

INTEGRATION OF THE THREE CENTERS OF EDUCATION AND RELIGIOUS MODERATION: A STRATEGY FOR STUDENT CHARACTER CONSTRUCTION IN INDONESIA IN THE ERA OF DISRUPTION

Moh. Subthi Buchori, Iffatul Lailiyah

Department of Arabic Language Education, Faculty of Economics, State Islamic University of Maulana Malik Ibrahim Malang, Indonesia. Teacher of Ihyaul Qur'an Nururrahman
Islamic Boarding School, Wagir, Malang, Indonesia

Email:

mohsubthi@uin-malang.ac.id

ABSTRAK

Degradasi moral dan intoleransi pelajar akibat globalisasi masih menjadi tantangan serius. Implementasi pendidikan karakter dalam Kurikulum 2013 dan Kurikulum Merdeka terkendala pendekatan teoretis dan lemahnya kolaborasi keluarga, sekolah, dan masyarakat. Penelitian studi literatur kualitatif ini merumuskan model integratif antara Tri Pusat Pendidikan Ki Hajar Dewantara dan Moderasi Beragama sebagai strategi konstruksi karakter holistik. Data dianalisis secara tematik dari artikel jurnal, buku, dan dokumen kebijakan dengan triangulasi sumber. Penelitian ini menghasilkan tiga temuan utama. Pertama, sinergi Tri Pusat Pendidikan membutuhkan peran aktif keluarga, guru, dan masyarakat. Kedua, Moderasi Beragama berakar pada *wasathiyah* dan terintegrasi dengan kearifan lokal. Ketiga, efektivitas sinergi terkonfirmasi empiris dengan peningkatan sikap moderat siswa hingga 45%. Model ini selaras dengan Teori Ekologi Bronfenbrenner serta berciri pendekatan religio-kultural, keterlibatan ormas, dan pemanfaatan kearifan lokal. Sehingga hasil tersebut berkontribusi menyajikan model ekologis yang memadukan Tri Pusat Pendidikan dan Moderasi Beragama serta rekomendasi kebijakan strategis. Studi ini menegaskan perlunya pergeseran paradigma menuju pendekatan ekosistem berbasis komitmen kolektif seluruh pemangku kepentingan.

Kata Kunci: *Tri Pusat Pendidikan; Moderasi Beragama; Strategi Konstruksi; Pendidikan Karakter; Era Disrupsi*

ABSTRACT

Moral degradation and intolerance among students due to globalization remain serious challenges. The implementation of character education within the 2013 Curriculum and the Merdeka Curriculum is hindered by theoretical approaches and weak collaboration among families, schools, and communities. This qualitative literature study formulates an integrative model combining Ki Hajar Dewantara's Three Centers of Education and Religious Moderation as a holistic character construction strategy. Data were thematically analyzed from journal articles, books, and policy documents using source triangulation. This research yields three main findings. First, the synergy of the Three Centers of Education requires active roles from families, teachers, and communities. Second, Religious Moderation is rooted in Islamic moderation (*wasathiyah*) and is uniquely integrated with local wisdom. Third, the effectiveness of this synergy is empirically confirmed, with an increase in students' moderate attitudes by up to 45%. This model aligns with Bronfenbrenner's Ecological Systems Theory and is

characterized by a religio-cultural approach, structural involvement of community organizations, and utilization of local wisdom. Consequently, these findings contribute to presenting an ecological model that integrates the Three Centers of Education and Religious Moderation, along with strategic policy recommendations. This study underscores the need for a paradigm shift towards an ecosystem approach based on the collective commitment of all stakeholders.

KEYWORDS: *Three Centers of Education; Religious Moderation; Construction Strategy; Character Education; Era of Disruption*

INTRODUCTION

Globalization and technological disruption have significantly impacted the moral degradation and character of students in Indonesia, as evidenced by a series of deviant behaviors among adolescents. These external influences, in the form of infiltration of different cultural values through massive digital media, often erode local norms and diminish students' morality. This makes systematic efforts to internalize moral values a strategic imperative in facing the challenges of the times. A specific study shows that technological developments, especially social media, contribute significantly to the increase in juvenile delinquency cases. Adolescents tend to be trapped in a spiral of negative impacts from the information they consume uncontrollably, which can erode empathy and reinforce attitudes of instant gratification¹. In the midst of this fragile situation, character education emerges as a crucial and urgent aspect of the educational process, which is expected to serve as both a fortress and a guide for students to develop responsible attitudes and strengthen their national identity.

At the policy level, character education has been mainstreamed through the 2013 Curriculum and the Merdeka Curriculum. Research indicates that the teaching of history and the values of Pancasila constitutes a fundamental strategy in building national character, provided it is delivered through relevant and contextual methods². A sense of nationality and love for the homeland can be instilled more effectively through creative and innovative learning methods that are aligned with the current context of digital disruption, for example, by utilizing digital platforms for content related to diversity³. However, the implementation of these two curriculums in the realm of character education faces various substantive challenges in the field. One of the biggest challenges is the persistent gap in understanding among educators regarding how to effectively integrate character education into the daily curriculum, ensuring it becomes more than just an incidental addition.

¹ Rahmawati et al., 2023

² Dewanto et al., 2023

³ Kurniawan et al., 2019

Recent research reveals that despite a commitment to strengthening character education, the approaches adopted in many schools remain predominantly theoretical and normative, often failing to address the complex realities students face in their daily lives⁴. Another equally serious challenge is the weak structural collaboration among teachers, parents, and the community. This lack of synergy results in character education becoming fragmented, where messages from school are frequently misaligned with or not reinforced in the home and students' social environment. An analysis of the Merdeka Curriculum also emphasizes that the implementation of character education must be more holistic, extending beyond merely the cognitive aspect. Continuous evaluation and comprehensive support from all stakeholders are necessary to create a conducive learning environment for character development⁵.

Therefore, future character-based curriculum development needs to be implemented with greater attention to enhancing teacher capacity through applicable training and strengthening educational programs that are genuinely oriented towards instilling the nation's noble values, such as mutual cooperation, honesty, and tolerance⁶. A general solution proposed to overcome this fragmentation and these challenges is to revive and simultaneously reconceptualize the concept of the Three Centers of Education proposed by Ki Hajar Dewantara. This concept refers to an integrated education system involving three main, interrelated elements: family, school, and community. In the context of Indonesia's current digital and multicultural society, the relevance of the Three Centers of Education has become increasingly important and actual.

Digitalization has transformed the way students interact, acquire knowledge, and grow socially. In an era where information can be accessed quickly and easily, an inclusive, critical, and relevant educational orientation becomes the key to shaping a generation that is not only intellectually smart but also possesses strong and resilient character. Recent research shows that the application of derivatives of this philosophy, such as the Three N concept (Niteni, Niroake, Nambahi), has proven effective in improving the quality of children's character education, which is one of the key components in the operationalization of the Three Centers of Education⁷.

METHOD

⁴ Maharani et al., 2024

⁵ Mustoip, 2023

⁶ Andiatma, 2019

⁷ Musolin & Nisa, 2021

This research was designed as a descriptive-analytical literature study with a qualitative approach. This approach was chosen as it aligns with the research objective to explore, understand, and present an in-depth and contextual understanding of the phenomenon of integrating the Three Centers of Education concept with Religious Moderation⁸. The type of research used is library research, where the focus of analysis is on the tracing and critical examination of secondary data in the form of scientific text documents. This method has been commonly used in similar research, such as studies on Islamic education management within the Three Centers of Education framework and the implementation of value education, as it enables researchers to build a conceptual synthesis based on the existing body of thought⁹.

The data sources for this research consisted of relevant scientific text documents, including nationally accredited (SINTA) and international scientific journal articles, textbooks and monographs (both classical works such as those by Ki Hajar Dewantara and contemporary ones), official policy documents from the Ministry of Education and the Ministry of Religious Affairs, as well as dissertations, theses, and conference proceedings. Data collection was carried out through a systematic literature search technique in scientific databases such as Google Scholar, Scopus, and national journal portals. This process positions the researcher as the primary instrument who actively sets the focus, selects credible data sources, and interprets the textual content, a practice consistent with the qualitative research methodology of library studies¹⁰.

Data analysis was conducted using qualitative content analysis techniques, following a systematic flow of data reduction, data display, and conclusion drawing. At the data reduction stage, all collected literature was filtered and focused on information directly related to the research questions concerning the synergy between the educational ecosystem (family, school, community) and the values of religious moderation. Subsequently, the selected data was thematically presented in the form of narratives and matrices to organize findings based on key patterns, such as the operational concept of the Three Centers of Education in the digital era, the principles of Religious Moderation, and empirical evidence of collaboration from various field studies¹¹. Conclusions were drawn through a verification process using source triangulation, which involves comparing and checking the consistency of findings across

⁸ Mukhibat et al., 2023

⁹ Angga et al., 2022

¹⁰ Rahayuningsih, 2022

¹¹ Mayanti, 2023

different types of documents and authors perspectives to ensure the validity of the interpretation.

Specifically, this research also adopts a conceptual analysis approach and nuances of thematic interpretation. The thematic interpretation approach, as used in the study of religious texts for moderation, is adapted in this context by raising the theme of educational integration, then connecting various concepts and literature findings to build a coherent understanding of the issue under study¹². This process aims to synthesize scattered ideas into a comprehensive and argumentative framework of thought. As a literature study, this research prioritizes academic ethics by citing every quotation and reference completely and accurately to maintain scientific integrity and avoid plagiarism. The researcher strives to maintain objectivity by presenting the various perspectives found in the literature before conducting the synthesis.

This research has several limitations. First, the depth and scope of the analysis are highly dependent on the quality and completeness of the accessible literature. Second, its nature as secondary data-based research does not generate new primary empirical findings from the field, although it synthesizes findings from various existing empirical studies to support the arguments. Third, the broad scope of the study necessitated a focus limitation at the conceptual and strategic level, so the details of technical implementation in diverse local contexts cannot be discussed in depth. However, this research is expected to provide a solid conceptual foundation and a comprehensive knowledge map, which will be useful for guiding further empirical research as well as the formulation of more integrated educational policies.

RESULTS AND DISCUSSION

1. Operational Synergy of the Three Centers of Education and the Internalization of Religious Moderation Values

A comprehensive literature analysis reveals that the strategic role of the family, school, and community in shaping students' moderate character cannot be reduced to mere normative concepts, but must be operationalized through specific and measurable programs and approaches. Religious Moderation serves as the core value transmitted consistently and coherently across these three domains, creating a synergistic educational ecosystem. Within the family environment, parenting education programs have proven to play a significant role as the initial and primary foundation for instilling the values of tolerance and religious moderation¹³. The effectiveness of such programs lies not only in knowledge transfer, but

¹² Rofiqi et al., 2024

¹³ Afni et al., 2025

more importantly in the transformation of parents' awareness and practical capacities. Increasing parents' awareness of the importance of being a living role model and creating an open space for dialogue about diversity at home becomes the key to success¹⁴.

Furthermore, the strengthening of children's character occurs through the process of habituating moral values in daily interactions filled with intimacy, far from formalistic impressions¹⁵. These empirical findings firmly reinforce and re-actualize Ki Hajar Dewantara's philosophy, which places the family as the family environment, the first and foremost center of education where basic life values are instilled through role modeling and affection¹⁶. Thus, the family is no longer viewed as a passive environment, but as an active agent that requires capacity building to play its strategic role.

Meanwhile, in the school environment, the role of teachers, especially Islamic Religious Education teachers, emerges as a critical factor in connecting and developing the value foundation established by the family. This role transcends the conventional function of knowledge transmitter towards the more complex functions of role modeling and attitude formation facilitator. Islamic Religious Education teachers are expected to be living examples of moderate attitudes, respecting differences and being capable of wisely managing classroom dynamics¹⁷. Their strategic role is manifested through three main activities: first, creatively and contextually integrating the values of religious moderation into teaching materials, for instance through the interpretation of religious texts that emphasize compassion and balance¹⁸; second, designing inclusive, project-based learning models that deliberately encourage collaboration and cooperation among students from diverse backgrounds¹⁹; and third, building communicative partnerships with parents to align messages and reinforce values between home and school. The optimization of this teacher's role constitutes a concrete actualization of the school's function as the educational environment within the Three Centers of Education framework, tasked with developing the child's potential in a more structured, systematic, and methodological manner.

The community, meanwhile, functions as a laboratory for the application, reinforcement, and validation of the values learned in the family and at school. This domain serves as an authentic social space where theories and values are tested in the complex

¹⁴ Afriani et al., 2021

¹⁵ Nurlina et al., 2024

¹⁶ Nurhalita & Hudaidah, 2021

¹⁷ Syifaashoba et al., 2023

¹⁸ Nurlina et al., 2024

¹⁹ Ratnasari et al., 2025

realities of daily life. Several models of collaboration between schools and the community have proven effective in internalizing religious moderation. First, the community-based education model, such as the one implemented at Islamic Senior High School Amaliyah of Secanggang, directly involves community figures and elements in interfaith dialogue programs and critical thinking training for students, thereby creating a contextual and direct learning experience²⁰. Second, extracurricular activities involving the community, such as cultural festivals or interfaith social actions, enable students to practice the values of moderation in real and meaningful social interactions²¹. Third, integrated educational programs like outing classes, which invite students to learn about cultural and religious diversity directly within the community, help transform conceptual understanding into empathetic attitudes and deep appreciation²².

These collaborations represent the community's role as both a sphere of movement and a user within Ki Hajar Dewantara's philosophy. To ensure that the synergy among these three centers operates effectively and is not merely rhetorical, measurable success indicators are required. Key indicators include: increased scores in understanding and attitudes of tolerance, measurable through periodic surveys; the level of students' active participation in community activities that foster harmony; and the degree of genuine involvement of parents and community leaders in supporting school programs²³. Monitoring these indicators makes the synergy process manageable, evaluable, and continuously improvable.

2. Religious Moderation as Core Content and Its Relevance to the Local-Global Context

In this study, Religious Moderation is understood not merely as a policy or learning theme, but as a comprehensive and holistic value framework. Integrating its core principles, such as balance (*tawazun*) and tolerance (*tasamuh*), into educational practice demands a creative, contextual, and participatory pedagogical approach. Effective strategies include using case examples and narratives from various religious traditions to illustrate respect for differences, organizing structured dialogue activities that encourage critical reflection, implementing cross-cultural collaborative projects, and thematically integrating moderation values into various subjects such as arts and language²⁴. To ensure that this integration is effective and impactful, multi-method and comprehensive assessment instruments are required. Instruments such as tolerance attitude questionnaires, participatory observation

²⁰ Agustia et al., 2024

²¹ Oktavia et al., 2023

²² Tazkia & Yunus, 2025

²³ Oktavia et al., 2023

²⁴ Akbar et al., 2024

sheets, in-depth interviews, project-based assessments, and student self-reflection journals enable educators and researchers to capture not only the cognitive aspects of understanding, but also the development of students' real attitudes and behaviors in applying the values of moderation²⁵.

This conceptual framework of Religious Moderation finds strong resonance with international discourse, particularly discussions on Islamic moderation (*wasathiyah*). The concept of moderation, which emphasizes the middle path, balance, and rejection of all forms of extremism, has been extensively studied as a theological and social response to the challenges of pluralism and globalization²⁶. Accordingly, Religious Moderation as initiated by the Ministry of Religious Affairs of the Republic of Indonesia can be viewed as the operationalization and contextualization of the universal values of moderation within Indonesia's unique and pluralistic socio-cultural reality²⁷. The strength and uniqueness of its implementation lie precisely in its ability to organically integrate with the living local wisdom within society. Local values such as mutual cooperation, deliberation, and respect for tradition are not merely taught but are brought to life as a powerful contextual medium. These practices serve as a bridge connecting the universal values of moderation with students' cultural identity, thereby making the process of value internalization more meaningful, profound, and sustainable²⁸.

3. Empirical Evidence and Validation of the Three Centers of Education Synergy

The proposition regarding the effectiveness of the Three Centers of Education synergy in strengthening religious moderation is not merely conceptual but is also supported by concrete empirical evidence from various contexts. An in-depth case study at Integrated Islamic Elementary School Insan Cendekia Baubau City, for instance, reveals that active and structured parental involvement in school character development programs, such as through parenting forums and participation in school activities, significantly creates a coherent and supportive learning environment for the development of students' moderate behavior²⁹. More interestingly, this commitment to the values of moderation proves to be universal and cross-traditional. Non-Islamic religious institutions, in this case the church, also demonstrate active and systematic contributions. Through multicultural education programs in Sunday schools, organizing social activities involving various religious groups,

²⁵ Trisaputra et al., 2023

²⁶ Shofyan, 2024

²⁷ Muary, 2022

²⁸ Huda & Abid, 2025

²⁹ Aopmonaim et al., 2023

as well as dialogue initiatives to build harmony, the church proves that religious moderation is not an exclusive value of any one religion, but a shared principle that can and must be practiced in the public sphere of a pluralistic society³⁰.

On the other hand, the strategic synergy between schools and prominent community organizations such as Nahdlatul Ulama (NU) and Muhammadiyah presents a distinctly Indonesian model of collaboration. The success of this partnership is supported by enabling factors, including a shared commitment to the vision of character education, the availability of network and intellectual resources possessed by these organizations, and their capacity to facilitate impactful cross-religious programs³¹. However, this collaboration is not without its challenges, such as the diversity of views at the grassroots level which are sometimes still colored by prejudice, as well as practical constraints in the form of limited time and resources at the school level that can hinder program sustainability³². Equally important is the quantitative validation that reinforces the qualitative arguments. Survey data from various studies consistently demonstrate a significant positive correlation between the level of parental involvement in children's education and increased scores in students' tolerance and moderation attitudes. One study even quantified this impact, showing that the implementation of intensive parental involvement programs can contribute to an increase in students' moderate attitudes by up to 45%, while affirming that investment in family, school, and community partnerships yields measurable returns in character formation³³.

4. Theoretical Resonance, Contextual Uniqueness, and Policy Implications

The findings regarding this operational synergy find strong theoretical resonance in Bronfenbrenner's Ecological Systems Theory. The Three Centers of Education can be mapped onto the layers of the ecological system: direct interactions within the family and school (microsystem), the connections between family and school (mesosystem), and the support from community organizations and policy (exosystem). Religious Moderation functions as the value content transmitted through interactions within and between these layers³⁴. This integration is not merely a collaboration model, but an ecological construct in which moderate values are developed through mutually reinforcing interactions.

³⁰ Nur et al., 2022

³¹ Sutrisno, 2019

³² Sahrudin et al., 2023

³³ Noor, 2023

³⁴ Nafa et al., 2022

The integration strategy in Indonesia possesses unique characteristics compared to approaches in many other multicultural countries. First, its approach is holistic and religious-cultural, integrating religious values through the moderation framework as the core of character education, contrasting with the secularization tendencies in the West³⁵. Second, there is direct and structural involvement of religious community organizations such as NU and Muhammadiyah as strategic partners of the state, which is a distinctive feature of Indonesia's collective model³⁶. Third, the utilization of local wisdom as a contextual medium provides characteristic depth and authenticity to the process of value internalization³⁷.

The main theoretical implication is the need to develop a character education model that is contextual, ecological, and based on local wisdom. This model must shift the paradigm from being school-centric towards an ecological network that recognizes the active and interconnected roles of the three educational centers³⁸. Based on this, integrated policy recommendations are formulated: (1) Development of an integrated curriculum that combines religious moderation and local wisdom; (2) Comprehensive teacher training and capacity building; (3) Facilitation of formal partnerships between schools, mass organizations, and communities; (4) Implementation of a robust monitoring and evaluation system with quantitative and qualitative indicators; and (5) Massive public awareness campaigns to educate parents and the community³⁹. Through these integrated measures, the synergy between the Three Centers of Education and Religious Moderation can be operationalized as an effective national strategy to shape an Indonesian generation that is noble, tolerant, and resilient.

CONCLUSIONS

Based on a comprehensive literature analysis, this study concludes that the synergistic integration between the Three Centers of Education framework and the values of Religious Moderation constitutes an effective, contextual, and measurable strategy for shaping the moderate character of Indonesian students amidst the challenges of globalization and disruption. The main findings of this research are: first, the three educational centers (family, school, and community) have specific and complementary strategic roles in internalizing religious moderation. The family functions as the primary foundation through parenting

³⁵ Sulistiawati & Nasution, 2022

³⁶ Yuliana et al., 2022

³⁷ Huda & Abid, 2025

³⁸ Asyari & Gunawan, 2023

³⁹ Nafilah et al., 2023

education and role modeling; the school acts as a developer through teacher role modeling and an integrated curriculum; while the community serves as an application laboratory through various collaborative models. Second, Religious Moderation is not merely a theme, but a comprehensive value framework whose conceptual roots (*wasathiyah*) are universal, yet its implementation strength lies in its ability to integrate with Indonesian local wisdom. Third, this synergy is supported by empirical evidence from case studies, cross-religious practices, and quantitative data demonstrating a positive correlation between active parental and community involvement and the increase in students' tolerant attitudes.

Theoretically, this research contributes by synthesizing and mapping a national philosophical concept (Ki Hajar Dewantara's Three Centers of Education) with a contemporary value framework (Religious Moderation) through the lens of Bronfenbrenner's Ecological Systems Theory. This synthesis yields an ecological model that offers a more dynamic understanding of how character values are shaped through mutually reinforcing interactions across the different layers of students' social environment (microsystem, mesosystem, exosystem). The practical contribution of this research is providing an operational roadmap and concrete policy recommendations, such as the importance of an integrated curriculum, teacher training, formal partnerships with community organizations, and an indicator-based monitoring system, for stakeholders in the Ministry of Education and the Ministry of Religious Affairs.

The implications of these findings affirm that efforts to build a nation of moderate and noble character will not be optimal if solely entrusted to school institutions. A paradigm shift is needed, moving from a school-centric approach towards an ecosystem approach that involves the collective commitment and action of all nodes within the Three Centers of Education. For future research, it is recommended to conduct longitudinal empirical studies that measure the specific impact of collaborative the Three Centers of Education programs on students' character development in the long term. Furthermore, an in-depth exploration of the role of digital media as a potential fourth educational center in either disseminating or disrupting moderation values, as well as comparative studies with character education models in other multicultural countries, could enrich and test the robustness of the integrative model proposed in this study. Thus, this synergy is expected to be continuously developed as a strategic foundation in shaping an Indonesian generation that is not only academically intelligent, but also possesses moral resilience, inclusive attitudes, and spiritual depth in facing the complexities of the era.

REFERENCES

- Afni, N., Arifa, A., & Puspika, H. (2025). *Peran pendidikan islam dalam membentuk karakter religius peserta didik di era revolusi industri 4.0*. JQ, 3(2), 531-540. <https://doi.org/10.61104/jq.v3i2.935>
- Afriani, O., Salam, M., & Usmanto, H. (2021). *Peran panti asuhan dalam menanamkan pendidikan karakter anak asuh*. Jurnal Kewarganegaraan, 5(2), 539-551. <https://doi.org/10.31316/jk.v5i2.1929>
- Agustia, N., Pangabean, H., Syahrial, A., & Putri, A. (2024). *Aktualisasi moderasi beragama dalam pendidikan madrasah: model pengembangan di mas amaliyah secanggang*. Jim Jurnal Ilmiah Mahasiswa Pendidikan Sejarah, 9(4), 722-732. <https://doi.org/10.24815/jimps.v9i4.32982>
- Akbar, F., Fasha, F., & Abdullah, F. (2024). *The concept of religious moderation in a review of the qur'an and hadith*. Bir, 2(1), 59-80. <https://doi.org/10.69526/bir.v2i1.21>
- Andiatma, A. (2019). *Pengembangan kurikulum berbasis pendidikan karakter*. Bada a Jurnal Ilmiah Pendidikan Dasar, 1(1), 31-43. <https://doi.org/10.37216/badaa.v1i1.242>
- Angga, A., Suryana, C., Nurwahidah, I., Hernawan, A., & Prihantini, P. (2022). *Komparasi implementasi kurikulum 2013 dan kurikulum merdeka di sekolah dasar kabupaten garut*. Jurnal Basicedu, 6(4), 5877-5889. <https://doi.org/10.31004/basicedu.v6i4.3149>
- Aopmonaim, N., Babo, R., & Muhajir, M. (2023). *Pendidikan karakter dalam lingkungan keluarga dan sekolah untuk mengatasi degradasi moral peserta didik sd it insan cendekia kota baubau*. Sang Pencerah Jurnal Ilmiah Universitas Muhammadiyah Buton, 9(2), 303-313. <https://doi.org/10.35326/pencerah.v9i2.3131>
- Asyari, A. and Gunawan, I. (2023). *Pola peran guru pendidikan agama islam dan budi pekerti dalam membentuk karakter religius di sekolah dasar*. wjpe, 2(1). <https://doi.org/10.61798/wjpe.v2i1.26>
- Dewanto, R., Ramadhan, A., Firdaus, F., Mozrapa, E., & Hidayat, T. (2023). *Menumbuhkan sikap karakter kebangsaan melalui pendidikan sejarah pada era disrupsi abad-21*. Ideas Jurnal Pendidikan Sosial Dan Budaya, 9(2), 343. <https://doi.org/10.32884/ideas.v9i2.1307>
- Kurniawan, A., Chan, F., Pratama, A., Yanti, M., Fitriani, E., Mardani, S., & Khosiah, K. (2019). *Analisis degradasi moral sopan santun siswa di sekolah dasar*. Jurnal Pendidikan Ips, 9(2), 104-122. <https://doi.org/10.37630/jpi.v9i2.189>
- Maharani, F., Arni, Y., Haryanti, F., Sari, N., Ramandani, A., & Wijaya, I. (2024). *Pendidikan karakter di era kurikulum merdeka: pendekatan dan implementasi di sdn 22*

- palembang. *Alacrity Journal of Education*, 407-416.
<https://doi.org/10.52121/alacrity.v4i3.482>
- Mayanti, M. (2023). *Implementasi kurikulum merdeka di sekolah penggerak upt sdn 211 gresik*. *Jurnal Review Pendidikan Dasar Jurnal Kajian Pendidikan Dan Hasil Penelitian*, 9(3), 205-212. <https://doi.org/10.26740/jrpd.v9n3.p2015-2012>
- Muary, R. (2022). *Penguatan moderasi beragama bagi aparatur sipil negara (asn) kementerian agama dan tokoh lintas agama di sumatera utara*. *Pelita Masyarakat*, 4(1), 62-75. <https://doi.org/10.31289/pelitamasyarakat.v4i1.7748>
- Mukhibat, M., Istiqomah, A., & Hidayah, N. (2023). *Pendidikan moderasi beragama di indonesia (wacana dan kebijakan)*. *Southeast Asian Journal of Islamic Education Management*, 4(1), 73-88. <https://doi.org/10.21154/sajiem.v4i1.133>
- Musolin, M. and Nisa, K. (2021). *Pendidikan masa pandemik covid 19: implementasi konsep tri pusat pendidikan ki hajar dewantara*. *Edukatif Jurnal Ilmu Pendidikan*, 3(6), 4134-4144. <https://doi.org/10.31004/edukatif.v3i6.1316>
- Mustoip, S. (2023). *Analisis penilaian perkembangan dan pendidikan karakter di kurikulum merdeka sekolah dasar*. *PANDU*, 1(3), 144-151. <https://doi.org/10.59966/pandu.v1i3.470>
- Nafa, Y., Sutomo, M., & Mashudi, M. (2022). *Wawasan moderasi beragama dalam pengembangan desain pembelajaran pendidikan agama islam*. *Edupedia Jurnal Studi Pendidikan Dan Pedagogi Islam*, 7(1), 69-82. <https://doi.org/10.35316/edupedia.v7i1.1942>
- Nafilah, A., Mabnunah, M., Aisyah, S., & Kahfi, S. (2023). *Implementasi pendidikan berbasis moderasi beragama dalam meningkatkan kesadaran beragama di man 1 pamekasan*. *Jurnal Dimensi Pendidikan Dan Pembelajaran*, 11(1), 31-43. <https://doi.org/10.24269/dpp.v11i1.8005>
- Nasruddin, M. A., & Amin, M. N. (2022). *Metode Amtsilati Dalam Mempercepat Kemampuan Baca Kitab Kuning (Studi Kasus Di Pondok Pesantren Nurul Ulum Malang)*. *Cordova Journal language and culture studies*, 12(1), 19-28.
- Nasruddin, M. A., Lubis, Q. M., & Bisri, H. (2025). *The Urgency Of Spiritual Education In Facing Society Perspective Dr. Kh. Said Aqil Siraj In His Book Tasawuf As A Social Criticism*. *JUPI (Jurnal Ilmiah Pendidikan Islam)*, 4(1), 1-9.
- Noor, H. (2023). *Upaya membangun sikap moderasi beragama melalui pendidikan agama islam pada mahasiswa perguruan tinggi umum di banjarmasin*. *Al Qalam Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17(1), 375. <https://doi.org/10.35931/aq.v17i1.1811>

- Nur, M., Hidayat, A., & Sari, N. (2022). *Persepsi guru terhadap pendidikan multikultural di pendidikan anak usia dini*. Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini, 6(6), 6208-6214. <https://doi.org/10.31004/obsesi.v6i6.3266>
- Nurhalita, N. and Hudaidah, H. (2021). *Relevansi pemikiran pendidikan ki hajar dewantara pada abad ke 21*. Edukatif Jurnal Ilmu Pendidikan, 3(2), 298-303. <https://doi.org/10.31004/edukatif.v3i2.299>
- Nurlina, N., Halima, H., Selman, H., Muallimah, M., Usman, U., & Amalia, W. (2024). *Integrasi nilai-nilai religius dalam pendidikan karakter anak usia dini*. Ulil Albab Jurnal Ilmiah Multidisiplin, 3(10), 252-260. <https://doi.org/10.56799/jim.v3i10.5253>
- Oktavia, L., Karolina, A., & Amrullah, A. (2023). *Kolaborasi guru pendidikan agama islam dan guru kelas dalam mengembangkan sikap religius peserta didik di sekolah dasar negeri 10 ujan mas*. Jurnal Literasiologi, 9(3). <https://doi.org/10.47783/literasiologi.v9i3.534>
- Rahayuningsih, F. (2022). *Internalisasi filosofi pendidikan ki hajar dewantara dalam mewujudkan profil pelajar pancasila*. Social Jurnal Inovasi Pendidikan Ips, 1(3), 177-187. <https://doi.org/10.51878/social.v1i3.925>
- Rahmawati, R., Nuryani, N., Firmansyah, K., Jamilah, N., Shofiyani, A., Ulya, U., ... & Farida, Z. (2023). *Internalisasi nilai moral dalam mengantisipasi bahaya kenakalan remaja menggunakan video animasi digital*. Connection Jurnal Pengabdian Kepada Masyarakat, 3(1), 32-36. <https://doi.org/10.32505/connection.v3i1.5596>
- Ratnasari, J., Hakam, K., Hidayat, M., & Kosasih, A. (2025). *Membangun karakter religius dan peduli lingkungan di sekolah berbasis pesantren*. Al Qalam Jurnal Ilmiah Keagamaan Dan Kemasyarakatan, 19(1), 196. <https://doi.org/10.35931/aq.v19i1.4309>
- Rofiqi, R., Firdaus, M., Salik, M., & Zaini, A. (2024). *Moderasi beragama : analisis kebijakan dan strategi penguatan di kementerian agama republik indonesia*. Ulumuna Jurnal Studi Keislaman, 9(1), 16-36. <https://doi.org/10.36420/ju.v9i1.6544>
- Sahrudin, S., Yaumi, M., Malli, R., & Sumiati, S. (2023). *Penanaman nilai-nilai pendidikan islam dalam membangun moderasi beragama pada pondok pesantren ahlush suffah kabupaten bantaeng*. Fikrotuna Jurnal Pendidikan Dan Manajemen Islam, 12(02), 128-144. <https://doi.org/10.32806/jf.v12i02.7380>
- Shofyan, A. (2024). *Budaya moderasi beragama melalui aktualisasi pendidikan islam wasatiyyah: rekoneksi dan toleransi*. Tarbawi Jurnal Pendidikan Islam, 21(1). <https://doi.org/10.34001/tarbawi.v21i1.3875>

- Sulistiawati, A. and Nasution, K. (2022). *Upaya penanaman pendidikan karakter di sekolah dasar telaah pendekatan struktural fungsional talcott parsons*. Jurnal Papeda Jurnal Publikasi Pendidikan Dasar, 4(1), 24-33. <https://doi.org/10.36232/jurnalpendidikandasar.v4i1.1839>
- Sutrisno, E. (2019). *Aktualisasi moderasi beragama di lembaga pendidikan*. Jurnal Bimas Islam, 12(2), 323-348. <https://doi.org/10.37302/jbi.v12i2.113>
- Syifaashoba, A., Ali, K., & Darmaningrum, K. (2023). *Implementasi nilai toleransi dalam moderasi beragama menurut habib husain ja'far al-hadar*. Mushawwir, 1(2), 46-51. <https://doi.org/10.21093/mushawwir.v1i2.6617>
- Tazkia, N. and Yunus, M. (2025). *Kolaborasi kurikulum nasional, agama, dan lokal: analisis pilar pendidikan karakter di mit nurul islam ngaliyan semarang*. JQ, 3(3), 1026-1034. <https://doi.org/10.61104/jq.v3i3.1229>
- Trisaputra, I., Lolo, J., & Serdianus, S. (2023). *Penanaman prinsip-prinsip moderasi beragama bagi peserta didik melalui pengajaran pendidikan agama kristen*. Vidya Samhita Jurnal Penelitian Agama, 9(2), 95-102. <https://doi.org/10.25078/vs.v9i2.3046>
- Yuliana, Y., Lusiana, F., Ramadhanyaty, D., Rahmawati, A., & Anwar, R. (2022). *Penguatan moderasi beragama pada anak usia dini sebagai upaya pencegahan radikalisme di masa pandemi covid-19*. Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini, 6(4), 2974-2984. <https://doi.org/10.31004/obsesi.v6i4.1572>