



Religious Moderation-Based Islamic Education Model by Nahdlatul Ulama at Islamic Boarding Schools in Lampung Province

Wasehudin^{1*}, Imam Syafei²

¹Faculty of Education and Teacher Training, UIN Sultan Maulana Hasanuddin Banten, Indonesia

²Faculty of Education and Teacher Training, Universitas Islam Negeri Raden Intan Lampung, Indonesia

Article History:

Received: March 27th, 2021

Revised: May 28th, 2021

Accepted: June 8th, 2021

Published: June 29th, 2021

Keywords:

Islamic boarding school,
Islamic education model,
Nahdhatul Ulama,
Religious moderation

*Correspondence Address:

wasehudin@uinbanten.ac.id

Abstract: Nahdlatul Ulama (NU) has made a substantial contribution to Islamic education, especially in the world of Islamic boarding schools. Islamic boarding schools have a significant influence in creating intelligent and great young generations. The focus of this study is to analyze the implementation and the results of Islamic education based on religious moderation in Islamic boarding schools in Lampung province. The Islamic boarding schools that served as objects of study are Islamic boarding schools in Lampung province that have implemented religious moderation, namely the Ushuluddin Islamic Boarding School in South Lampung, Al-Hikmah Islamic Boarding School Bandar Lampung, Al-Hidayat Islamic Boarding School Pesawaran, and Raudhatu Sholihin Islamic Boarding School Central Lampung. This study applied the field research design with a qualitative descriptive approach. The data were collected through observation, interviews, and documentation. The study results show that Islamic boarding schools in Lampung province have implemented Islamic education based on religious moderation. Islamic boarding schools in Lampung province have similarities in terms of application, namely *Tawasuth* (taking the middle way) and *Tsamuh* (tolerance). They also integrate the general curriculum and religious curriculum by studying the Kitab Kuning (Kitab Turath), *yasinan*, *Tabligh Akbar*, room placement based on ethnic background, and *Bahtsul Masail* activities. As a result, the students have a strong base of thought and character by openly responding to differences and thinking.

INTRODUCTION

Education has an essential role in human life and cannot be separated from the whole human life process (Purwanto et al., 2021; Setyaningrum et al., 2020). Therefore, the implementation of education must involve various factors, including the government, community, parents, and stakeholders, to form a system that influences each other (Ali, 2020; Yoga Purandina & Astra Winaya, 2020). Also, there is a need for collaboration between racial, cultural, and

religious differences, especially in education (Firawati, 2017; Shahid, 2018; Zamimah, 2018).

In Indonesia, many extremist movements can threaten the unity and integrity of the Indonesian nation. The organizations that oppose state ideology and threaten unity force us to re-examine the Islamic moderation values. Islamic education is expected to produce humans who constantly strive to perfect their faith, piety, noble characters, including ethics, characters, or morals as the

embodiment of education (Khunaifi & Hanif, 2020; Kusnawati & Surachman, 2019). Moderate values in Islam need to be manifested in the educational curriculum. Support from all parties is required in order to realize this idea. The Directorate General of Islamic Education under the Ministry of Islamic Religion of the Republic of Indonesia is legally and formally responsible for learning this idea (Fahrurrozi & Mahyudin, 2012).

Islamic organizations in Indonesia also have an essential role in realizing Islamic moderation, Nahdlatul Ulama (NU) (Hamim et al., 2021). NU has played a role in contributing to the field of education. NU also has accommodated religious diversity in Indonesia through religious moderation. One of the cultivation of religious moderation is through Islamic boarding schools (Joseph, 2018). Religious moderation is not only order from Pancasila but also a necessity in religion. *Pondok Pesantren* (Islamic boarding schools) is one of the oldest education systems in Indonesia and continues to grow today. The development of technology demands Islamic boarding schools to implement the elements or components of advanced education (Adisel & Pranansa, 2020).

Several previous researchers have studied the Islamic boarding schools in terms of character building (Khamid, 2020; Marwani A et al., 2020; Ritonga et al., 2021; Saihu & Rohman, 2019), the education leadership model (Rizki et al., 2021), entrepreneurship Education model (Ali, 2020), the quality of education (Khunaifi & Hanif, 2020), and Islamic education management (Purwanto et al., 2021). Previous researchers applied the education model and even Islamic education in Islamic boarding schools. However, they did not analyze religious moderation. This study focuses on

analysing the model of Islamic education based on religious moderation in Islamic boarding schools. The Islamic boarding schools surveyed were NU Islamic boarding schools in the Lampung area.

The Islamic boarding schools in Lampung Province that apply NU-style religious moderation are Raudhatush-Salihin Islamic Boarding School in Central Lampung Regency, Ushuluddin Islamic Boarding School in South Lampung Regency, Al-Hikmah Islamic Boarding School in Bandar Lampung City, and Al-Hidayat Islamic Boarding School in Pesawaran Regency.

METHOD

This study employed the descriptive qualitative method. The data were collected using observation, interviews, and documentation. The research data were analyzed through triangulation of qualitative data. The design of the study is illustrated in Figure 1.

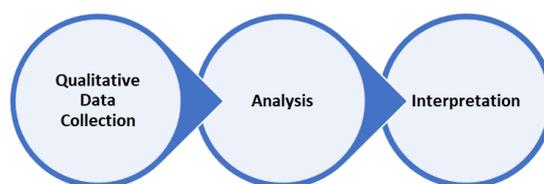


Figure 1. Research Design

The object studied in this study was the application of an Islamic education model based on religious moderation by Nahdlatul Ulama. This qualitative research analyzed the implementation of religious moderation from the NU perspective and the implementation of Islamic education based on religious moderation in Islamic boarding schools in Lampung Province. Table 1 below describes the indicators of the variables in this study.

Table 1. Research Variable Indicator (Hamim et al., 2021; Junaedi, 2019; Ritonga et al., 2021)

Variable	Indicator
The success of Islamic Education	The teaching and learning process of Islamic Religious Education is running smoothly.

Variable	Indicator
	The institutions have adequate worship facilities. The members of the institutions who are Muslim are active in praying and fasting. The appearance, behaviour, and attitudes of students and all elements of education in the institutions at all times reflect Islamic nuances. Religious seminar discussion lectures are encouraged in various activities outside the institutions. The institutions promote religious activities. The learning outcomes meet the content standard and graduation criteria set by The Ministry of Religious Affairs.
Religious Moderation	<i>Tawassuth</i> (Take the middle way) <i>Tawazun</i> (Balanced) <i>I'tidal</i> (Straight and firm) <i>Tasamuh</i> (Tolerance) <i>Musawah</i> (Egalitarian) <i>Shura</i> (Discussion) <i>Ishlah</i> (Reform)
Nahdatul Ulama	Ahlussunnah Wal Jama'ah Educational Institutions through Islamic Boarding Schools

RESULT AND DISCUSSION

Nahdatul Ulama has built several Islamic boarding schools that have become icons for their respective regions. For example, the Islamic boarding schools in Lampung have many students and a

sound teaching system based on the *Ahlussunnah Wal Jama'ah* teaching. Table 2 shows the number of Islamic boarding school students in the province of Lampung who acted as the objects of this study.

Table 2. The Number of Islamic Boarding Schools Students in Lampung Province

No	Islamic Boarding School	Number of Students		Total
		Male Student	Female Student	
1	Raudhatush-Salihin	910	1.340	2,250
2	Usuluddin	480	690	1.170
3	Al-Hikmah	690	770	1,460
4	Al-Hidayat	745	885	1,630

Based on observations and interviews, the researchers discovered the forms of religious moderation in Islamic boarding schools in Lampung province. In general, the Islamic boarding schools are based on the *Ahlussunnah Wal Jama'ah* teaching. However, as the community organizations, the Islamic boarding schools follow the Nahdlatul Ulama (NU). NU's moderation attitude is inseparable from the creed of *Ahlusunnah Wal Jama'ah*, which recognizes four schools of thought, namely Hanafi, Maliki, Shafi'i, and Hambali.

In aqidah, NU follows the teaching pioneered by Imam Abu Hasan Al-Asy'ari and Imam Abu Mansyur Al-Maturidi. In Fiqh, NU follows the approach of Abu

Hanifah Al-Nu'man, Imam Malik ibn Anas, Imam Muhammad ibn Idris Al-Shafi'i, and Ahmad ibn Hanbali. In the field of Sufism, NU follows Imam al-Junaid Al-Baghdadi and Imam Al-Ghazali. Therefore, the teaching styles applied in the Islamic boarding schools cannot be separated from the teaching styles based on the Nahdlatul Ulama style.

The indicators of religious moderation (*Wasathiyah*) include (1) *Tawasuth* (taking the middle path), (2) *Tawazun* (balanced), (3) *I'tidal* (fair), (4) *Tasamuh* (tolerance), (5) *Musawah* (egalitarian), (6) *Shura* (deliberation), and (7) *Ishlah* (reform). The form of Nahdlatul Ulama's ideology in Islamic

education is based on religious moderation and its implementation. However, each Islamic boarding school has its characteristics. The performances of religious moderation in Islamic boarding schools in Lampung province are described in the following discussion.

Al-Hikmah Islamic Boarding School

The application of moderate Islamic education at the Al-Hikmah Islamic Boarding School in Bandar Lampung is reflected through various activities. Based on the data obtained through observation, interviews, and documentation, Al-Hikmah Islamic Boarding School implements several activities as follows.

1. Kitab Kuning Study

Every Islamic boarding school must have a manual as a reference in conducting the learning activities. In Kitab Kuning, there are moderate Islamic values that are always conveyed by the teachers (*ustadz*). Before the study begins, the Al-Fatihah verse is recited and directed to the *masyaikh* of the boarding school and the Author of the book to be studied. Before ending the lesson, the students are reminded to be tolerant and fair in doing anything. Participants do not merely translate Arabic texts but also review them according to the current developments.

The teachers always convey the moderate Islam values, such as the prohibition to say that the merchants who open their business (food stalls) violate the rules of Islamic law because we live side by side with non-Muslims. Besides, Ahlussunnah wal Jama'ah materials are also taught, such as reciting the Aqidatul Awam, Hujjah Nahdlatul Ulama, and books written by other *salaf* scholars. Therefore, the implementation of the Kitab Kuning study is in line with the indicators of religious moderation, which are *Tasamuh* (tolerance), *Tawasuth* (taking the middle way), *I'tidal* (straight and firm), and *Ishlah* (tolerance).

2. Seminar

Al-Hikmah Islamic Boarding School often holds seminars. The theme of these seminars is usually radicalism, the dangers of drugs, juvenile delinquency, and many other articles. The themes aim to make students understand the problems outside the boarding school. The speakers who are competent in their fields are invited from various cities. This activity is mandatory for every student and is open to anyone who wants to attend it. It is expected that this activity can open students' mindset so that issues cannot easily provoke them in society and on social media after they graduate from the Islamic boarding school. The implementation of this seminar is in line with the religious moderation indicators, namely *Musawah* (egalitarian), *Tasamuh* (tolerance), and *Tawassuth* (taking the middle way).

3. Discussion

In Al-Hikmah Islamic Boarding School, the discussion has become a common thing for students who are members of student organization (*Jamiiyah/OSIS*). The discussion aims to shape the students' personality skills, maturity in thinking and acting, and train students to dare to express their opinions to the public without creating an anarchic attitude. The implementation of this seminar is in line with the religious moderation indicators, namely *Shura* (deliberation), *Tasamuh* (tolerance), and *Musawah* (egalitarian).

4. Tabligh Akbar

Tabligh Akbar is one of the recurring events held at the end of each school year for the farewell or graduation event. The activities consist of general recitations and the students' talents performance. The guests are invited from various circles, including government, community leaders, religious leaders, students' guardians, and the general public. Through this activity, it is hoped

that students will have a sense of social with the community. The implementation of the *Tabligh Akbar* is in line with the religious moderation indicators, namely *Tasamuh* (tolerance), *Tawasuth* (taking the middle way), *Shura* (deliberation), and *Ishlah* (tolerance).

Ushuluddin Islamic Boarding School

The implementation of Islamic education based on religious moderation in Ushuluddin Islamic Boarding School has been carried out through two channels: learning in the classroom and learning outside the classroom. The implementation of Islamic education based on religious moderation is taught through classroom learning, specifically during the study of Al-Maraghi book. The teachers integrate the contents of the Al-Maraghi interpretation with their experiences when interacting and being the speakers at interfaith events. Besides, the teachers integrate the material with the multicultural and multireligious life in Indonesia and its current issues. This activity reflected the indicator of religious moderation, namely *Tasamuh* (tolerance).

Furthermore, implementing Islamic education based on religious moderation is carried out through learning outside the classroom reflected through the activities and interactions with the boarding school's environment. The activities include the flag ceremony in commemoration of the Independence Day of the Republic of Indonesia (*Tawasuth*), visiting the grave (pilgrimage) of the *Wali* and heroes, and the students' placement in each room.

Al-Hidayat Islamic Boarding School

Based on the results of the study found forms of planting Islamic education based on religious moderation in Al-Hidayat cottage in several states of activities.

1. Kitab Kuning Study

The study of Kitab Kuning is a routine activity carried out in Islamic boarding schools every Tuesday and Friday from 6 to 6.50 AM. It aims to provide Islamic Religious Education knowledge directly from the books of trustworthy Ahlussunnah Wal Jama'ah scholars. This activity will give an excellent understanding to the students. This activity also teaches various Islamic religious disciplines using the *Sorogan* method (students facing the teachers) by handing the Kitab Kuning to the *ustadz* or *kyai* (teachers) to explain its content. The teachers will read the text and then imitated it by the students, accompanied by explanations until the students are considered to understand the content.

2. Yasinan and Istighosah

Yasinan and *istighosah* activities are carried out every Friday night. The activity begins with the reading of *tawasul* and ends with a prayer together. *Yasinan* teaches students to send prayers to their families, teachers, and Muslims who have passed away and introduces students always to remember Allah. The implementation of this activity is in line with the religious moderation indicators, namely *Ishlah* (reform) and *Tasamuh* (tolerance).

3. Sholawat

Al-Hidayat Islamic Boarding School practices a form of love for Rasulullah (PBUH), who has shown the right path for all people and the universe. This activity teaches students to have the same manners and behaviour as the Prophet Muhammad. The activity is correlated with Islamic Education, namely the history of Islamic Culture. The histories are read during the activity, and students will learn about good manners that can grow a sense of love for the Prophet Muhammad. Prayers are performed to praise the Prophet by reading Al-Barzanji, Maulid Nabi, and

Maulid Ad-Dhiba. This activity is carried out once a week. This activity correlates with Islamic Education (*Tarikh*) teaching and is only carried out in NU Islamic boarding schools.

The implementation of the NU cultivation at the Al-Hidayat Islamic boarding school supports the goals of Islamic education. Therefore, NU traditions should be applied in Islamic boarding schools to preserve the NU traditions. The implementation of this activity is reflected in the indicators of religious moderation, namely *Ishlah* (reform), *Tawazun* (balance), and *Tawasuth* (taking the middle way).

Roudhotus Sholihin Islamic Boarding School

Roudhotus Sholihin Islamic Boarding School carries out various moderate-based activities.

1. Tolerance (*Tasamuh*)

Roudhotus Sholihin Islamic boarding school applies tolerance (*Tasamuh*) in the learning process in character education. The tolerance value is taught through an explanation of its application in social life. The tolerance value is applied at school and in the community by not discriminating against friends and respecting each other. The students should respect the teachers and fellow students among understanding or opinions differences, reprimand and evaluate students who violate the rules of conduct and apply the *triukhuwah*, namely *Ukhuwah Islamiyah*, *Ukhuwah Basyariyah* and *Ukhuwah Wathaniyah*.

2. *Tawasuth* (Taking the Middle Way)

The application of *Tawasuth* at the Roudhotus Sholihin Islamic Boarding School is made by providing understanding to students about the value and the benefits of *Tawasuth*. Its goal is to direct students to avoid dangerous extremist and radical ideas. The application of *Tawasuth* in everyday life

can be made by upholding the value of togetherness and deliberation during a debate, teaching students to conduct deliberation when there is a dispute, not excessively wearing clothes, using black caps every day, female students wearing headscarves with simple patterns.

3. *I'tidal* (Fair)

Roudhotus Sholihin Islamic Boarding School conducts *I'tidal* by correcting students who make mistakes or actions that are not commendable regardless of their background.

4. *Tawazun* (Balanced)

Roudhotus Sholihin Islamic Boarding School applies *Tawazun* (balance) by combining religious knowledge and general knowledge. The balance values have unwittingly been attached to this Islamic boarding school. The teachers always say that seeking knowledge is mandatory for every Muslim, both male and female. The balance between the world and the hereafter is also essential. Then, in terms of daily implementation, *Tawazun* values are implemented in the habit of reading the Qur'an, Dhuha prayer, Tahajud prayer, congregation, and *infaq*.

5. *Musawah* (Egalitarian)

The egalitarian understanding (*Musawah*) at the Roudhotus Sholihin Islamic boarding school is applied through the room placement of each student. Therefore, they are not grouped into one tribe or region.

6. *Bahtsul Masail*

The application of the *Bahtsul Masail* program at the Roudhotus Sholihin Islamic Boarding School is made through a deliberation forum for students on the *fiqhiyah* issues. This activity is also a tradition that must exist in Islamic boarding schools to empower students.

7. *Ishlah* (Reformist)

Roudhotus Sholihin Islamic boarding school applies *Ishlah* through various activities, such as recitation of the Kitab Kuning, *Haul Akbar*, *Yasinan*, and *Tabligh Akbar*.

In general, the findings of this study are that all Islamic boarding schools in Lampung have implemented religious moderation. Religious moderation is appropriate for supporting the future of the students in community life (Busyro & Tarihoran, 2019; Hamim et al., 2021; Yusuf, 2018). Also, religious moderation that has been implemented supports government programs.

The Islamic boarding schools in Lampung Province have implemented religious moderation, namely *Tawassuth* (taking the middle way), *Tawazun* (balance), *I'tidâl* (straight and firm), *Tasamuh* (tolerance), *Musawah* (egalitarian), *Shura* (deliberation) and *Ishlah* (reform). Religious moderation is implemented in the teaching and learning process, worship facilities, appearance, behaviour, attitudes, discussions, religious seminars, and learning outcomes standards set by the Ministry of Religious Affairs (Arenggoasih & Wijayanti, 2020). Islamic boarding schools are educational institutions that have an essential role in achieving educational goals by instilling tolerance and inter-religious harmony. Therefore, religious moderation is appropriate for Islamic boarding schools throughout Indonesia to get good Islamic education results (Firdaus, 2020). Moderation values implemented in religious learning in educational institutions also play an essential role in preventing radicalism and fostering an attitude of nationalism that is in line with the diversity in the Republic of Indonesia (Hasanah et al., 2020; Nur et al., 2020). However, there needs to be an archive in every activity so that Islamic education can be better and more advanced according to the progress of times.

CONCLUSION

Based on the research results, the researchers discovered the implementation of religious moderation in Islamic boarding schools in Lampung Province; 1) Al-Hikmah Islamic boarding school applies religious moderation indicators including *Tasamuh* (tolerance), *Tawasuth* (taking the middle way), *I'tidal* (straight and firm), *Ishlah* (reform), *Musawah* (egalitarian), and *Shura* (deliberation). 2) The Ushuluddin Islamic Boarding School applies Islamic moderation indicators, including *Tawasuth* (taking the middle way), *Tasamuh* (tolerance), and *Musawah* (egalitarian). 3) Al-Hidayat Islamic Boarding School applies religious moderation through *Tawazun* (balance), *Ishlah* (reform), and *Tasamuh* (tolerance). 4) Roudhothus Sholihin Islamic Boarding School applies religious moderation indicators through *Tawassuth* (taking the middle way), *Tawazun* (balance), *I'tidal* (straight and firm), *Tasamuh* (tolerance), *Musawah* (egalitarian), *Shura* (deliberation), and *Ishlah* (reform). Thus, the Islamic boarding schools in Lampung Province have implemented a model of Islamic education based on religious moderation. The Islamic boarding schools are similar in *Tasamuh* (tolerance) and *Tawasuth* (taking the middle path). So then, Islamic education based on religious moderation produces students who have strong thought and characters by responding to differences, thinking openly, living harmoniously and cooperatively with different religious groups.

REFERENCES

- Adisel, & Pranansa, A. G. (2020). Penggunaan teknologi informasi dan komunikasi dalam sistem manajemen pembelajaran pada masa pandemi COVID 19. *Alignment: Journal of Administration and Educational Management*, 3(1), 1–10.

- Ali, N. (2020). Model pendidikan pesantren berbasis wirausaha dan implikasinya terhadap kemandirian santri. *Jurnal Pendidikan Glasser*, 4(2), 72–79. <https://doi.org/10.32529/glasser.v4i2.735>
- Arenggoasih, R. W., & Wijayanti, C. R. (2020). Pesan kementerian agama dalam moderasi melalui media sosial instagram. *Jurnalisa: Jurnal Jurusan Jurnalistik*, 06(1), 160–176.
- Busyro, A. H. A., & Tarihoran, A. S. (2019). Moderasi islam wasathiyah di tengah pluralisme agama Indonesia. *Fuaduna*, 3(1).
- Fahrurrozi, A., & Mahyudin, E. (2012). *Pembelajaran bahasa arab*. Direktorat Jenderal Pendidikan Islam Kementerian Agama.
- Firawati. (2017). Transformasi sosial dalam nilai-nilai pendidikan islam. *Pendidikan Edumaspul*, 1(1).
- Firdaus, A. (2020). Peran madrasah dalam membangun moderasi agama di Indonesia di era milenial. *Jurnal Pendidikan Dan Pembelajaran*, 1(1), 136–150.
- Hamim, Sumartias, S., Hidayat, D. R., & Sugiana, D. (2021). Symbol of political communications by nahdlatul ulama in East Java , Indonesia. *Journal of Hunan University (Natural Sciences)* , 48(1), 57–62.
- Hasanah, U., Fakhri, J., & Bahri, S. (2020). Deradikalisasi agama berbasis pendidikan multikultural inklusif di pondok pesantren kota Bandar Lampung. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 11(1), 133–152.
- Junaedi, E. (2019). Inilah moderasi beragama perspektif Kemenag. *Harmoni*, 18(2).
- Khamid, A. (2020). Model pendidikan karakter kemandirian di pondok pesantren al-manar kecamatan Tengaran Anibros kecamatan Suruh kabupaten Semarang. *Jurnal Inspirasi*, 4(1), 25–40.
- Khunaifi, A. Y., & Hanif, N. F. (2020). Manajemen peningkatan mutu pendidikan di pondok pesantren Al-Husna Samarinda Seberang. *SALIMIYA: Jurnal Studi Ilmu Keagamaan Islam*, 1(3), 1–16.
- Kusnawati, H., & Surachman, A. I. (2019). Glokalisasi kurikulum pendidikan agama islam Madrasah Aliyah keagamaan di era revolusi industri 4.0. *Jurnal Ilmiah Pendidikan Dasar*, 6(2), 98–115. <https://doi.org/10.30659/pendas.6.2.98-115>
- Marwani A, M., Kamaruddin, & Markuna. (2020). Model pendidikan karakter berbasis pesantren di MIN 2 kota Makassar. *Jurnal Al – Qiyam*, 1(2), 21–28.
- Nur, D. M. M., Mochamad, & Fitriani, R. (2020). Membumikan nilai-nilai moderasi agama di masa pandemi (dalam perspektif IPS). *Harmony*, 5(2), 110–119.
- Purwanto, G. D., Ulyan, M., & Basit, A. (2021). Implementation of industrial based islamic education management in pesantren darussalam al-fatah Cilacap. *Budapest International Research and Critics in Linguistics and Education (BirLE) Journal*, 4(1), 630–641.
- Ritonga, M., Indra, H., & Handrianto, B. (2021). Program penguatan karakter musyrif di pondok pesantren modern. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 4(1), 176–187. <https://doi.org/10.30868/im.v4i01.605>
- Rizki, A., Al Hamat, A., & Muhyani, M. (2021). Model pendidikan kepemimpinan berbasis tazkiyah al nafs. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 4(1), 139–167. <https://doi.org/10.30868/im.v4i01.899>
- Saihu, & Rohman, B. (2019).

- Pembentukan karakter melalui model pendidikan transformatif learning pada santri di pondok pesantren Nurul Ikhlas Bali. *Jurnal Pendidikan Islam*, 8(2), 435–452.
- Setyaningrum, N. W., Winanti, T., & Hari, N. (2020). The freedom of learning with accelerated learning through the utilization of savi- based student's activity sheet (LKPD) (somatic, auditorial, visual and intellectual) in maritime economic material. *Jurnal Education and Development*, 8(2), 116–119.
- Syahid, E. A. (2018). Penerapan pembelajaran pendidikan agama islam dalam membentuk karakter pribadi yang islami. *Edumaspul*, 2(1).
- Yoga Purandina, I. P., & Astra Winaya, I. M. (2020). Pendidikan karakter di lingkungan keluarga selama pembelajaran jarak jauh pada masa pandemi COVID-19. *Cetta: Jurnal Ilmu Pendidikan*, 3(2), 270–290. <https://doi.org/10.37329/cetta.v3i2.454>
- Yusuf, A. (2018). Moderasi islam dalam dimensi trilogi islam (akidah, syariah, dan tasawuf). *AL MURABBI: Jurnal Pendidikan Agama Islam*, 3(2).
- Zamimah, I. (2018). Moderatisme islam dalam konteks keindonesiaan. *Al-Fanar: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 1(1).