The results of this study indicate that the subject matter of Islamic religious education at SMP Negeri 22 Padang supports the provision of moderation values. The material in question is located in textbooks for Islamic religious education in chapters 6 and 13, to be precise. Chapter 6 contains material about the presence of Islam reconciling the archipelago, in which it contains various examples of how the attitudes of earlier scholars. Scholars provide good examples such as always establishing a friendship, always working together, and cooperation (Ahsan & Sumiyati, 2018). The informant said that in this material there is a moderation value, namely *qudwah* which is good for students.

Furthermore, the subject matter for Islamic religious education that supports other moderation values is material about tolerance in chapter 13. Based on the statement of the informant in this chapter, it prohibits students from being able to appreciate the differences that exist in terms of skin color, race, ethnicity, and nation. (Ahsan & Sumiyati, 2018). Indirectly this subject matter also helps students to appreciate all the differences that exist such as differences in religion.

CONCLUSION

This research was able to prove the four values of moderation in Islamic religious education subjects at SMP Negeri 22 Padang, the four values are *i'tidal*, *tasamuh*, *shura*, and *qudwah*. In internalizing these four moderation values, the teacher uses four methods, namely exemplary, habituation, advice, and stories. Internalizing the values of moderation is one of the solutions that can be done to produce a young generation who has moderate thoughts, tolerance, and accepts differences as a strength to make Indonesia more advanced in the future. The researcher hopes that this research will be useful for readers and researchers themselves, and can be used as a reference for further research.

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