

IMPLEMENTATION OF RELIGIOUS MODERATION VALUES IN EARLY CHILDREN THROUGH
PROPHET MOHAMMAD'S EXEMPLARY-BASED EDUCATION

Nila Zaimatus Septiana^{*1}, Evi Nur Khotimah^{*2}, Nila Lukmatus Syahidah^{*3}

Institut Agama Islam Negeri Kediri, Indonesia

e-mail: ^{*1}nila.zaima@gmail.com, ^{*2}evi.khotimah@gmail.com, ^{*3}nila.syahidah@gmail.com

Abstract. *Instilling the values of religious moderation is needed from an early age because at this time the cognitive and moral aspects of children have begun to develop. The purpose of this study is to apply the values of religious moderation, especially regarding the attitude of tolerance in early childhood at TPQ Al-Husna. The children in TPQ Al-Husna live in an area that has a different beliefs. The method used in this research is a qualitative method with the type of case study research. The subjects in this study were the early childhood teacher of TPQ Al-Husna, Bulupogog hamlet, Jambuwer village, Kromengan, Malang. Data collection techniques were obtained through observation and interviews. Data analysis in this study uses the stages of qualitative analysis by Miles and Huberman which includes 3 stages, namely data reduction, data display, and conclusion drawing/verification. The results of this study showed that the strategies used as a form of education based on the example of the Prophet Muhammad SAW included are storytelling, audio visuals media, and modeling. furthermore, the topics discussed in the research findings to instill the values of religious moderation, especially regarding tolerance, include 1) the attitude of the prophet towards an uncle "Abu Lahab", 2) the attitude of the prophet towards the jews and Quraysh, 3) the attitude of the prophet towards people of different religions. The three topics are developed according to the stories of the prophet. In addition to these strategies, a good environment is also very supportive in implementing the values of religious moderation in early childhood.*

Keywords: Religious Moderation; Exemplary-Based Education; Early Children

A. INTRODUCTION

Indonesia is a country that has a variety of diversity, ranging from ethnicity, culture, ethnicity, language, and religion. This diversity can create its own challenges in building a harmonious social life. United above all is different, because often differences and conflicts arise. As in the mass demonstrations at the end of 2016, where experts said that there was intolerance and conservatism among the Muslim population (Mietzner & Muhtadi, 2018). This intolerant attitude can trigger the emergence of radicalism in carrying out a religion, such as the recent incident in Indonesia which was carried out and acts of violence such as the bombing of houses of worship in Surabaya, the Sunni-Shia conflict in East Java, and attacks on people who were praying in Papua. (Arifinsyah et al., 2020).

The rise of radicalism and theorizing in the name of religion in the world and in Indonesia has more or less placed Muslims as the ones to blame. However, when observed, it is true that in Islam there are several groups who want to realize an Islamic government in Indonesia and also make Islam a political foothold by establishing an Islamic state or imposing Sharia regulations at the center and regions (Thoyyib, 2018). This is enough to make people nervous, especially for adherents of other religions. The Indonesian government's efforts to ward off radicalism in religion are the discourse of Moderate Islam or what can be called islamic moderation.

The term Islamic moderation refers to the word *ummatan wasatan* contained in the Qur'an Surah Al-Baqarah verse 143. In this verse of the Qur'an, Muslims are claimed to be the chosen people for their role as fair witnesses to the actions of people who deviate from the truth. This role is obtained by moderate Muslims, among others, because they are people who have the right belief in Islam, believe in and realize the five pillars of Islam, accept the legacy of Islamic tradition but at the same time provide modifications in certain aspects of it in order to realize moral goals that are core of that belief.

The term *wasatan* was later used in several terms such as "moderation in Islam", "moderate Islam" and also "Islam wasathiyyah". Furthermore, the term is used as a terminology for studies that discuss the middle way in Islam based on the projections of the Qur'an concerning self-identity and the worldview of the Muslim community to produce virtues that help create social harmonization and balance in the lives of individuals, families, communities and human relationships that wider (Rozi, 2019). An understanding of moderate Islam needs to be instilled in individuals from an early age. For example, through the education process, especially the learning process.

Education about moderation has been applied since the time of the Prophet Muhammad, especially about religious tolerance. An example of the attitude of the Prophet Muhammad is not to prevent the Yemeni population of Jews and Christians from practicing their beliefs. Religious tolerance is being respectful, allowing, and allowing to express or establish opinions, views, beliefs that are different or contrary to someone's position (Setiawan, 2015). Thus, the researcher wants to describe the exemplary education of the Prophet Muhammad in instilling moderate values, especially tolerance in religious life.

Exemplary education through modeling is the most effective method of education carried out comprehensively by educators in every educational environment and carried out together with other educational methods and is shown in three aspects: cognitive, affective, and psychomotor (Munawwaroh, 2019). From the results of this study, researchers assume that the exemplary education of the Prophet Muhammad can also be used to instill moderate values, especially tolerance behavior in religious life.

Education has an important role as a means of instilling understanding and the values contained in Islamic moderation. To introduce this understanding of moderation, it is necessary to get used to it from an early age, because children are the next generation of the nation and become the foundation and hope of parents in the future. Early childhood is a group of individuals who are in the age range 0-8 years (Hamzah, 2015). So, they need to be prepared to be moderate individuals in religious life.

One form of Islamic education for early childhood in Bulupogog Village, Kromengan District, Malang Regency is TPQ Al-Husna. This non-formal education takes place in the midst of a society that adheres to different beliefs, namely Islam and Christianity. So to maintain integrity in religious and social life, it is necessary to instill the values of religious moderation in the learning process at TPQ especially through the exemplary-based education of the Prophet Muhammad SAW.

Several studies describe ways to instill the values of religious moderation and tolerance, including Sari's research where the values of moderation are instilled through early Islamic religious education by PAUD teachers (Sari, 2021). Similar research, namely the cultivation of religious moderation was carried out with Islamic religious education by ustadz to students (Samsul, 2020). Furthermore, to cultivate the value of tolerance can be realized by inculcating values in the family that can form an attitude of tolerance in a pluralistic society (Daniel, 2019). These studies show that concrete steps in inculcating the value of religious moderation have been carried out by involving both formal and non-formal education processes.

In delivering learning and delivering values, Prophet Muhammad applied several methods, including: first, exemplary is one of the methods that has been applied by the Prophet Muhammad. Prophet Muhammad is a person who always does everything before he commended people. Second, training and habituation, if children are accustomed to good ethics, morals, and values they will grow up well, so the children can be taught to goodness and glory easily. Third, guidance, children are born in a natural tendency, which tends to be good, then the child's condition is very dependent on the education, direction, and guidance obtained. Fourth, the story method, the story method has long been used in the world of education to instill lessons and moral values through the media of stories

and stories. This method is very effective in conveying messages because students can easily take messages from the story. Fifth, explain with parables, Sometimes the Prophet Muhammad Sallahu 'Alaihi Wa Sallam conveyed lessons to his friends through parables or imagery. According to Ibn al-Qayyim, what is meant by parables/symbols is simulating the legal status of two different things, or understanding something abstract to something concrete or understanding something concrete through other concrete things, namely by referring to one of the two. Sixth, giving praise and appreciation. In modern education, reward, either in the form of praise, awards also prizes for good achievers are highly recommended to motivate students to be more active in competing and achieving. This method has been used by the Prophet Muhammad Sallahu 'Alaihi Wa Sallam fifteen centuries ago. The Prophet liked to like good questions, he praised those questions which made the questioner feel happy (Abdullah, 2019)

From the explanation of the data above, the researcher intends to continue research related to inculcating the values of religious moderation through exemplary-based education of the Prophet Muhammad at TPQ Al-Husna Malang. With the hope, enriching scientific knowledge, especially in developing an attitude of tolerance in religious life.

B. MATERIAL & METHODS

This research approach is a qualitative approach with the type of case study research (Creswell & Creswell, 2018), where researchers want to explore the educational process in instilling the values of religious moderation, especially religious tolerance in TPQ Al-Husna Malang.

The subject of this research is the TPQ Al-husna teacher, totaling 3 people. The location of this research is Bulupogog hamlet, Jambuwer village, Kromengan sub-district, Malang Regency. Data collection techniques in this study are semi-structured interviews. Questions in the interview related to the strategy of inculcating religious moderation values, topics related to the theme of moderation, especially tolerance.

Data analysis in this study used qualitative analysis. According to Miles and Huberman (Miles et al., 2014), qualitative research data analysis is divided into three streams of activities that occur simultaneously. The three paths in question are data reduction, data display, and conclusion drawing/verification.

C. RESULT AND DISCUSSION

The purpose of this study is to describe the cultivation of the value of religious moderation. The purpose of this study is to describe the cultivation of the value of religious moderation, especially for tolerance, through exemplary-based education of the Prophet Muhammad. The results of this study were obtained through interviews with teachers at TPQ Al-Husna. TPQ is located in an environment that adheres to different beliefs, namely Islam and Christianity. Based on the results of the interviews obtained data related to the cultivation of tolerance attitudes towards adherents of different beliefs. The strategies used as a form of exemplary-based education of the Prophet Muhammad are storytelling, audio visuals media, and modeling. The topics of tolerance material given to the students of TPQ Al-Husna include, 1) the attitude and behavior of the prophet towards an uncle named Abu Lahab, 2) the attitude and behavior of the prophet towards the jews and Quraysh, 3) the attitude and behavior of the prophet towards people of different religions. The three topics are developed according to the stories of the prophet.

The presentation of the themes of tolerance and the strategies used by the TPQ Al-Husna teacher will be described as follows:

a. The Prophet's attitude and behavior towards uncle "Abu Lahab".

The first planting of tolerance is by using a storytelling strategy. Storytelling is an interactive art using words and actions to express while encouraging the listener's imagination (Septiana, 2018). Stories that children listen to from an early age will be more meaningful in the future, so this method is appropriate for instilling good values in children and also building character.(Fatmawati et al., 2018).

The story is about what Abu Lahab did when he threw dirt at the Prophet's house so that the Prophet's daughter "Fatimah" cried. However, the Prophet's attitude towards the incident did not ignite hatred in Fatima's heart, but instead fostered an attitude of forgiveness and a feeling of

patience. The story was developed by the TPQ teacher himself in simple language and was easily accepted by children. Furthermore, after telling about the experience from the story, the teacher explores the thoughts and feelings of the child. Teacher also explains how we have to deal with people who don't like us or people who are different from us. With these stories and reflections, children are expected to be able to internalize the values of tolerance and good values possessed by the Prophet Muhammad as a form of exemplary education.

Learning through stories provides tremendous benefits to students. Stories can help teachers to convey the desired value. To support the effectiveness of stories as learning media, several things must be considered in choosing stories, namely language complexity means the teacher is able to adjust the students' ability to understand sentences, so for learning at the age children, the language used must be simple so that students can receive the contents of the story easily and well. The next consideration is the story content, a story is a very flexible media to convey messages or values, then the teacher must pay attention to the suitability of the story with the moral message to be conveyed or become the target of learning, in this case, the teacher chooses stories that tell stories about Prophet Muhammad SAW. In the stories selection, the teacher can compose stories independently or take from the stories that are already available. The last consideration is the psychology of the audience or reader. The stories should be informative, not pressuring, and support students to develop positive imagination power, as well as be an example of the application of the values contained in the story (Soelistyarini, 2011).

Exemplary is something that can be imitated and imitated by someone from others (Arief, 2002). Exemplary-based education is an effective method in preparing children in terms of morals, mental and social (Mustofa, 2019). So that it can also be used for the formation of attitudes and behavior of tolerance for differences or inconsistencies. Exemplary-based education is also able to encourage children to do actions that should be done and leave actions that should be abandoned (Hidayat, 2015). Thus, they will become more proficient in showing appropriate attitudes and behaviors.

Discuss about exemplary, it is very appropriate to place Prophet Muhammad as an example, as in the Qur'an Al Ahzab.33: 21. *Verily in the messenger of Allah, ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.* Prophet Muhammad is the best example. Before ordering something to the people, He has first carried it out. Exemplary is one of the learning methods applied by the Prophet Muhammad. The teachers can use it to instill the value of religious moderation in children to make the learning process easier and support students get concrete examples. There are two ways in delivering Exemplary. First, by making the attitude that someone has done as an example. The second is to explain what is being discussed and then put it into practice (Abdullah, 2019)

b. The Prophet's Attitude towards the Jews and the Quraysh.

The second planting of tolerance is with a modeling strategy, namely the teacher's actions in making a model / direct example for children. The teacher took the theme of the attitude and behavior of the prophet towards the Jews and the Quraysh.

The application of this modeling technique, for example, the teacher tells a brief story about the incident when the Prophet preached and was insulted by the Quraysh infidels, then the teacher gave an example of the prophet's attitude when he was insulted, namely the prophet was tolerant by not responding to him and understanding the condition of his people then the prophet prayed "*Allahummaghfir li qaumi fa innahum la ya'lamun*" which means "O Allah, forgive my people, for they do not know". Furthermore, when the prophet was hit on the head until he bled, the teacher gave an example of the prophet's patient attitude by not getting angry and praying for his people to be aware and become good people.

Another example given by the teacher to the child related to the example of the prophet, namely when the Prophet was prostrating near the Kaaba of the Quraysh, putting dirt in the form of the entrails of a freshly slaughtered camel, the teacher exemplified the prophet's patient attitude by not replying and praying "Yes. Allah, I leave the affairs of the Quraysh to You."

Apart from being insulted, the teacher also gave examples when the prophet's da'wah was rejected by his people. The attitude of tolerance shown by the Prophet was that he taught the

teachings of Islam without coercion, his da'wah was carried out in a peaceful and sympathetic way. One example is the peace treaty of the Jews in Medina which is contained in the Medina Charter (Sumarto & Harahap, 2019).

By taking the example of the Prophet Muhammad conveyed through his life story and the stories in the Qur'an, makes teachers easily convey moral values in the story. As an effort to realize student-centered learning, learning using stories allows students to get opportunities to make conclusions, determine the benefits and lessons that can be drawn from stories, and use stories as examples of behavior (Abdullah, 2019).

c. The attitude and behavior of the prophet towards people of different religions

The third planting of tolerance is by using audio-visual media in the form of video. Video is an ideal strategy in providing training, learning and even marketing. In this study, the use of video aims to provide examples of the exemplary attitudes and behaviors of the prophet Muhammad SAW related to tolerance.

The video that was raised tells the story of the prophet when he was preaching and was stoned by the Taif residents. In a video taken from YouTube with the title "The Prophet was stoned by the people of Taif", tells the story of the prophet who preached for the first time outside the city of Mecca, namely in the city of Taif with his friend Zaid bin Harithah. The Prophet met the leader of the city of Taif and explained the purpose of his arrival and at the same time invited him to embrace Islam, but the three leaders refused and did not believe the Prophet, even criticizing them with hurtful words, but the Prophet chose to be patient with the three leaders of Taif, he respect their opinions and do not impose their opinion.

The Prophet did not give up and remained in Taif, but the treatment of the Taif people was beyond expectation, they chased the Prophet away and threw stones at him until he was injured. On the way back to Makkah the Prophet met an angel who was ready to avenge the treatment of the people of Taif, but the prophet chose to be patient, forgive and pray for those who hurt him.

From the video story, it can be concluded that the values of religious moderation, especially in the attitude of tolerance, are seen in the attitudes and actions of the prophet who were polite, patient, forgiving and respectful of others. With real examples from videos seen by children, it is hoped that children will be able to internalize the values of tolerance as shown by the Prophet when facing people of different faiths as well as people who hate them.

Video media is often used for evaluation and demonstration (Hollingsworth & Clarke, 2017), but it must be supported by a more productive approach so as to increase the ability of teachers to achieve learning goals and inculcate values.

Video media is often used for evaluation and demonstration, but must be supported by a more productive approach so as to increase the ability of teachers to achieve learning objectives and inculcate values. Several studies on the use of video as a medium for instilling values include Ardila's research which describes video as a medium to invite kindness, humility, instilling shame, respecting leaders, being honest, fair, firm and wise leaders (Ardila, 2021). Other researchers also mention the benefits of using video media in improving students' ability to take moral values from narrative texts (Nurizmawati et al., 2015). These studies show that the use of video media can improve skills and also instill values that are important to the lives of each individual. Thus, the use of video makes it possible for TPQ teachers to instill the value of tolerance between religious communities in the surrounding environment through exemplary-based education of the Prophet Muhammad SAW.

TPQ, as one of the institutions managed by the community, has a significant role in the implementation of strengthening character education to apply the values of Pancasila in character education mainly includes: religious values, honest, tolerant, disciplined, hard-working, creative, independent, democratic, curiosity, passion nationality, love for the homeland, appreciate achievements, communicative, love peace, love to read, care for the environment, care about society, and be responsible (Kemendikbud, 2018). TPQ as part of the community functions to optimize character education reinforcement activities that reflect the values of religious moderation in daily life.

TPQ is a non-formal Islamic Religious Education institution that aims to make students able to read, write, memorize, and practice the content of the Qur'an (RI, 2021). By referring to the discussion of TPQ as an educational institution, it cannot be separated from the existence of educational components that must exist in TPQ, including curriculum, learning objectives, learning content, students, learning methods, educators, educational interactions, and the educational environment (Triwiyanto, 2021). Thus, each component in education has its respective roles for the realization of educational activities in institutions, one of which is the application of the contents of the Koran related to religious moderation. Teachers as learning managers have an important role in inculcating religious moderation. This is related to the principle of providing education that upholds the value of human rights, religious values, cultural values, and national pluralism, as stated in the National Education System Number 20 of 2003. Teachers are expected to have the ability to support students' development to defend their rights, understand and be able to apply religious values such as religious moderation in daily life, and respect differences and pluralism (Samsul, 2020). With this context the methods applied at TPQ Al Husna illustrate the application of exemplary learning of the Prophet Muhammad in instilling the values of religious moderation and supporting national education goals.

D. CONCLUSION

The purpose of this study is to apply the values of religious moderation, especially regarding the attitude of tolerance in early childhood at tpq al-husna. The children in tpq al-husna live in an area that has a different beliefs. The results of this study showed that the strategies used as a form of education based on the example of the prophet muhammad saw included are storytelling, audio visuals media, and modeling. Furthermore, the topics discussed in the research findings to instill the values of religious moderation, especially regarding tolerance, include 1) the attitude of the prophet towards an uncle "abu lahab", 2) the attitude of the prophet towards the *jews and quraysh*, 3) the attitude of the prophet towards people of different religions.

E. REFERENCES

- Abdullah, F. (2019). Metode Pendidikan Karakter Nabi MUhammad SAW di Madrasah. *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, 2(2), 63–83. <https://doi.org/10.34005/tahdzib.v2i2.516>
- Ardila, W. (2021). *Analisis Isi Pesan Dakwah dalam Video Teater Datu Abulung "Sinar Sebelum Cahaya."* UIN Antasari.
- Arief, A. (2002). *Pengantar Ilmu dan Metodologi Pendidikan Islam*. Ciputat Press. https://books.google.com/books/about/Pengantar_ilmu_dan_metodologi_pendidikan.html?hl=id&id=SD-VNwAACAAJ
- Arifinsyah, A., Andy, S., & Damanik, A. (2020). The Urgency of Religious Moderation in Preventing Radicalism in Indonesia. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 21(1), 91. <https://doi.org/10.14421/esensia.v21i1.2199>
- Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative and Mixed Methods Approach* (5th ed.). SAGE Publication.
- Daniel, T. (2019). Mewujudkan Perilaku Toleran Pada Pendidikan Anak Usia Dini Perspektif Islam Moderasi. *Jurnal Alasma: Media Informasi Dan Komunikasi Ilmiah*, 1(2), 287–300. <https://jurnalstitmaa.org/alasma/article/view/20>
- Fatmawati, E., Huzaimah, E., & Nafiqoh, H. (2018). Mengembangkan Nilai Moral Dan Disiplin Aud Melalui Metode Bercerita. *CERIA (Cerdas Energik Responsif Inovatif Adaptif)*, 1(2), 41. <https://doi.org/10.22460/ceria.v1i2.p41-46>
- Hamzah, N. (2015). Pengembangan Sosial Anak Usia Dini. In *IAIN Pontianak Press*. <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1067834>
- Hidayat, N. (2015). Metode Keteladanan dalam Pendidikan Islam. *Ta'allum: Jurnal Pendidikan Islam*, 3(2). <https://doi.org/10.21274/taalum.2015.3.2.135-150>
- Hollingsworth, H., & Clarke, D. (2017). Video as a tool for focusing teacher self-reflection: supporting and provoking teacher learning. *Journal of Mathematics Teacher Education*, 20(5), 457–475. <https://doi.org/10.1007/s10857-017-9380-4>
- Kemendikbud. (2018). Permendikbud RI No 20 Tahun 2018 tentang Penguatan Pendidikan Karakter

- pada Satuan Pendidikan Formal. *Permendikbud Nomor 20 Tahun 2018 Tentang Penguatan Pendidikan Karakter Pada Satuan Pendidikan Formal*, 8–12. https://jdih.kemdikbud.go.id/arsip/Permendikbud_Tahun2018_Nomor20.pdf
- Mietzner, M., & Muhtadi, B. (2018). Explaining the 2016 Islamist Mobilisation in Indonesia: Religious Intolerance, Militant Groups and the Politics of Accommodation. *Asian Studies Review*, 42(3), 479–497. <https://doi.org/10.1080/10357823.2018.1473335>
- Miles, M. B. ., Hubberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis* (3rd ed.). SAGE Publication.
- Munawwaroh, A. (2019). Keteladanan Sebagai Metode Pendidikan Karakter. *Jurnal Penelitian Pendidikan Islam*, 7(2), 141. <https://doi.org/10.36667/JPPi.V7i2.363>
- Mustofa, A. (2019). METODE KETELADANAN PERSPEKTIF PENDIDIKAN ISLAM. *CENDEKIA: Jurnal Studi Keislaman*, 5(1), 23–42. <https://doi.org/10.37348/CENDEKIA.V5i1.63>
- Nurizmawati, C., Apriliawati, R., & Arifin, Z. (2015). the Use of Animation Video As a Media in Teaching Narrative Text. *Jurnal Pendidikan Dan Pembelajaran*, 4(3), 1–13.
- RI, K. A. (2021). *Keputusan Direktur Jenderal Pendidikan Islam Nomor 91 Tahun 2021 Tentang Petunjuk Teknis Pelaksanaan Penyelenggaraan Taman Pendidikan Al-Qur'an*. 55. <https://www.paikecwonosobo.com/2021/04/keputusan-direktur-jenderal-pendidikan.html>
- Rozi, S. (2019). Pendidikan Moderasi Islam KH. Asep Saifuddin Chalim; Mencegah Radikalisme Agama dan Mewujudkan Masyarakat Madani Indonesia. *TARBIYA ISLAMIA : Jurnal Pendidikan Dan Keislaman*, 8(1), 26. <https://doi.org/10.36815/tarbiya.v8i1.343>
- Samsul, A. (2020). Peran Guru Agama Dalam Menanamkan Moderasi Beragama. *Al-Irfan : Journal of Arabic Literature and Islamic Studies*, 3(1), 37–51. <https://doi.org/10.36835/AL-IRFAN.V3i1.3715>
- Sari, A. A. P. (2021). Penerapan Nilai-Nilai Moderasi Beragama Pada Pendidikan Anak Usia Dini Melalui Pendidikan Agama Islam. In *Januari 2021*.
- Septiana, N. Z. (2018). DIGITAL STORYTELLING UNTUK MENGEMBANGKAN ASPEK SPIRITUAL ANAK TAMAN KANAK-KANAK (TK) AL-HIDAYAH BAKUNG 01 KABUPATEN BLITAR. *Realita : Jurnal Penelitian Dan Kebudayaan Islam*, 16(2). <https://doi.org/10.30762/REALITA.V16i2.1035>
- Setiawan, A. (2015). Pendidikan Toleransi dalam Hadits Nabi SAW. *Jurnal Pendidikan Agama Islam*, 12(2). <https://media.neliti.com/media/publications/118190-ID-pendidikan-toleransi-dalam-hadits-nabi-s.pdf>
- Soelistyarini, T. D. (2011). Cerita Anak dan Pembentukan Karakter. *Lokakarya Pembentukan Karakter Bangsa Melalui Sastra Anak*, 1–6. https://www.academia.edu/download/33910450/Cerita_Anak_dan_Pembentukan_Karakter.pdf
- Sumarto, S., & Harahap, E. K. (2019). Mengembangkan Moderasi Pendidikan Islam Melalui Peran Pengelolaan Pondok Pesantren. *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 4(01), 21. <https://doi.org/10.32332/riayah.v4i01.1488>
- Thoyyib, M. (2018). Radikalisme Islam Indonesia. *TA'LIM : Jurnal Studi Pendidikan Islam*, 1(1), 90–105. <http://www.e-jurnal.unisda.ac.id/index.php/talim/article/view/636/351>
- Triwiyanto, T. (2021). *Pengantar Pendidikan*. Bumi Aksara. https://scholar.google.co.id/citations?view_op=view_citation&hl=en&user=C82DOnsAAAAJ&citation_for_view=C82DOnsAAAAJ:mB3voiENLucC