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Development of Gus Dur's perspective religious moderation education module at Ma'had Al-Jami'ah UIN Maulana Malik Ibrahim Malang

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ABSTRACT

Gus Dur contributed brilliant ideas regarding efforts to build awareness of multiculturalism to increase the development of tolerance and heterogeneity in a multicultural society. This idea is known as the nine main values of Gus Dur including monotheism, humanity, justice, equality, brotherhood, liberation, simplicity, chivalry and local wisdom. The purpose of this study is to increase the availability of learning media for insight into moderate values in religion while at the same time helping educators in ma'had, namely the board of caregivers, murrobi/ah and musyrif/ah in providing students with an understanding of moderate Islamic values in the context of religion and Indonesia. As well as being a counter discourse to negative narratives about intolerance and radicalism in the name of religion or ethnicity. This development research uses the ADDIE model, the ADDIE model went through 5 stages of research, namely analysis, design, development, implementation, evaluation. The development of Gus Dur's Perspective Religious Moderation Education at Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang obtained very valid criteria. And based on the percentage of the results of field trials, it can be said that the pocket books that have been tested can be said to be effective and feasible to use.



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Introduction

The social relations of a plural society in Indonesia often cause friction and lead to radical actions. In particular, the younger generation is an easy target for the anti-religious moderation propaganda agenda. According to the 2020-2021 BNPT Terrorism Prevention Task Force, Ihkwan Syarief, 47.3% of the perpetrators of terrorism are young people aged 20-30 years. Meanwhile, PPIM UIN Jakarta in the latest national survey for 2020 stated that students have a low religious tolerance attitude of 24.89%. Higher education is an easy target for the growth of seeds of radicalism (Suhendi et al., 2020). This is due to changes in the recruitment of members from the lay people to the educated people, namely students. Among the evidence is the arrest of the Pepi Fernando network, which has seventeen members, five of whom have undergraduate degrees, and three of them are alumni of the Syarif Hidayatullah State Islamic University (UIN) Jakarta.

In this context, the Director of the Wahid Foundation, Yennie Wahid, explained that the spread of radicalism in the campus environment is carried out in a structured manner and usually begins in the new

academic year with the target of new students coming from outside the region. High school students are the perfect objects to accept the doctrine of radicalization, so the first year is a crucial period in the process of being exposed to radicalization for every student, especially graduates from senior high school (Bulanov, 2022). The majority of them studied general science (non-religious) and only found their religious spirit on campus, especially when they interacted with activists of certain da'wah institutions or organizations (Anwar & Elfiah, 2019). This background becomes an easy target to cultivate an attitude of religious militancy within them.

Radicalism can refer to various movements or ideologies that promote significant or fundamental change in social, political, or economic structures (Hafez & Mullins, 2015). The radicalism movement that is triggered by ideological factors is considered not easy to eradicate and requires a mature strategy because it is associated with strong religious beliefs and emotions (Muzakki, 2014). Through education (soft treatment), this factor can be eradicated permanently through evolutionary deradicalization involving all elements. And if left unchecked, it will become a ticking time bomb that can be set off at any time (Lundeto, 2021).

Indonesia is known as a society that is fanatical about its religious beliefs, so efforts to open up awareness of multiculturalism are in the form of education that includes a religious approach in the form of a moderate and peaceful religious attitude (Mashuri et al., 2022). In addition, efforts are needed to instill a high sense of nationalism (Ima et al., 2022). Because in the midst of a multicultural society, moderate Islam and nationalism cannot be separated to create a peaceful and advanced life (Rahayu & Lesmana, 2020). Religious moderation is the attitude or behavior of Muslims, which has signs of a comprehensive understanding of Islam, able to maintain the balance of shari'ah and the changing times, support and maintain peace and respect for human values, recognition of religious, cultural and political plurality and recognition of minority rights (Abdullah & Nento, 2021).

In this context, KH. Abdurahman Wahid or better known as Gus Dur also contributed brilliant ideas regarding efforts to build awareness of multiculturalism to increase the development of tolerance, heterogeneity in a multicultural society, uphold democracy and fundamental justice, and spread the values of peace without violence in the world, especially in Indonesia (Barton, 2016). This idea is known as the nine main values of Gus Dur including monotheism, humanity, justice, equality, brotherhood, liberation, simplicity, chivalry and local wisdom (Mustofa & Fitrotulloh, 2022). The main values of Gus Dur were formulated by involving national figures such as Father Magnis, Greg Barton, Gusdurian and other admirers of Gus Dur. It should be noted that these values are universal values, in line with the principles of human rights and do not conflict with the teachings of religions in Indonesia, especially Islam (Jahar, 2018).

The world of education, especially Islamic education, plays an important role in countering intolerant and radical religious ideas (Maghfuri, 2019). Through Islamic Religious Higher Education, preventive efforts against the development of intolerance and radicalism through strengthening religious moderation with various strategies are expected to be faster and more precise (Aminah et al., 2022). Religious moderation is an important pillar which is also social capital in building this nation (Arafah, 2020). The education sector is an institution that is expected to be able to dispel and reduce this phenomenon of intolerance and radicalism (Maulana, 2021). Given that education is a process of "humanizing humans" where humans are expected to be able to understand themselves, other people, nature and their cultural environment (Umar, 2020).

Religious moderation in Indonesia is an option that can be taken as an effort to reduce religious radicalism which is very disturbing to the stability of national security. The results of the study by Jura (2021) show that religious moderation provides new choices and is at the center axis in living a religious life, namely between religious radicalism and religious liberalism.

The result of study by Arifinsyah et al. (2020) the moderate practise of religion plays a crucial role in countering radicalization by highlighting the inherent goodness of people and the importance of learning to coexist peacefully across religious, ethnic, and national lines. A moderate person welcomes others, cares about their well-being, and respects the inherent worth and dignity of every human being. People of faith understand their dual roles as citizens and members of the global community who must learn to tolerate and appreciate alternative worldviews. The moderate practise of religion is the best defence against religious extremism and the best way to keep the peace on the Pancasila-woven soil of Indonesia. Maintaining a calm, fair, and balanced mindset is essential while dealing with diverse groups. Managing multiple and heterogeneous communities in the face of rapid IT growth in Indonesia is possible with a moderate religious stance. Externally, religious moderation becomes necessary for fostering constructive interactions across religions; internally, it's crucial for fostering harmony between different streams within a single religion.

UIN Maulana Malik Ibrahim Malang is one of the institutions of Islamic Religious Higher Education in Indonesia that pays great attention to preventive efforts against the development of intolerance and radicalism through strengthening the values of religious moderation in institutionalizing religious moderation into binding

programs and policies such as the Religious Moderation House. Ma'had Al-Jami'ah is one of the strategies of UIN Maulana Malik Ibrahim Malang in institutional development to realize *Islamiyah* with *ulul albab* character by building the academic community into moderate individuals who are not easily exposed to radicalism. The requirement to receive student boarding school education for the first year at UIN Maulana Malik Ibrahim Malang is a strategic position to instill a religious approach in the form of moderate religious attitudes and nationalism awareness so that they are not easily exposed to radicalism.

The development of Gus Dur's Perspective Religious Moderation Education pocket book is important because it is through products study this expected could add availability media learning insight into moderate values in religion as well as assisting educators in ma'had, namely the board of caretakers, *murrobi/ah* and *musyrif/ah* in providing understanding to students _ about moderate Islamic values in the context of religion and Indonesia. As well as being a counter discourse to negative narratives about intolerance and radicalism in the name of religion or ethnicity.

Method

This development research uses the ADDIE model. The ADDIE model developed by Dick and Carry (1996) went through 5 stages of research, namely: (1) analysis; (2) design; (3) development; (4) implementation; (5) evaluation (Davis, 2013). The first analysis was carried out on several ma'had al-Jami'ah caretakers at UIN Maulana Malik Ibrahim Malang. The analysis is in the form of needs analysis and student character analysis regarding religious moderation education pocket books. The next stage is design, namely the stage of starting to design a pocket book that will be developed based on the results of the analysis that has been carried out. In addition, to develop the material in the pocket book, the researcher also collects the various references needed. Also at this stage, the researcher compiles instruments that will be used to assess the developed pocket book.

Furthermore, the module will be validated by validators consisting of (1) validation by linguists, (2) validation by material experts, and (3) validation by media experts. obtained from the validator. It aims to obtain the value of the validity of the module. The fourth stage is implementation. Implementation is carried out in a limited way at the ma'had al-Jami'ah center of UIN Maulana Malik Ibrahim Malang. The fifth stage is evaluation. At this stage, the researcher made the final revision of the pocket book which was developed according to the input obtained from the respondent's questionnaire and field notes on the observation sheet. The subjects of this study were students of ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang class of 2021 who were selected in a limited way through small groups involving 20 students from various mabna.

In this pocket book development research, data was collected through five data sources, namely: (1) interviews, this method was used to collect data from the analysis of the initial situation and the background of the problems in this research, (2) literature study, used to explore related knowledge with learning media in printed books or on the internet. (3) a questionnaire, used during the implementation stage to measure the feasibility of the product that has been made both at the review stage from material experts, media experts, linguists, board of trustees and *musyrif/ ah* and *murrobi/ah* during field trials (4) questionnaires used during the implementation or application stage that will be carried out in the form of descriptive questions to measure *musyrif /ah* and *murrobi/ah* knowledge before and after using textbooks (5) documentation, in the form of data collection and descriptions of textbook product development reports based on the development model used.

In this study, there are two types of data obtained, namely: (1) qualitative data for product design and validation, (2) quantitative data for product validation and product effectiveness. Qualitative and quantitative data were obtained from the results of reviews from linguists, material experts, media experts, students from the needs analysis process to field trials. In this development research, three data analysis techniques were used, namely: (1) qualitative descriptive analysis, used to process data resulting from reviews from linguists, material experts, media experts, and students' students. This data analysis technique was carried out by grouping information from qualitative data in the form of input, responses, criticisms and suggestions for improvement contained in the questionnaire and interview results. The results of this analysis are then used to revise the product being developed; (2) quantitative descriptive analysis, this is used to process the data obtained through a questionnaire in the form of a percentage.

Results and Discussions

Development of Gus Dur's Perspective Religious Moderation Education Pocket Book

First Stage , Analysis (analysis)

Student Analysis

Analysis beginning aim for set problem base which occurs in the process of internalizing the values of religious moderation in ma'had so that the development of a book is needed Gus Dur's perspective on religious moderation education. Analysis done at this stage, namely the problem analysis of the process of internalizing the values of religious moderation in ma'had. Based on observation which conducted found facts as following: 1) Most of the students belonged to the *Ahlusunnah wal jama'ah Islamic sect* , especially those from Islamic boarding schools and madrasah aliyah, but an empirical portrait of the attitude of "some" students who were more inclined to the understanding of radicalism and extremism was also found, especially students who came from public high schools and were actively involved in activities. Spiritual; 2) Most students have minimal knowledge about the values of religious moderation; 3) The majority of students do not understand the urgency of religious moderation in the context of Indonesia as a multicultural and multi-religious country; 4) The majority of students do not understand the negative impact of the low understanding and appreciation of the values of religious moderation in building peace and harmony between religious communities; 5) The majority of students do not have reference books that support a comprehensive understanding of the concept of religious moderation

Results analysis beginning the show that low understanding of students about the importance moderate Islamic values in the religious and Indonesian context. As well as the importance of religious moderation as a *counter discourse* against negative narratives about intolerance and radicalism in the name of religion or ethnicity. Therefore, the need for books to recognize religious moderation is considered urgent. It is hoped that the presence of this pocket book will contribute to the development of a moderate face of Indonesia through the world of education. Moderation in religion from the perspective of Gus Dur's nine main values described in this book is expected to stick to the mindset, character, and even become behavior in all activities on campus and society. The presence of this book is real evidence that the implementation of religious moderation in Islamic education and learning is expected to run well.

Analysis Theory

Material analysis is carried out to examine material related to suitable religious moderation insights for made book pocket which based Gus Dur's nine main values, especially for higher education levels. Because this book is used as a "guide" for students to understand the values of religious moderation in the context of religion and Indonesianism, the selection of material is done selectively from various comprehensive references.

Second Stage , Design (design)

This stage contains the activities of designing a religious moderation education book from Gus Dur's perspective. It is at this stage that the determination of the shape or a pocket book model that will be developed to be studied by students as a learning process that can increase student enthusiasm in learning the values of religious moderation from Gus Dur's perspective. The activities carried out at this stage are; material selection, format selection and planning beginning book pocket that is:

Election Format

Book pocket Gus Dur's perspective on religious moderation education developed to include:

Chapter 1, Religious moderation

This chapter describes the strengthening of religious moderation or in Islam called wasathiyah al-Islam, so that it becomes an individual character, as well as the identity of the Indonesian Muslim community.

Chapter 2, Correlation of religious moderation and Islamic religious learning

In particular, this book wants to explain the relationship between Islamic religious learning and religious moderation comprehensively as well as to greet formal educators who teach Islamic religious subjects in schools, as well as madrasa teachers to insert the values of religious moderation in the subjects they foster.

Chapter 3, The concept and purpose of peace education

The discussion of this chapter is accompanied by the urgency and form of peace education to form a peace-loving *mindset and stay away from radical actions in order to build social cohesion and harmonization.*

Chapter 4, Get to know Gus Dur more closely

In this chapter, the discussion of the figure of KH. Abdurahman Wahid or better known as Gus Dur, has a scientific dialectical background behind brilliant ideas regarding efforts to build awareness of multiculturalism to increase the development of tolerance, heterogeneity in multicultural societies,

uphold democracy and fundamental justice, and spread peaceful values without violence in the world especially in Indonesia.

Chapter 5, Moderation of religion Abdurrahman's nine main values

The discussion of this chapter is accompanied by references to the texts of the Qur'an and hadith. The hope is that these nine values can become the main basis for changing the mindset, attitudes and behavior of Muslims in religion. In the end, religious moderation is expected to become a lifestyle, a Muslim lifestyle.

Chapter 6, Strengthening religious moderation in Gus Dur's perspective

The sixth chapter of this book contains a description of the steps for strengthening Gus Dur's nine values of religious moderation. This chapter is expected to be a "guide" for those who wish to participate in strengthening religious moderation, especially educators in a broad sense. The values of religious moderation are also related to character education in ma'had al-Jami'ah

It is hoped that this pocket book "Gus Dur's Perspective of Religious Moderation" will be used by as many members of the public as possible. They certainly yearn for harmony and peace, without neglecting the dynamics of religious life and diversity.

Stage Third , Development (development)

Stage development this produce script final book pocket which has revised based on input from material content expert validators and media experts, namely Dr. Dewi Chamidah, M.Pd , and Gufron, M.Hi and data obtained from small-scale trials and field. Process development this consist from three Step that is Step test validity and effectiveness test.

The following are the results of the material expert's assessment of product development

After the draft of the development product has been compiled, then a response/assessment of the content expert in the field of study is asked for the draft. Data collection from material experts was carried out using interviews, discussions and questionnaires. The data obtained from content experts in this field of study are also responses/assessments to the developed pocket book.

Qualitative data were obtained through interviews and discussions, while quantitative data were obtained using a questionnaire. All components of the pocket book are assessed from the aspect of the content of the field of study with a value range of 1 – 4. The interpretations of the range of values are: 4 (very clear), 3 (clear), 2 (less clear), and 1 (very unclear). Each value given is transformed in the form of a percentage. In addition, in the questionnaire, a special column was given to be able to provide suggestions, criticisms and comments on the pocket book on religious moderation education from Gus Dur's perspective.

The assessment is carried out by means of a content expert providing a score for each item in the questionnaire. Considering that one component of the pocket book can be asked with several questions, then after the scores have been recorded, then they are added up and divided according to the number of items in the scope of the component being assessed. In this way, the quality of the components developed can be known, so that the feasibility of the product can be justified.

Fourth Stage, Implementation

The implementation was limited to Ma'had al-Jami'ah Sunan Ampel al-Aly UIN Maulana Malik Ibrahim Malang. Student learning outcomes data obtained from the pretest and posttest scores respectively. The data obtained from the pretest and posttest were analyzed quantitatively using descriptive statistical methods, comparison of N-gain values, and Wilcoxon Rank Test. The descriptive statistics are presented in Table 1 which includes the values of N, minimum, maximum, average, and standard deviation (SD). The N-gain value is used to see how much the increase in the pretest and posttest scores of each student is.

Fifth Stage , Evaluation (evaluation).

The fifth stage is evaluation. At this stage, the researcher made a final revision of the pocket book on religious moderation education in Gus Dur's perspective which was developed based on input obtained from the response questionnaire or field notes on the observation sheet. It is intended that the pocket book is developed to be truly appropriate and can be used by ma'had al-jami'ah more broadly.

Level of validity and effectiveness Development of Gus Dur's perspective on religious moderation education pocket book

All components of Gus Dur's perspective of religious moderation education pocket book are assessed from the aspect of material content with a value range of 1 - 4. The interpretations of the range of values are: 4 (very clear), 3 (clear), 2 (less clear), and 1 (very clear). unclear). Each value given is transformed in the form of a percentage. The pocket book material for Gus Dur's perspective on religious moderation education was validated by material experts with a cumulative score of 41 out of 12 statements with a percentage of 85%. Meanwhile, the results of the media expert's questionnaire on instructional design in the pocket book on religious

moderation education in Gus Dur's perspective which has been validated by media experts get a cumulative score of 39 out of 12 questions with a percentage of 81%. The cumulative score was obtained through the calculation of 4 indicators of the validity of the material and learning design media. Thus, the quality design of the pocket book for religious moderation education from Gus Dur's perspective that was developed obtained very valid criteria.

Based on the percentage of the results of the field trial, it can be said that the pocket book that has been tested can be said to be effective and feasible to use. The effectiveness and feasibility of this is shown by student assessments in field trials. The cumulative score of the questionnaire obtained as much as 86% was obtained through the calculation of 4 indicators of the validity scale based on the number of statements. And there is a positive and significant difference between student learning outcomes before and after the trial with an average value of 72.75. This means that learning using the developed product is effective in increasing student learning outcomes regarding religious moderation insight, so that the product is suitable for use for students at the ma'had al-Jami'ah center of UIN Maliki Malang.

Table 1. The Data for The Pre-Test And Post-Test Learning Field Trials

No	Student Code	Preliminary Test Scores	Final Test Score
1	2	3	4
1	A	39	71
2	B	25	74
3	C	71	86
4	D	33	71
5	E	20	71
6	F	23	64
7	G	36	74
8	H	31	71
9	I	30	71
10	J	67	84
11	K	33	71
12	L	45	74
13	M	26	66
14	N	28	72
15	O	27	74
16	P	27	71
17	Q	37	74
18	R	24	74
19	S	34	71
20	T	27	71
Σ		649	1.455
Mean		34.15	72, 75
N		20	20

Results analysis beginning the show that low understanding of students about the importance moderate Islamic values in the religious and Indonesian context. As well as the importance of religious moderation as a counter discourse against negative narratives about intolerance and radicalism in the name of religion or ethnicity. Therefore, the need for books to recognize religious moderation is considered urgent. It is hoped that the presence of this pocket book will contribute to the development of a moderate face of Indonesia through the world of education. Moderation in religion from the perspective of Gus Dur's nine main values described in this book is expected to stick to the mindset, character, and even become behavior in all activities on campus and

society. The presence of this book is real evidence that the implementation of religious moderation in Islamic education and learning is expected to run well.

The assessment is carried out by means of a content expert providing a score for each item in the questionnaire. Considering that one component of the pocket book can be asked with several questions, then after the scores have been recorded, then they are added up and divided according to the number of items in the scope of the component being assessed. In this way, the quality of the components developed can be known, so that the feasibility of the product can be justified.

The quality design of the pocket book for religious moderation education from Gus Dur's perspective that was developed obtained very valid criteria. Based on the percentage of the results of the field trial, it can be said that the pocket book that has been tested can be said to be effective and feasible to use. The effectiveness and feasibility of this is shown by student assessments in field trials. There is a positive and significant difference between student learning outcomes before and after the trial with an average value of 72.75. This means that learning using the developed product is effective in increasing student learning outcomes regarding religious moderation insight, so that the product is suitable for use for students at the ma'had al-Jami'ah center of UIN Maliki Malang.

Conclusions

The development of Gus Dur's perspective on religious moderation education pocket book at the Ma'had al-Jami'ah Center of UIN Maulana Malik Ibrahim Malang consists of from two part. Part preliminary consist from page advance (cover), say introduction, list content and purpose learning. The content section consists of the main materials, namely Getting to Know Gus Dur's Figure Closer, Religious Moderation, Correlation of Religious Moderation and Islamic Religious Education, Concepts and Goals of Peace Education, Religious Moderation The Nine Main Values of Gus Dur, Strengthening Religious Moderation from Gus Dur's Perspective. The design of the pocket book for religious moderation education from Gus Dur's perspective that was developed obtained very valid criteria. And based on the percentage of the results of field trials, it can be said that the pocket books that have been tested can be said to be effective and feasible to use

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