



THE EDUCATIONAL VALUES OF MULTICULTURAL ISLAM IN TURATS SIROJUTTHOLIBIN KIAI IHSAN JAMPES KEDIRI

Thoriq Al Anshori¹, Bahroin Budiya²
Universitas Islam Malang

e-mail: thoriqalanshori.unism@unisma.ac.id¹, bahroinbudiya@unisma.ac.id²

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Abstract

Multicultural differences are inevitable, especially in the academic life of primary and higher education. To accept this difference, one must be plural or tolerant of diversity. In the context of soul education, the great name Kiai Ihsan Jampes is no stranger to the general public. The purpose of this research is to find the values of multicultural Islamic education in the world's scholars of his origins to the extent to which, along with its analysis, as well as carefully studying the methods, approaches, and dimensions of multiculturalism existing in his turats. Methods used This research belongs to the category of library research and uses a qualitative descriptive approach. The values of multicultural Islamic education reflected by his Turats, at least, are the need to treat others with care, tolerance, and compassion, which is not at all compelling in calling for good. The methods reflected in the above turats are methods of contribution, decision-making, and social action. The approach is aesthetic. The dimensions contained are the dimensions of prejudice reduction. This study contributed to the development of religious moderation and revealed that previous scholars have suggested the importance of a tolerant, moderate attitude in order to form an agamistic and nationalist soul that benefits the long-term revival of human resources.

Keywords: *values, education, multicultural, turats, Kiai Ihsan*

Introduction

The process of developing human resources to enhance a person's social skills and development is called education. People who receive an education have a close bond with their communities and cultural surroundings. Education, to use another word, is the process of "humanizing humanity," whereby every person has the capacity to comprehend nature, himself, other people, and his cultural surroundings (Mustaqim 2016). Education therefore cannot be divorced from the culture that

surrounds it because the purpose of education is to sharpen taste, reason, and work, and one of its ever-present challenges is the awareness of cultural diversity.

Regarding the turats, it is the latter's riches that is being inherited. When we discuss the heritage of thought-shaped treasures found in the manuscripts of the ancestors, we might refer to the opinions of some yellow book experts, or turats, in the conceptual realm of civilization. Turâts can be a useful instrument for identifying different approaches to the numerous issues that Muslims face. Turâts can move forward and eliminate anything that might impede development. If Turâts is taken critically, he can come back to life and become a spirit of renewal, but if he is left dead in history, he has no worth. He can therefore be a tool for transforming man as a topic of rebirth. If one looks closely, the Turks even moderate their views on religion. Even in matters of religious moderation, if digged carefully, the Turks also discussed this issue (Butar-Butar 2016).

Thus, it is crucial that they receive an education that can both accommodate them and teach them the skills necessary to tolerate and develop new civilizations. To put it another way, tolerance for diverse cultures and the development of strong human resources can both be aided by multicultural education. According to Abdurrouf, diversity is unavoidable, particularly in social interactions. One needs to be pluralistic or tolerant of diversity in order to tolerate this difference. Tasawuf is a philosophy that embraces intercultural ideals and tolerance as fundamental principles. The science of Tasawwuf philosophy places a strong emphasis on using the fullest possible cognitive process to ascertain the truth about nature, people, and god. The philosophical thesis can be divided into two categories: (1) the intuitive and introspective aspects of spiritual practice; and (2) the revelation of revealed truth, or enlightenment of the sublime, which is his accountability via the practice, naturally (Abdurrauf 1972).

The Quran also makes reference to and provides an explanation of multicultural phenomena in Al Baqarah verse 256. That Allah forbids you, believers, to turn them into unbelievers who do not wish to live in harmony with you, who oppose you for your freedom, religion, and tolerance, who drive you out of your homes in order to purify your race, tribe, religion, and territory, and who assist others in driving you out in order to cooperate in a methodical and planned manner. They are the wrongdoers against Islam and Muslims, whomever befriends them for the benefit of the political, economic, and security landscape (Muaz and Ruswandi 2022).

Therefore, from the perspective of tasawwup falsafiyang, one of the branches of tasawuf that is officially recognized as an important component of the understanding of existence, al Buti said laims that tasawwuf falsafi evolved into a

Sufi area free and rich in intellectuality. It is also intriguing to associate with multiculturalism. Because the wisdom of the Sufi of Minhajul abidin can be easily assimilated by all circles through the beliaulah Mutiara-mutiara, Kh. Ihsan Jampes' high-level tasawuf perspective needs to be thoroughly examined (Buti 2001).

It is often not recognized that Islamic turats rather first take a role in order to destroy the teachings of religious moderation. Forming a person who is moderate and tolerant, as well as appreciating differences and not feeling the most correct, was much discussed by the Islamic scholars earlier. It's just not much being revealed and discussed. This study also revealed that turats by Kiai Ihsan Jampes are phenomenal in terms of approaches, methods, and dimensions. So the discussion is getting deeper.

Previous research revealed that, as had been done by Muhammad Nasir and Abdullah Khusairi with the study entitled *transnational islam: the challenges of religious moderation in indonesia*, it still has not accommodated the analysis of the moderation problem that occurs in Indonesia. while Kiai Ihsan Jampes himself is a highly competent Indonesian Ulama who provides concrete solutions to form a moderate personality. As well as the research conducted by M. Luqmanul Hakim Habibi entitled Religious Moderation in Islamic Education in Indonesia. It's not about the analysis of the approaches, methods, and dimensions of religious moderation itself. Considering the analysis based on these three things is quite important for the accuracy of the research. Of course, all that has been sought by the researchers in this study (Fahri, mohammad 2022; Muaz and Ruswandi 2022).

The several tasawuf concepts that Kiai Ihsan interprets indicate his pragmatic approach to problem-solving. For instance, while adopting the idea of zuhud, Kiai Ihsan consistently emphasized the significance of abstaining from extreme behaviors, like as prohibiting or vanishing from the world, as he described in his book Sirojuttholibin. However, Kiai Ihsan did not err in condemning Abraham of being ignorant and unbelieving, according to Al-Ghazali, even though there are some people, like Ibrahim al-Khawwas, who have a strong tawakkal and would daringly risk their lives as evidence of their faith in God. The Salafi factions, including Ibn al-Jauzi, Ibn Taimiyah, and Ibn Qayyim, also accomplished this. However, he has a tendency to criticize individuals for all kinds of good deeds. whose level is ABRAR, then for the Muslims who are higher degrees it is a sin. A good deed, but for the higher level it is an offense.

Method

This study employs a qualitative descriptive methodology and falls within the library research area. This approach involves gathering information from scientific publications or data relevant to the research topic, gathering information from libraries, or participating in problem-solving activities. This study primarily focuses on a critical and thorough analysis of pertinent library items (Perveen 2016).

A library study, according to M. Nazir (2003), is a technique for obtaining information by looking through publications, books, documents, and reports pertaining to the topics covered. This study was conducted using the Washoya Al-abaa' Lil Abna' book as its source. The term "content analysis" refers to a type of study that focuses on the written or printed word in great detail. Put differently, content analysis is a research technique that seeks to produce an accurate, replicable interpretation of data while accounting for context .

Result and Discussion

1. *Short Biography of Kiai Ihsan Jampes*

Kiai Ihsan, also known as Kiai Ihsan ibn Dahlan ibn Saleh Jampes, flourished in a setting that followed the festival's customs. Al "Aalim Al "Allamah Ash Shuufi Asy is his full name. Asy Syafi'i, Syekh Muhammad Ihsan bin Muhammad Dahlan Al Jampesi Al Kadiri Al Jawi. He also goes by the more well-liked moniker, Syekh Isan Jampes. Although there is conflicting information on Kiai Ihsan's birth year, one source places it in 1901 AD. His name was Bakri at first. (Abu Bakar Muhammad bin Muhammad ibnil Walid Thorthusyi 1872).

When she was six, her parents got divorced. Following the divorce, Dasuki and Bakri stayed in Jampes, Kediri, with their father, Kiai Dahlan, while Artimah, his mother, went back to her parents' home in Banjarmelati, Kederi. Marzuqi shared a Banyarmelati residence with his mother. Bakri's grandmother, Mrs. Isti'anah, reared her in Jampes. Afterwards, KIAI Dahlan married Mary, a resident of Pare, Kediri, once more (Maulida 2013).

He was about 17 at the time. Some of the guests who have been able to attend Bakri among them: 1) Bendo Pare Kediri kiai Khozin orphanage 2) Jamsaren Solo Pondok Pesantren 3) Kiai Saleh Darat Semarang Kiai Orphanages 4) Mangkang Semarang Mangkang Penantren Punduh Magelang 5) Gondanglegi Nganjuk Pandok Pensantren 7) Bangalan Madura Kiai Kholil Guru Para Ulama' 8) Hadratus Syaikh Hasyim Asyari Jombang (Anshori et al. n.d.).

1926 saw Bakri perform the Hajj. Ihsan was his new name once he got back from Makkah. He has since frequently been referred to as Kiai Ihsan or Sheik Ihsan.

Sheikh Ihsan wept in 1928 when Allah SWT called his father, Kiai Dahlan. Sheikh Ihsan al-Jampesi took on the role of caretaker for the Pondok Pesantren Jampes four years later, in 1932, and he supervised the group for almost twenty years. The Jampes Training Cottage has grown significantly since Sheikh Ihsan al-Jampesi took over as its leader. When the number of centers grew to 1,000, the cottage's space was enlarged. In addition, he pays close attention to advancements in education. Then, in the Jampes Hostel, he established the Madrasah Diniyah Mafatihul Huda (Hafidz 2017).

2. Multicultural PAI values in Sirojutholibin Turats

KH. Ihsan Jampes presents the idea of tazkiyatunnafs by quoting Imam Hatim Al Ashom, radliyallahu anhu, who discusses the applicability of multiculturalism notions in Islam (Jampesi 1952):

فَاخْلُقْ إِذَا يَشْغَلُونَكَ عَنِ الْعِبَادَةِ بَلْ يَمْنَعُونَكَ مِنْهَا ، بَلْ يُوقِعُونَكَ فِي الشَّرِّ وَالْهَلَاكِ عَلَى مَا قَالَ حَاتِمُ الْأَصَمِّ رَحِمَهُ اللَّهُ : طَلَبْتُ مِنْ هَذَا الْخَلْقِ خَمْسَةَ أَشْيَاءَ فَلَمْ أَجِدْهَا : طَلَبْتُ مِنْهُمْ الطَّاعَةَ وَالزَّهَادَةَ فَلَمْ يَفْعَلُوا ، فَعَلْتُ أَعِينُونِي عَلَيْهِمَا إِنْ لَمْ تَفْعَلُوا فَلَمْ يَفْعَلُوا ، فَعَلْتُ أَرْضَوْا عَنِّي إِنْ فَعَلْتُ فَلَمْ يَفْعَلُوا ، فَعَلْتُ لَا تَمْنَعُونِي عَنْهُمَا إِذَا فَمَتَّعُونِي ، فَعَلْتُ لَا تَدْعُونِي إِلَى مَا لَا يُرْضِي اللَّهَ الْعَظِيمَ وَلَا تُعَادُونِي عَلَيْهِ إِنْ لَمْ أَتَابِعْكُمْ فَلَمْ يَفْعَلُوا ، فَتَرَكْتُهُمْ وَاشْتَغَلْتُ بِخَاصَّةِ نَفْسِي ، وَأَعْلَمْتُ أَنَّهَا الْأَخُ فِي الدِّينِ أَنَّ نَبِيَّكَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَفَ زَمَانَ الْغُرْلَةِ وَبَيَّنَّ نَعْتَهُ وَنَعْتَ أَهْلِهِ وَأَمَرَ فِيهِ بِالتَّقَرُّدِ وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا مُحَالََةَ أَعْلَمَ بِالصَّالِحِ وَأَنْصَحَ لَنَا مِنَّا لِأَنْفُسِنَا ، فَإِنْ وَجَدْتَ زَمَانَكَ عَلَى مَا وَصَفَ وَبَيَّنَّ فَأَمْتَلِ أَمْرَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَقْبَلِ نَصِيحَتَهُ ، وَلَا تَشْكُ فِي أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَعْرَفَ بِمَا يَصْلُحُ لَكَ فِي زَمَانِكَ ، وَلَا تَتَعَلَّلْ بِالْعِلَلِ الْكَاذِبَةِ

Which means: "Be behaved when they distract you from worship and even block you from it, because they make you descend into evil and ruin, as mentioned by Hatim Al-Asam radhiyallahu 'anhu: "I pray for it." Five things exist in creation, but I was unable to locate them: When they refused to comply with my request to leave the worldly, I responded, "Help me with those things." if you choose not to," and they chose not to. They won't if I do, so go ahead and do it. I answered, "Don't stop me from them; if that's true, give me ridha." "Don't call me to something that doesn't please the Lord, and don't oppose me in that if I do not," I said to them. if I do not follow you. "Because they didn't, I went and took care of myself. I realized, brother Seman, that Prophet Muhammad saw him give him peace while telling about the time of isolation and giving

an explanation. You cursed him and his family, and he asked for them to be expelled. We must know better what's good for us than ourselves. Your time was in accordance with his orders. Speak to him, and accept his counsel. Do not doubt that he, may God be with him, knows best what is best for him. You are free, and don't use excuses as false excuses."

He said "I look to mankind for five things, but I never find them. I look to them for goodness and obedience, but they never show it. For this reason, I say: 1. Please help me make them both, but they are awful. 2. If I can make them two, but they say no, then celebrate with me. 3. They keep me from them, not the other way around. 4. Please don't invite me to things that God detests, even though others do. 5. Do not feel envious of me if I choose not to follow you, but they do." After that, I walked away, left them, and spent time by myself. This is interesting to analyze given that a good attitude in socializing is al-sar, which has the meaning of prioritizing others.

According to Imam Hatim al-Ashom, a good Muslim is one who respects people with complete attention, tolerance, and compassion—that is, one who is not at all convincing in advocating for good. This description was later provided by Kiai Ihsan Jampes. This is why pursuing character education—especially intercultural education—is so important. Not for a specific group, but for a wider public, Priest Hatim Al Ashom made this statement. The society of the era was extremely complicated and diversified. In spite of this, he did not coerce; instead, he ultimately decided to occupy himself and ignore outside assistance. He is able to administer justice even to the wicked (Jampesi 1952).

According to Nash, he understands that he must show others consideration, tolerance, and compassion while feeling absolutely no need to advocate for the good of others. It is, of course, intended for a broad audience rather than a specific group. The society of the era was extremely complicated and diversified. He did not coerce, and in the end, he decided to occupy himself without considering other people's suggestions. He is fair, even to a horrible person (Abdurrauf 1972).

In the Turats above, it is also explained that sometimes family can also be a disturbing factor in a person's good behavior. But if observed carefully, the truth is that if only the teachings mentioned above can be truly realized, then one will easily form a moderate family environment. Because the study of religious moderation anytime and anywhere must always be relevant and interesting to be the focus of discussion, given that every religious adopter is required to always spread the love of love and peace and to avoid radical and intolerant attitudes in religion in order to realize a conducive, safe, and peaceful environment (Darlis et al. 2023). Therefore, it is stated in the book of religious moderation published by Kemenag RI that among

the examples is respect for each other by keeping the environment clean, controlling the voice, and not interfering with the ongoing activities of worship.

The biotic environment, the abiotic environment, the natural environment, and the artificial environment are the four categories into which Mohammad Husain divides the environment in his book *Environmental Resilience Basics*. Everything that is alive in a location, including people, is called a biotic environment. Abiotic environments, which include soil, water, air, and other non-living materials, are all very beneficial to or have an impact on the life of living species. Natural habitats, such as mountains, lakes, and other landscape features, are those that have developed organically without the assistance of humans. Artificial environments, such as industrial zones, residential neighborhoods, and the like, are environments that humans have purposefully created utilizing both antiquated and contemporary technologies (Al-Zahabi 1976; Fahri, Mohammad 2022).

For the purpose of educating the next generation of Americans about religious moderation, every neighborhood has a vital role to play. Humans are an example of a biotic environment. How crucial it is to surround oneself with people who possess a great degree of empathy, compassion, and tolerance. In this instance, the home setting emerged as a key innovator in the implementation of religious moderation instruction. A moderate and liberal-minded family will be easily achieved if parents and siblings in that family are always striving to realize and teach dedication to national values, preserve tolerance and anti-violence, and conserve local wisdom (Moderasi and Vol 2024). Considering that the environment is one of the most essential variables in creating a person's character as well as personality.

A person's intolerant tendencies might also be greatly influenced by their family environment. An example of a father who might sow the seeds of intolerance in the family is a father who is anti-critical and cannot tolerate any difference of view, which makes it hard to respect the opinions of other family members. similar to the Gresik Sidayu case in East Java. An ardent father is studying Quran interpretation in a mosque connected to the extremist, intolerance-promoting Islamic Movement. A person is a disbeliever if they do not base their decisions on the laws of the Qur'an and the Sunnah.

So the father called and intervened with his wife and children to really get away from the understanding of the death price of the NKRI, Pancasila, or the like that is considered the product of the West and the taghut. Some members of the family are affected by an adultery that is not like the child who is actually active in a particular organization that is famous for its religious moderation pioneer organization. It shows how strong and important the influence of the family's influence on one's understanding or view of a particular ideology is. It is also

important for a person to be constantly and actively engaged in activities or organizations of Islamic communities that have a tendency to express religious moderation massively. It is not surprising that Hafidz Ibrahim, the famous Egyptian poet, wrote poems that sounded like *Al Ummu Madrosatun Idza. A'dadtahaa, a'dadda sya'ban thoyyibal a'rooqi*. Of course, if it's widely translated, the mother here is not just the mother who gives birth but also the family in general (Buti 1995). So it's very important that the whole family really pay attention to religious moderation education for the entire family. Religious moderation does not mean modernizing religion, but rather a way of viewing and behaving in terms of beliefs, morality, and character that promotes balance in the midst of the diversity and humility that surround it.

What the father left behind on the display above is actually just a misunderstanding. Certainly, a nation that uses civil or criminal law in state law does not mean that it has abolished or encouraged Islamic law. Everything has been discussed by the mufashirs. If it is the use of law other than Islamic law without the belief that the law of Allah is obsolete or irrelevant and is no longer used, it means that someone using the law other than God has a belief that society is not ready or needs a long enough time to prepare a generation that is ready to apply this law. Islamic then does not fall into the category of disbelievers as the above verse shows. Therefore, the former scholars of Nusantara paid more attention to the issues of equity and morality in society than to focusing too much on the formal matters that must still be dealt with but were not the primary priorities (Najmi 2023).

Similarly, an abiotic environment is prone to stress and anarchic and intolerable behaviors if there is a dearth of water, dirt, or other dead things that sustain life. Establishing a moderate society requires comfort and serenity. The synthetic environment, as well as the natural and synthetic environments, are all alike. A set of civilizations and their people will be more susceptible to conflict when everything is destroyed, which will lead to tension, acts of intolerance, and anarchism—the germs of all anarchist attitudes (Muaz and Ruswandi 2022). Thus, Kyia Ihsan Jampes also suggests that the family has a role to play in forming a small, moderate society.

3. Turats Approaches, Methods and Dimensions

The above turats demonstrate several approaches to social action, decision-making, and participation. Because society is so diverse and complex, Priest Hatim Al Ashom chooses to busy himself rather than consider the intervention of others. He stays tolerant and sympathetic and does not push others to be invited in the interest of good. As explained by James A. Banks, there are five dimensions of multicultural education according to which can help learners to be implemented as

a school curriculum in responding to differences among pupils that include integrating content, building knowledge, reducing prejudice, educating equity and empowering the environment. Of course, observation also requires analysis of approaches and methods (McMillan 2018).

Regarding how it manifests itself, it takes an artistic approach. Despite the fact that the majority of the people there did not want to be called to be good and obey God, Priest Hatim Al-Ashom continued to be understanding and kind to them. And he never stops bringing those who have wronged him to justice. The decision to focus on positive thoughts when praying is a result of an inner compulsion. Naturally, it's difficult for people who don't care much for one another. Prejudice reduction dimensions are those that are contained. Priest Hatim Al Ashom would rather see people stick together than ask for good. When the people refuse to ask for good and they prefer to stay together, the priest Hatim Al Ashom prefers to engage in obedience to God so that there is no enmity between the people and the priest Hatim al Ashom.

Conclusion

The illustrious Ulama Nusantara Kiai Ihsan Jampes also taught multicultural Islamic education. His Turats are not particularly persuasive when it comes to appealing to goodness, but they do at least represent the multicultural principles of treating others with care, tolerance, and compassion. It is, of course, intended for a broad audience rather than a specific group. The society of the era was extremely complicated and diversified. He did not coerce, and in the end, he decided to occupy himself without considering other people's suggestions. The above turats demonstrate several approaches to social action, decision-making, and participation. It's an artistic method. Prejudice reduction dimensions are those that are contained. In the realm of tasawuf, none of that is particularly new. Taking into account that the key of the tasawuf is your alittihamu bin nafs wa husnudzon bil ghoir, which accuses people of being khilaf and consistently thinking well of one another, and The role of the family environment also plays a major role in shaping a small, moderate society.

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