

Instillation of the Value of Religious Moderation through Aswaja Subjects in Tsanawiyah Madrasah

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Abstract

Religious moderation is a key to creating harmony and tolerance, both in local, national, and global contexts. The choice to religious moderation is to reject extreme and liberal ideas. Religion is key to balance for world peace. It is in this way that each religious person can treat others kindly, honorably, be able to accept opinions, and live in peace. A person who already has an attitude of religious moderation will make a harmony and tolerance, both in local, national, and global contexts. This selection of religious moderation by rejecting extreme and liberal ideas. The objectives of this study are: To determine the cultivation of the value of religious moderation through Aswaja subjects in Tsanawiyah Madrasah. This research uses a descriptive qualitative approach to the type of field research. Data collection techniques use observation, interviews, and documentation. The data analysis is carried out by means of data reduction, data presentation, and verification. The results of the research conducted showed that the cultivation of religious moderation through Aswaja subjects in Tsanawiyah Madrasah using the method of instilling a moderate attitude to students. Through the cultivation of religious moderation, teachers can shape students into children who have a tolerant attitude. The implementation of the cultivation of religious moderation through Aswaja subjects by having several supporting factors and inhibiting factors. The supporting factors are the teacher's experience, the role of the principal, and the role of both parents. While the inhibiting factor is peers, limited learning in schools, and online learning due to the pandemic.

Keywords: Value Cultivation, Religious Moderation, Aswaja

A. Introduction

The Indonesian state has recently emerged many sects of organizations that have an Islamic appearance but have the aim of changing the ideological basis of the state that was already legally determined at the beginning of independence by replacing the Islamic state or caliphate but they do not show love for the Republic of Indonesia by berating groups that defend the ideology of Pancasila by spreading hoax news on social media in order to divide religious diversity in Indonesia and its urgency to provide instillation of attitudes and knowledge about religious moderation so that in the future students are able to be tolerant of fellow affiliates different diversity in Indonesia. (Muhibbin, 2019: 106)

Religious moderation is a key to creating harmony and tolerance, both in local, national, and global contexts. The choice to religious moderation is to reject

extreme and liberal ideas. Religion is key in balance for the creation of peace in the world. It is in this way that each religious person can treat others kindly, honorably, be able to accept opinions, and live peacefully. (Lukman Hakim Saifudin, 2019: 18)

Religious moderation in the context of tolerance between religious people has boundaries that must be obeyed and must not be violated, namely in terms of *aqidah*. Because *aqidah* is a life guide for Muslims. Therefore That in the context of tolerance this is in the field of *muamalah* or buying and selling and the field of social interaction with someone who is not Muslim. Therefore, religious moderation is very necessary in Indonesia to remain intact on the ideology and religious diversity of its adherents. (Nur Salamah, 2020: 27)

Prophet Muhammad SAW interpreted the word *al-wasath* in sura Al-Baqarah: 143 with justice (HR. Bukhairi). Moderate is an attitude towards fellow human beings and the environment, the more fair and good they are in their lives. Behavior that does not bring good and benefit, then it is certain that the behavior is not moderate, the opposite is extreme, radical and also liberal behavior will give birth to ugliness and even evil both for the perpetrator and for others.

Aswaja lessons or what can be called *Ahlussunnah Wal Jama'ah* is an effort to introduce or instill Aswaja understandings to students to know, practice and believe, both individually as well as groups socially. Aswaja lessons are one of the special auspices of LP. Ma'arif NU. (Anwar Rifai, 2017: 66). Aswaja's learning of the subject of learning is given by following Aswaja's vision, which is to realize human beings who are experienced, diligent in worship, ethical, honest, fair, intelligent, tolerant, maintain harmony personally and in society, and can develop the culture of *Ahlussunnah Wal Jama'ah*. (Asep Saifudin, 2012: 7)

The learning of Aswaja subjects is packaged very interactively and innovatively, because in this learning process students are taught to practice Aswaja-based *amaliyahs* such as: dawn prayers using *qunut*, *zikir*, and grave pilgrimage. In terms of *pakian*, especially for the fair sex, students are expected to always dress in a dress that covers the *aurat* by wearing a polite *hijab* and introducing organizations based on Aswaja. (Amir, 2020: 55)

B. Research Methods

This research uses a type of field research which means a type of research that takes research units in an educational institution formally or non-formally. (Sumandi Suryabrata, 2013: 80). The source of research data is a factor that is quite important to be used as a consideration in determining a data research method.

The secondary data in this study are educational books and other references related to this research problem.

1. Data collection techniques

The method of data collection techniques is a way to obtain truth information that research. At this stage, researchers collect data and summarize it while still focusing on matters related to the cultivation of the value of religious moderation through subject learning is viewed scientifically in research, against

the results obtained as a whole. Data collection can be done in various settings, various sources, and various ways. (Sugiono, 2010: 298-300)

a. Observation

Observation is a form in the research process that is quite complete, a form of process that is systematically arranged from various forms of biological and psychological processes. In this observation process, the researcher will observe the teacher When Aswaja learning takes place in the classroom and observes the environment in the madrasa. This is used so that the data obtained will be more complete and detailed. (Cholid Narbuko dan H. Abu Ahmadi, 2013: 70)

b. Interview

An interview is a meeting of two people to exchange information and ideas through question and answer, so that it can be constructed with meaning in a particular topic. (Sugiono, 2010: 317) The purpose of this interview is to gather information rather than to change or influence the respondent's opinion. (Cholid Narbuko dan H. Abu Ahmadi, 2013: 86)

In this case, the author conducted interviews with the head of the madrasa, aswaja maple teacher and students at Tsanawiyah Ishtifaiyah Nahdliyah Madrasah in Pekalongan City. Interview with the principal to dig up related information aswaja maple giving policy, Aswaja maple teacher to obtain data related to the process of planting moderation values in learning as well as supporting and inhibiting factors in understanding moderation religious in Madrasah Tsanawiyah Ishtifaiyah Nahdliyah Pekalongan City. Meanwhile, interviews with students to obtain information about the form of moderation religion during Aswaja learning

2. Data Analysis Techniques

This research uses qualitative research analysis techniques which means a process in analyzing data which will consist of three kinds of activity flows that occur. The three activity flows include: Data Reduction and Presentation data and drawing conclusions or commonly called data verification. (Sugiono, 2010: 336-341)

1. Data reduction

Data reduction is a process of selecting, focusing attention on data simplification and abstraction and transformation of emerging raw data forms and from a written record in the field research. At this stage, researchers collect data and summarize it while still focusing on matters related to the cultivation of the value of religious moderation through learning Aswaja subjects in the Tsanawiyah Ishtifaiyah Nahdliyah Madrasah in Pekalongan City.

2. Display data

In this stage, the presentation of data in the form of a set of information is carried out which can later produce conclusions and action taking. By paying close attention to the presentation of this data, it will make it easier in terms of understanding what is going on and what to do. The presentation of the data carried out is to systematize the data obtained related to religious moderation class VIII and factors that hinder and support religious moderation through the learning of Aswaja Class VIII found in madrasah Tsanawiyah Ishtifaiyah Nahdliyah

Pekalongan City. This is done by reviewing the data obtained and then systematizing the actual documents on the topic in question.

3. Conclusion *drawing*

The third step in qualitative data analysis according to Milles and Huberman is drawing conclusions and verification. The initial conclusions put forward are temporary, and will change if no evidence is found a strong one that supports at the next stage of data collection. In conducting research, temporary conclusions will continue to evolve in line with discovery of new data and new understandings. With this, there is a need for continuous interaction between data reduction, data presentation and verification along with data collection new perceived in order to produce complete data so that credible final conclusions can be formulated. (Norman k. Denzin dan Yvonna S.Lincoln, 2009: 592)

C. Results and Discussion

The cultivation of the Religious Moderation Value of Madrasah Tsanawiyah certainly cannot go easily, there must be aspects that can hinder and aspects that can support. This is certainly a problem that may soon be overcome by the madrasa pihal. This is because so that the vision, mission and goals of the madrasa that have been implemented and disusuns in such a way can run as expected.

Based on the results of the researcher's interview with Mr. MK as the principal of the Tsanawiyah Madrasah, as the Aswaja teacher at the Tsanawiyah Ishtifaiyah Nahdliyah Madrasah in Pekalongan City and the students can be described that planting the value of religious moderation through aswaja subjects in Madrasah Tsanawiyah Ishtifaiyah Nahdliyah Pekalongan City aims to make students accustomed to carrying out good behavior or morals inside the madrasa and outside the madrasah.

"Religious moderation is an education that must be taught to students by using the way of teaching the attitude of the character of the ulama' nahdliyyin who teaches always is friendly to anyone both Muslim and non-Islamic". (Masrur Kaukab, Personal Interview: Pekalongan August 18, 2021)

This is in accordance with what was conveyed by Mr. AM as the teacher of Aswaja's lesson regarding religious moderation in the Tsanawiyah Ishtifaiyah Nahdliyah Madrasah in Pekalongan City:

"In instilling religious moderation, a teacher must understand the meaning of religious moderation, namely the attitude of reducing violence, avoiding violence, or avoiding extremes in religious perspectives, attitudes and practices that based on the scope of aqidah, fiqh and sufism. It aims to introduce and instill the values of Aswaja understanding as a whole to the students, so that later will become a Muslim who continues to develop in terms of faith, piety, and noble character as an individual and society". (Ahmad Muhsin, Personal Interview: Pekalongan August 18, 2021)

The above statement is in accordance with the words of FKS as a student at madrasah Tsanawiyah ishtifaiyah Nahdliyah Pekalongan City:

"Religious moderation is an attitude or point of view that is not excessive, not radical related to the process of understanding and practicing the teachings of the

Islamic religion in a moderate manner.”. (Fajar Kurnia Surya, Personal Interview: Pekalongan August 18, 2021)

The result of the question I have asked is that the three informants stated that religious moderation is a conception that can build values of tolerance and harmony in order to create a better life.

Aswaja learning certainly has values contained to be instilled in students in madrasah Tsanawiyah Ishtifaiyah Nahdliyah Pekalongan City. This is as stated by Mr. MK as the head of madrasah Tsanawiyah Ishtifaiyah Nahdliyah Pekalongan City:

"The values contained in the Aswaja subjects taught in the Tsanawiyah Ishtifaiyah Nahdliyah Madrasah include, tawasuth, tawazun, i'tidal, tasamuh, amar ma'ruf nahi munkar and rahmatal lil aalamin”. (Masrur Kaukab, Personal Interview: Pekalongan August 18, 2021)

This is as stated by Mr. AM as the teacher of Aswaja maple at Madrasah Tsanawiyah Ishtifaiyah Nahdliyah, Pekalongan City::

“The values contained in the Aswaja subjects taught in the Tsanawiyah Ishtifaiyah Nahdliyah Madrasah include, tawasuth, tawazun, i'tidal, tasamuh and amar ma'ruf nahi munkar”. (Ahmad Muhsin, Personal Interview: Pekalongan August 18, 2021)

The above statement is in accordance with the words of FKS as a student at madrasah Tsanawiyah Ishtifaiyah Nahdliyah Pekalongan City:

"The things learned from Aswaja's maple are the history of NU's struggle, learning to respect fellow friends, not offending diversity, respecting religious diversity.” (Fajar Kurniya Surya, Personal Interview: Pekalongan August 18, 2021)

The results of the question that have been raised that the three informants stated that the values contained in the aswaja maple include: tawasuth, tawazun, i'tidal, tasamuh and amar ma'ruf nahi munkar and rahmatal lil aalamin.

Religious moderation has several values contained and taught in the Tsanawiyah Ishtifaiyah Nahdliyah Madrasah of Pekalongan City. This is as stated by Mr. MK as the head of MTs Ishtifaiyah Nahdliyah Pekalongan City:

"The values of religious moderation taught in Madrasah Tsanawiyah Ishtifaiyah Nahdliyah include fair (The teacher gives tasks to his students well according to his field of ability), Good (Able to exemplify good behavior to students), wise (able to solve madrasah problems well), consistent (always follow religious activities in Madrasah and outside Madrasah), Balanced (Respect for the older and young), tolerance (respect for the diversity and culture of other religions)”. (Masrur Kaukab, Personal Interview: Pekalongan August 18, 2021)

This is as stated by Mr. AM as the teacher of Aswaja maple at Madrasah Tsanawiyah Ishtifaiyah Nahdliyah, Pekalongan City:

"The values of religious moderation taught in the Tsanawiyah Ishtifaiyah Nahdliyah Madrasah include fair (not discriminating between religious affiliations that are majority adhered to by teachers and students), Good (Friendly to fellow human beings), wise (Responsible for making mistakes in Madrasah), consistent (Always reading the Qur'an, especially surat yasin in the morning before entering learning), Balanced (inviting and participating in religious activities both in the

environment madrasah and outside the madrasa environment), attitude of tolerance (instructing students not to mind their friends who have different affiliations of diversity).” (Ahmad Muhsin, Personal Interview: Pekalongan August 18, 2021)

The above statement is in accordance with the words of FKS as a student at madrasah Tsanawiyah Ishtifaiyah Nahdliyah Pekalongan City:

"I have applied an example of tolerance between fellow human beings without discriminating against ethnicity, religion, race and a high attitude of togetherness without discriminating against each other.” (Fajar Kurnia Surya, Personal Interview: Pekalongan August 18, 2021)

The results of the question that I have asked that the three informants stated that the value of religious moderation contained in the Madrasah Tsanawiyah Ishtifaiyah Nahdliyah Pekalongan City includes: fair attitude (Teachers give tasks to their students well according to their areas of ability), good attitude (Able to exemplify good behavior towards students, wise attitude (Responsible if you make mistakes in Madrasah), consistent attitude (Always read the Qur'an, especially the letter yasin in the morning before entering learning), balanced attitude (Always read the Qur'an Especially Yasin's letter in the morning before entering the lesson), an attitude of tolerance (instructing students not to mind their friends who are different schools).

Tabel 1.1

Data on religious moderation attitudes of students of Madrasah Tsanawiyah Ishtifaiyah Nahdliyah Pekalongan City

N o	Moderate Value	Attitude sikap	So n	Daughte r	Percentag e Amount	Informatio n
1	<i>Tasamuh</i> (tolerance)	Tolerance to non- Muslims	14 5	123	73%	Good
2	<i>Tawazun</i> (Balance)	Harmony and respect for other Islamic organizatio ns	14 5	123	74%	Good
3	<i>Adl</i> (Fair)	Be fair with all friends and not discriminat e. Helping a struggling friend with all he can	14 5	123	72%	Good
4	<i>Tawasuth</i> (Moderate)	Opinion well and respect each other's	14 5	123	82%	Good

		opinions				
5	<i>Awlawiyah</i> (Prioritizing the more priority)	Prioritizing the rights of obligations that must be fulfilled	14 5	123	64%	Enough
6	<i>Tahaddur</i> (Civilized)	Polite and gentle to anyone	14 5	123	76%	Good

Source: Interview with Ahmad Muhsin, Teacher of Madrasah Tsanawiyah Ishtifaiyah Nahdliyah Pekalongan, Pre-Research Observation, on Thursday, November 17, 2022, at 10.00 WIB.

Discussion

The role of Aswaja maple teachers in instilling the value of religious moderation in Tsanawiyah Madrasah is of course by using certain forms of methods that are actually implemented by Aswaja teachers in the madrasa. Form values Religious moderation can be classified into five forms, namely fair, good, wise, consistent, balanced.

The analysis of the role of Aswaja teachers in instilling the value of religious moderation in Tsanawiyah Madrasah includes:

1. Cultivation of the value of religious moderation through fairness

The fair attitude that has been implemented by Aswaja maple teachers in Tsanawiyah Madrasah is in accordance with the directions of various aspects that have been agreed upon by the school in Tsanawiyah Madrasah. One example of The fair attitude that has been implemented by Aswaja maple teachers in Tsanawiyah Madrasah Ishtifaiyah Nahdliyah Pekalongan City is in accordance with the directions of various aspects that have been agreed upon by the school in Tsanawiyah Madrasah. One example of planting moderation of a fair attitude, namely the teacher is able to give tasks to students properly and appropriately which of course with consideration in accordance with the abilities possessed by the student.

The Aswaja lesson teacher at the Tsanawiyah Ishtifaiyah Nahdliyah Madrasah in Pekalongan City has also instilled a fair attitude. This can be seen from every Aswaja lesson teacher giving lessons in class and there are students who joke (chat) with their deskmates, then the attitude of the Aswaja lesson teacher will reprimand him even though he will punish him according to the mistakes he made.

According to Al-Ghozali (Journal of Educational Research and Development by Koko Adya Winata) religious moderation is an attitude towards fellow human beings and the environment, the more just and better they are in their lives. (Koko Adya Winata, 2020: 86)

2. Cultivation of the value of religious moderation through good attitudes

The good attitude that has been implemented by Aswaja maple teachers in Tsanawiyah Ishtifaiyah Nahdliyah Madrasah in Pekalongan City is in accordance with the directions of various aspects that have been agreed upon by the school in

Tsanawiyah Madrasah. One example of the cultivation of moderation values from good attitudes is that the teacher exemplifies good behavior or morals to students, so that they are usually imitated by students.

The Aswaja lesson teacher at the Tsanawiyah Ishtifaiyah Nahdliyah Madrasah in Pekalongan City has also instilled a good attitude. This can be seen from every Aswaja maple teacher giving examples of good behavior in the classroom and in the outside the classroom. When seeing students who have poor behavior, the attitude of the Aswaja lesson teacher will reprimand him even though he will punish him according to the misfortune he did.

According to Al-Ghozali (Journal of Educational Research and Development by Koko Adya Winata) Moderation is a good in itself. If the attitude does not bring goodness and benefit, then it can be ascertained that the attitude it is not moderate, on the contrary extreme, radical and liberal attitudes will give birth to ugliness and even evil both for the perpetrator and for others. (Koko Adya Winata, 2020: 86)

3. Cultivation of the value of religious moderation through prudent attitudes

The wise attitude that has been applied by Aswaja maple teachers in Tsanawiyah Madrasah is good and in accordance with the recommendations of the madrasah. This can also be seen from what was exemplified by the Aswaja lesson teacher in Madrasah Tsanawiyah Ishtifaiyah Nahdliyah Pekalongan City when providing a punishment for students who have violated the regulations that have been agreed / made by the madrasah. Aswaja's lesson teacher will later give punishment so that students become deterrent but still pay attention to the punishment which can make the punishment a lesson in the future for these learners.

The teacher also gave an example of a wise attitude in Madrasah Tsanawiyah Ishtifaiyah Nahdliyah Pekalongan City when facing problems that occur in madrasahs and outside madrasahs. The attitude exemplified by Guru Aswaja in dealing with the existing maslaah is certainly faced wisely, responsibly, unhurriedly and full of careful consideration, so that later the problem faced can be resolved properly without losing any party.

According to Ibn Qayyim said that indeed the main building of sharia, is to stand on the wisdom and maslahat of the servant, both in the life of the world and the hereafter, he is justice throughout, mercy entirely, maslahat whole and wisdom all. (Muhammad Roy Purwanto, 2017: 22)

4. Cultivation of the value of religious moderation through a consistent attitude

The consistent attitude exemplified by Aswaja's lesson teacher at Madrasah Tsanawiyah Ishtifaiyah Nahdliyah Pekalongan City has been well stated and in accordance with the rules in the madrasa. It is can be seen by the behavior of Aswaja lesson teachers who always follow every religious activity carried out in madrasahs and outside madrasahs. This will certainly be a good lesson about consistent attitudes for students who see Aswaja's lesson teachers in approaching or participating in religious activities carried out in madrasahs or outside madrasahs.

Aswaja's lesson teacher also always exemplifies the consistent attitude in the Tsanawiyah Ishtifaiyah Nahdliyah Madrasah in Pekalongan City. This can be

seen from always reading the Qur'an in the morning before the lesson begins, and giving good advice for students for the spirit of learning in seeking knowledge both in the madrasah environment and outside the madrasah environment.

According to Ibn Qayyim (Journal of Educational Research and Development by Koko Adya Winata) is a consistent thought and attitude or *istiqomah* is in a middle and moderate position, not easily carried away in the position of extreme currents or excessive or liberal currents. (Koko Adya Winata, 2020: 88)

5. Cultivation of the value of religious moderation through a balanced attitude

The balanced attitude exemplified by the Aswaja maple teacher in Tsanawiyah Madrasah Ishtifaiyah Nahdliyah Pekalongan City is good and in line with the rules agreed upon by the madrasah. This can certainly be seen from every teacher meeting in the environment madrasa, the Aswaja maple teacher always reprimanded and did not forget to shake hands and even kiss hands to other teachers who were certainly older (senior) both in terms of age and from their devotion in Tsanawiyah Madrasah Ishtifaiyah Nahdliyah Pekalongan City.

Aswaja's lesson teacher also exemplifies a balanced attitude towards students in the classroom, this can be seen including not discriminating between the smart and the unintelligent, the rich and the poor and those who happen to have different religious affiliations.

According to Abdul Wahid stated that *Tawazun* (balanced) is a form of relationship that is not one-sided (benefiting certain parties and harming others). However, each party is able to place itself according to its function without interfering with the function of the other party. The expected result is the creation of dynamism in life. (Abdul Wahid, 2011: 18)

6. Cultivation of the value of religious moderation through tolerance

The attitude of tolerance exemplified by the Aswaja maple teacher in Tsanawiyah Madrasah Ishtifaiyah Nahdliyah Pekalongan City is good and in accordance with the rules of the madrasah. This can be seen from the behavior of Aswaja's maple teacher who always behaves not to discriminate when there are religious events that are held in the madrasa environment and outside the madrasa environment. This tolerant attitude is certainly not only limited to religious events held on the part of the madrasah, but also in providing learning to students in the classroom.

Aswaja's teacher also exemplified the attitude of tolerance in his daily life. This can also be seen from Aswaja maple teachers who sometimes hold learning outside the madrasa by conducting comparative studies in non-Islamic schools in pekalongan city. This of course aims to provide real learning about tolerant attitudes towards others to students.

According to A. Busyairi Harits states that *Tasamuh* (tolerance) means tolerance, mutual respect and mutual respect for fellow human beings to exercise their rights. (A. Busyairi Harits, 2010: 120)

D. Conclusion

Based on the results of the analysis and discussion on the cultivation of diverse moderation values through Aswaja subjects in the Madrasah Tsanawiyah

Ishtifaiyah Nahdliyah in Pekalongan City. Then there are several things that outline the following conclusions:

The cultivation of the value of religious moderation carried out by Aswaja maple teachers is: Planting fair attitudes, planting good attitudes, planting wise attitudes, planting consistent attitudes, planting balanced attitudes, planting tolerance attitudes.

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