Wasatiyah-Based Islamic Education Learning In High School

Zaenal Abidin[1], Sofyan Sauri[2], Adian Husaini[3], E. Bahruddin[4]

[1,2,3,4]*Universitas Ibnu Khaldun Bogor, West Java, Indonesia*
Email: Ihbszaenalabidins3@gmail.com, sofyansauri@upi.edu, adianh@yahoo.com, ebahruddin99@yahoo.com

ABSTRACT

Conceptually, the Islamic education system can realize superior competencies, both in the form of attitudes, knowledge and abilities. However, the current image of Islamic education is considered to be of low quality. In fact the emergence of moral decadence, low spiritual quality, and the emergence of the phenomenon of extremism and intolerance becomes an advocate to discredit the role of Islamic Religious Education. This study uses a qualitative method that seeks to observe, understand and explore holistically about PAI learning based on wasatiah values. The research method is brought out in a descriptive way in that it forms from language in a special ethnographic context that utilizes an approach of observation, interviews, document review and direct discussion forums. The results of this study conclude that PAI learning based on wasatiah values guarantees the formation of permanent spiritual qualities that are in line with the national goals of education based on the Pancasila philosophy, in the form of straight and moderate beliefs in students. PAI learning based on wasatiyah values can produce a number of competencies as follows; KD-1 The formation of students as individuals, able to accept differences, and not forcing each other's will, resulting in an atmosphere of mutual feeling and understanding from attachment, self-regulation, sensitivity and awareness. KD-3 The formation of students as citizens who are tolerant, respect differences and beliefs, and treat all citizens fairly, wisely and non-discriminatoryly.

Keywords: curriculum, integral education, leadership.

INTRODUCTION

Learning is an effort to provide material to students in teaching and learning activities in the classroom with the aim that students can get results from these learning activities (Sauri, 2021). While the nature of learning is like garden farming, a farmer must weed the grass and cut down the bushes that interfere with the growth of plants, so as to get a perfect harvest (Muvid, 2021). In practice, learning should emphasize the process of human development to become an adult, because humans with a human dignity nature must have self-awareness, thinking potential, strength of taste, and excess karsa that function optimally (Abdurrahman bin Muhammad al-Qahthani, 2014).

In the context of Islamic Religious Education (PAI), the purpose of learning must shape students into kamil (whole people) so that they are able to manage the earth optimally which is used as a means of worshipping Allah. Tafsir also added that the essence of PAI learning is the realization of kamil people and the realization of the realization of the function of man as servants, caliphs of God, heirs of the prophets, and providing adequate provisions to carry out these functions (Tafsir, 2010). In fact, Islamic education has succeeded in shaping the Arab nation into a people of wasatan (superior people), a potential people, an exemplary people, and a people spreading the light of

Islam, thus illuminating the universe (Jonah, 1983).

However, the practice of PAI learning in Indonesia so far has not produced the expected goals. PAI learning is more inclined to cognitive achievement alone, without prioritizing aspects of value. Excesses, this can cause moral decadence, broken ethics, and ethics to collapse (Sauri & Sopian, 2019). Furthermore, the phenomenon of radicalism, extremism, fragility of spiritual qualities plagues and is symptomatic so that it ravages the joints of national life, especially the most worrying thing is that students are involved in it (Sauri, 2010). Based on the data found that the character and morals of the world nation in general and in Indonesia in particularthis far apart collapsed into pieces (Qur'an, in Schools, & Target, n.d.) . Indications began to emerge in the years between 1988 and 1992 figures in the United States Department of Justice showed a spike of 60% of the number of young people accused of murder, severe abuse, robbery, and violent rape, while severe persecution jumped sharply to 80% of cases (Goleman & Hermaya, 2002).

On the other hand,Islamic centers, especially mosques and educational institutions, are considered to be responsible for the birth of radical, extreme, anarchist, intolerant thinking and become a hotbed of terrorists. In 2014, data from the Ministry of Religious Affairs revealed that there were around 20 Islamic boarding schools teaching radicalism and almost 50% of students in Jakarta schools approved of radicalism (Ropi, 2018). Likewise, there are survey results of the Institute for Islamic studies and Peace (LaKIP), led by Bambang Pranowo, Sociologist of UIN Jakarta, stating that 52% of students agree with violence for religious solidarity and 14.2% of teachers justify bomb attacks (Ngaisah & Nurfalah, 2020). Furthermore, the results of research on Islamic Religious Education teaching materials published by the Ministry of Education and Culture in 2015 found that the teaching materials of the Ministry of Education and Culture in 2015 were considered to contain intolerant, radical, and violent content in responding to differences (Syafruddin et al., 2018).

In fact, no religion or political ideology is free from the tendency to think, behave and act radically and extremeally, take for example

in India, radical and extreme groups from Hindu circles have a fairly strong network and existence up to the level of government (Adiko, Mappiasse, & Halimah, 2021). Therefore, Muslims must seriously restore the stigma and bad image of Islamic education by transforming the values of wasatiah through an approach of total integralism that balances material and spiritual needs (Futaqi, 2018). Even PAI learning has a big task for the continuation of national and state life, especially in producing a whole person, with noble morals as one of the main indicators (SYAFA'ATUL, n.d.) . That is a human being who upholds morality when interacting with Rab, self, and the surrounding environment (Sholeh, 2016). So that students who study regularly will become intelligent-creative, clean-hearted, have a high spiritual level, and excellent physical health dedicated to Allah (Wiyani, 2012). As Sayid Sabiq affirmed that the mission of the Islamic treatise which is at the same time the main goal of education is to cleanse and purify the soul through ma'rifat (knowledge) to Allah, worship Him and strengthen the bonds of humanist interaction that are established on the basis of love, peace, egalitarian and justness, so that humans achieve the ultimate happiness in the world and the Hereafter (Khatijah, 2018).

Indonesia is among the countries that continuously strives to improve the learning system and constantly reform various learning policies and education system laws in order to produce quality human resources. While quality human resources refer to two foundations. First, it has sufficient capabilities that include knowledge and skills. Second, have a strong character so that the knowledge and skills possessed are useful for himself, society, nation and religion (Barnawi & Arifin, 2016). Departing from the desire to produce human resources that meet the above criteria, the government issued Law No. 20 of 2003 Chapter II Article 3 which confirms that the noble character of the nation's generation is one of the expected profiles of national education results. In fact, unequivocally the purpose of national education is education that makes spiritual qualities mainstream and moral education an integral part of the entire national education system (Sauri, 2012).

Education with the concept of tawhid is what is able to produce a generation of militants who have high integrity and competence, because tawhid is the heart of personal and

community piety. On the contrary, the perversion of tawhid became the source of destruction and extinction of the civil society, and even the human life system turned into an animal system, so that matter became the goal, the teachings of the ancestors became guidelines and lust became a guide. Thus, the formation of the people on the true tawhid is a requirement for mutlak to achieve change, therefore, the messengers of Allah becomethe kan tawhid as the main axis for their proselytizing and education process.

Basically, the main principle of Shari'a is to unite the human soul over the concept of tawhid, because according to Lamya, the concept of tawhid is the key word, which is an ideology that unites all aspects of Muslims, thus guaranteeing the stability of every individual Muslim. Therefore the concept of tawhid must be translated in real terms in every aspect of the life of Muslims (Az Zahroh, 2018). With the concept of tawhid, all components of society are on the principles of a straight and clean universal religion, which excludes them from misguidance, reconciles them, shows them to the hidayah, and saves human life from the abyss of destruction (MUSYAROFAH, 2018).

A person's glory depends largely on conviction. Whoever is unsure of something, then cannot benefit from it (Fodhil & Hanifah, 2022). Confidence is the pillar of the progress of life's associations. If man is convinced that he is the noblest being on earth, then naturally there is an urge to keep his humanity to be the best, lest it be the same degree as animals (Najib, 2018). On the contrary the weakness of belief becomes a source of moral decadence. There will even be born a materialistic, hedonistic, secularistic and individualistic lifestyle, whose indications are lack of respect for religious values, the emergence of a permissive lifestyle (all halal), such as promiscuity, samenleven (kumpul kebo) and drug abuse (in Indonesia, n.d.) .

Parallel to the shallowness of beliefs among learners that fuels the moral decadence that accumulatively forms the extreme left (tatarruf yasari^) that is all permissive. But in the opposite direction spread also the seeds of extreme-right thinking (tatarruf yamini^) that display a rigid Islam that pollutes the younger generation. They intended to cling to Islam and elevate the image of muslims, but were wrong in theory and application, taking a distorted path, hastyin conviction and haphazard in berijtihad. Eventually their actions accumulated on the stigma and bad image that Islam is an intolerant, discriminatory, and extreme religion (Mumin, 2018).

In order to overcome the rigid extreme right and the permissive extreme left, the Islamic Religious Education system must carry the concept of wasatiah in the learning process, by making the spiritual quality in the form of beliefs the main current in the content of the curriculum, learning process and teaching material. Otherwise, it could result in a weak PAI learning system and spiritually dry pupils. The peak will grow an education system that deviates from the mandate of the constitution and the Law of the Republic of Indonesia as well as the main purpose of national education based on the Philosophy of Pancasila, namely to produce religious and civilized human beings. Moreover, Indonesia is not a country that dismisses the values of spirituality, and even vice versa according to Azumardi Azra the Indonesian state places religion at a very honorable degree (Guest, n.d.).

In essence, the term radicalism is different from the extremes of ism which only has a negative meaning, while radicalism has two connotations, namely radicalism in a positive sense, namely thedesire for a change to a better condition, which in Arabic is called ishlah (improvement) or tajdid (renewal). As for radicalism in the negative sense that is widely used by journalists, it is synomin with extremism, which in Arabic is called ghulu (melampaui batas) which is the opposite of tafrit' (neglect). These two notions are the reason for the emergence of two confrontational axis religious movements in the Islamic dunia. On the one hand, it gave birth to an all-rigid extremism group, while on the other hand it gave birth to an all-permissive liberal thinking. Herein lies the ambiguity of radicalist generalizationsof me equated with extremism in an all-negative sense, which gives a breath of fresh air to Islamophobia (Azra, 2020).

Although we should not underestimate the problem of radicalism, but actually the most serious problem of the nation is not radicalism, in fact according to Siti Zuhro, the main problem of the Indonesian nation is social inequality due to the crisis and stagnation of the

global economy (Hikam, 2018). Even social inequality due to the pressure of the crisis and stagnation of the global economy is the main trigger for the birth of radicalism. Therefore, those who want to erode radicalism must first address the social inequality seriously and massively.

Concerns about extremist thinking and intolerant attitudes, make many people try to neutralize by reinvigorating the values of wasatiah. As a form of concrete steps, on October 17-19, 2017, the Asean Ulema Halaqah was held which was attended by envoys from 12 countries, 11 ASEAN countries and China, although an agreement has not yet been realized at the level of implementation of wasat}iyah values. However, the reference to implementation can be taken from the formulation of the characteristics of wasat}iyah set by the Indonesian Ulema Council (MUI) in the 9th National Deliberation (MUNAS) which took place in Surabaya on August 24-27, 2015 which took the theme of Islam for a just and civilized world (Anwarudin, 2020).

In general, the meeting resulted in a rumbling on the concept of wasatiah which takes the middle ground (wasath) between the two poles of Islam extreme right (tatarruf yamini^) which acts out intolerant and rigid Islam, with the extreme left (tatarruf yasari^) which plays Islamic that tends to be permissive and liberal (Dimyati, 2017) . Meanwhile, the two groups are not in line with the concept of wasatiah which upholds a firm, firm, tolerant, peaceful and polite attitude. Where the indicators of islamic implementation of wasatiah have the following characteristics, namely: tawassuth (middle way), tawa^zun (balanced), i'tida^l (upright), tasa^muh (tolerance), musa^wah (egalitarian), shura^ (deliberation), ishlah (reform), and aulawiyah (priority scale), tathawwur wa ibtikar (dynamic and innovative), and tahadhdhur (civilized) (Nur, 2016).

In fact, wasatiah has several meanings, which include; medium, mid, simple, balanced, perpendicular, fair and superior. Meanwhile, according to al-Shallabi> who cited the results of Farid Abdul Kadir's research that the meaning of wasatiah revolves around goodness, justice, excellence, glory and high position (Shallabi, 2020). Therefore, wasatiah is a

reasonable Islamic attitude according to the teachings of Islamic law, namely giving the rights of everything according to its portion and taking a straight middle ground so as not to go beyond the rules of Islamic law. It is not wasatiah, which leads to a lumer, ambiguous, permissive and liberal attitude, which leans towards Western- Secular civilization, while radical Islam is directed towards Islam which is considered rigid and rigid, because it rejects Western-Secular civilization. Where these conclusions were born, as Carl W. Ernstaffirmed, it is a form of Western prejudice (Ernst, 2016) and their view of Islam and Muslims according to secular-liberal ideologies and cultures (Husaini, 2005). Therefore, there must be a demarcation between the term Islam wasatiah on the one hand and the concept of wasatiah on the other and radical Islam in a balanced manner (apple to apple).

It is undeniable that extremeattitudes in religion are the biggest factors in the occurrence of religious disorientation, the emergence offragments, the emergence of chaos and the spread of misguidance in the body of Muslims. In addition, among the most phenomenal extreme attitudes arepartial and lame religious understandings, haphazardly punishing others, making it difficult for oneself or others in the practice of shari'a, or being rigid and rigid in socializing withoutinsinuating Islamic ethics.

It needs to be pointed out, the teachings of any religion that are clearly different cannot be forced to be equalized and the teachings of any religion that are indeed the same also do not need to be forced to be discriminated against (Scientific & Sujanah, 2020). Muslims also need not be forced to justify teachings that are clearly false according to their beliefs, or are required to blame teachings that are clearly true in their religion. Because in adhering to any religious belief, everyone should not force his beliefs to be embraced by others who differ in beliefs based on the verses in surah al-Baqarah verse 256 and surah Yunus verse 99 (Komariah, Islamy, Budiyanti, & Parhan, 2021).

In reality, anyone cannot invite others who have different principles and beliefs to believe something without starting with the closeness and willingness to accept the invitation, especially between the two there are religious differences. Even according to Ibn Qudamah, If a person is forced to convert to Islam, while he is a person who should not be forced like an infidel dzimmi, or musta'man, eventually converts to Islam, then it cannot be accepted for his Islam until it can be proven that he converted to Islam voluntarily (Qudamah, 1992).

Specifically, the results of pai learning based on wasatiah values are the formation of student attitudes that are able to live the principles of balance and harmony, respect social life, be willing to accept diversity in various aspects of life, interact socially inclusively with all parties, can balance spiritual and physical needs, be moderate, shady, medium, fair, firm, polite, and tolerant. In the level of complexity of life, they can be respectful of each other and respect the existence of each of the different parties, being witnesses to the implementation of the principles and values of wasatiah, namely balanced, medium, fair, shady and firm. Even being an example or witness for other people in the comprehensive enforcement of the principles and values of the wasatiah.

RESEARCH METHODS

Research on pai learning based on wasatiah values at NIBS Bogor in this study, is a type of social research (social research). Because, this study aims to get a complete understanding of what he is studying. What the author is looking for is the depth, meaning, interrelationship, and substantial extension of the material at hand, and not merely statistical calculations that do not explain the integrity of the phenomenon. Therefore, the approach used in this study is a qualitative approach ,especially because the author also aims to get a holistic picture of existing phenomena.

The qualitative approach as referred to the views of Snape and Spencer is because there are practical reasons that are based on moral considerations; not only scientific reasons which are more based on causal determinism (Snape & Spencer, 2003). Thus, the author chose a qualitative approach on the basis of the consideration that this approach offers more flexibility and freedom for the researcher to use various tools that can help the author in understanding the phenomenon under study without having to be limited by a certain meta theory or narrative. After all, social phenomena are complex phenomena. It cannot be approached from just one theoretical perspective that would instead reduce its existence.

The use of a qualitative approach in this study is because the author wants to try to combine various perspectives in the process which are considered capable of helping in understanding and exploring the phenomenon under study. Therefore, the first step in using this qualitative research, in line with Flick's opinion, is the use of subjective viewpoints (subjective viewpoints are a first starting point). The second step is to create and interact (with phenomena, contexts, participants, documents, and others), and the third step is to reconstruct the structure of the social field (social field) as well as the hidden meaning (latent meaning) of the social practice or phenomenon under study (Lune & Berg, 2017).

Research using this qualitative approach and holistic descriptive method, the author wants to strive to find explanations that are both descriptive and holistic, as well as test the theories used in more depth based on findings and interpretations of data in the field. In this context, this study also seeks to make a description that explains the learning of PAI based on wasatiah values in schools.

RESULTS AND DISCUSSION

Profile of Nuraida Islamic Boarding School (NIBS)

Nuraida Islamic Boarding School (NIBS) is a boarding school for girls, under the auspices of the Izzatul Muhsinin Foundation located in Pakauman Village, Cimahpar District, North Bogor, West Java with the following composition of the foundation's management organization; Trustees: dr. Lukman Hakim Muchsin, Spog., Subs.FER., MARS and Yuli Ratna Sari, Skm, Supervisor; Muhammad Shamsul Arief; Chairman of the

Foundation: dr. Mukhsin Kurnia., MMRS, Secretary: Yen Yerus Rusalam, and Treasurer: Munawar S.pdi. NIBS schools are here to accommodate public interest in quality Islamic education. In the 2015/2016 School Year, NIBS School began operating at the Junior High School level. The public's response to the establishment of the NIBS school was quite enthusiastic, which was marked by the large number of registrants in the first year to reach 93 students in grade 7 of the junior high school level.

On August 7, 2017, SMP NIBS received an operational permit from the Bogor City Government, then achieved Accreditation A (Superior) with a score of 94 from the National Accreditation Board for Schools/Madrasahs in 2019. In the 2021/2022 school year, NIBS Junior High School is 7 years old with the number of students at NIBS Junior High School totaling 238 people and has graduated 4 batches, most of whom continued to NIBS High School. After NIBS Junior High School received a perasional from the Bogor City Government, the Izzatul Muhsinin Foundation began to pioneer the establishment of the high school level so that students at NIBS would be more mature in science and learning experiences, especially religious science and strengthening akidah. NIBS High School began operating and fulfilled its educational mission in September 2017. With Allah's permission and then the hard work of the Izzatul Muhsinin Foundation Council, on January 22, 2018, the foundation obtained permission for the principle of establishing NIBS High School from the West Java Provincial Education Office, so that NIBS High School could hold formal teaching and learning activities with an educational model with the character of Sunnah wa al-Jamaah Experts.

In the initial stage, NIBS High School began operating in the 2018/2019 School year with a total of 68 students. The specialization that was opened was two majors with two ROMBEL (Study Groups) with details of the science 1 ROMBEL major and the ROMBEL 1st Language department. Alhamdulillah, with Allah's permission, successively on May 29, 2019, NIBS High School received an operational permit from the West Java Provincial Government and then won an A (Superior) accreditation from the National Accreditation Board for Schools/Madrasahs in

October 2021. In addition, NIBS High School has graduated the first batch and the students have been accepted into various universities, both public and private. There are even three students from the first batch who have been accepted at LIPIA (Institute of Islamic and Arabic Sciences), Jakarta. Meanwhile, the number of NIBS High School students in the 2021/2022 school year is 171 students.

NIBS schools, both junior and senior high schools, are boarding schools or islamic boarding schools with the following educational organization structure; Director of Education: Munawar, S.PdI, Academic Manager: Arifianto, S.Si, Manager Diniyah: Muhammad Mirjani, Lc., M.Pd, HR Manager: Aulia Sekar Hasdiena, SIP, General Affairs Manager: Yasin Kurniawan, SE, Public Communication Coordinator: Anggun Novianti Primarini, IT Coordinator: Banu Harsa Zulkarnain, S.Kom. MMSI, Counseling Guidance Coordinator: Jumiatun Diniyah, S.Psi, and Junior High School Principal: Desi Metri Kusumaningtyas, S.Pd, and High School Principal: Tito Sumandono SP., MP.

NIBS High School is committed to educating the generation of Muslim women based on the Qur'an and Al-Sunnah according to the understanding of salaf al-salih, so that they become a generation of rabbis, excel, achieve the blessings of Allah and benefit the religion, people and country. With the Total Quality Education Management (TQEM) approach, SMA NIBS strives and plays a maximum role as a partner of parents and students in achieving optimal and balanced educational results, both in terms of knowledge, skills and attitudes of morality and spirituality. So that NIBS High School graduates have a conducive character, behave politely and be moderate in getting along in the midst of family and society. Therefore, NIBS High School strives to optimally make islamic character, especially the values of religious moderation, the mainstream in the curriculum and learning process.

Typologically, boarding schools aka islamic boarding schools can be divided into

three categories; 1) Classical Islamic Boarding School which focuses on the pure learning of "yellow" books through the bandongan or sorogan method such as Taqrib, Fathul Mu'in, Bidayatul Hidayah, Alfiah Ibn Malik, Imrithi, Jurumiyah and Balaghah and mantiq; 2) Modern Islamic Boarding School with a classical model, in addition to teaching religious sciences such as aqidah, akhlak, hadith, nahwi and sharaf and balaghah; 3) Modern Plus Islamic Boarding School (Smart school) , which is a modern plus education system that integrates science, technology, and religious studies, as well as various foreign languages so that students are able to compete in the global world.

The characteristics that distinguish between traditional pesantren and modern pesantren are that modern islamic boarding schools have the following characteristics; 1) adequate social facilities and facilities; 2) classrooms for fairly representative learning; 3) a lodge dormitory as a place to live for students; 4) mosques as places of worship as well as to educate students of worship practices such as prayers, halaqah tahfidz, and khithobah exercises and religious discussions; 5) the teaching of primary books in Arabic as the main purpose of education in islamic boarding schools; 6) santri is a term for students or students studying at islamic boarding schools; 7) the kyai who is the central leader of the islamic boarding school; 8) supporting units for economic activities of Islamic boarding schools, and 9) the learning process is based on ICT (Technology, Information and Communication).

Based on the characteristics above, NIBS schools, both junior and senior high schools, include modern islamic boarding schools compared to islamic boarding schools in general, in addition to the management of learning with curriculum, syllabus and independent teaching materials resulting from the combination of the 2013 curriculum, the Ministry of Religion and the Middle East, NIBS schools are increasingly showing modern characteristics. Even in learning media,

especially in NIBS High School , it emphasizes mastery of ICT, while in handling the learning system, HR management, and financial management and infrastructure, NIBS High School has implemented School-Based Education Management (MPBS), so that NIBS High School is Modern islamic boarding schools that have a management model that gives autonomy to schools greater authority and responsibility and encourages participation from school residents and the higher community.

At the level of learning techniques, especially at the high school level, most teachers have met the competencies outlined by the government through Law No. 14 of 2005 that each teacher must have four competencies, namely; 1) pedagogical competence; 2) personality competence; 3) professional competence; and 4) social competence. In addition, for teachers who get additional duties as principals, on average, three kinds of additional competencies have been fulfilled as regulated in the Regulation of the Minister of National Education of the Republic of Indonesia No. 12 of 2007. The three competencies include: (1) managerial competence, (2) entrepreneurial competence, and (3) supervision competence.

In order to produce quality graduates and with integrity, NIBS High School carries an educational vision, namely "Becoming an Islamic Educational Institution, Muslimah Coach who Excels in Science and Technology and IMTAQ through Understanding the Quran and Al-Sunnah as well as Mastery of Science and Life Skills".

With this vision, it is hoped that SMA NIBS wants to produce graduates with character, especially life skills as the main indicator, so that students are able to take part as Muslim women who are capable of managing domestic life, are able to live up to the principles of balance and harmony in life, are able to appreciate social life, are willing to accept diversity in various aspects of life, interact socially inclusively with all parties, can balance between spiritual and physical needs,

be moderate, shady, medium, fair, firm, courteous, and tolerant. In the level of complexity of life, they can be respectful of each other and respect the existence of each of the different members of society.

In order to achieve this vision, NIBS High School has missions including: 1) Fostering female students to become Muslim women of faith and piety based on the Qur'an and Al- Sunnah according to the understanding of salaf al-ummah, 2) Fostering a generation of Muslimah who are tough, have noble character, and are full of enthusiasm in studying and contributing to the people, 3) Developing the potential of santriwati optimally both in the way of science, language, technology, and skills, and 4) Prepare healthy, clean, beautiful and comfortable facilities, media, infrastructure and dormitories to support the learning process.

Thus, to realize the vision and mission of education above, NIBS High School strives to continuously carry out several educational objectives as follows; 1) to become a well-known dormitory-based secondary education institution at the national level; 2) develop human resources as the next generation who are tough, superior, professional and trustworthy in carrying out their routine duties and activities, and have high discipline in carrying out the commands of Allah and the Messenger of Allah based on the Qur'an and Al-Sunnah which are valid in accordance with the understanding of salaf al-salih. More specifically, there are several strategic targets and targets to be achieved by NIBS High School, namely; 1) improving the governance and governance system of MA'had NIBS, 2) strengthening the role of students, teachers, staff, guardians of students in building the character of Sunnah Wal Jamaah Experts; 3) improving the quality and relevance of learning oriented towards the excellence of IMTAQ and Science and Technology, and 4) expanding access to education at the higher education level, Bachelor of Islamic and Health Program.

In supporting the success of learning, NIBS High School provides a variety of representative educational facilities ranging from separate school buildings and dormitory buildings, one gate entry exit system, science labs, computer labs, libraries, sports fields, parking lots, green open spaces, canteens, laundry, 24-hour security systems, air-conditioned classrooms, internet wifi, and others. Even NIBS High School continues to strengthen educational facilities where it is currently undertaking the construction of parking lots, parks, and closed swimming pools specifically for NIBS students. Although the management of NIBS High School must continue to improve facilities and infrastructure, especially the adequacy of land, because the land available now for representative boarding schools is still inadequate.

The success of NIBS High School education is shown by a number of achievements both academic and non-academic inscribed by students, including; second place in the 2021 SMENTION Essay competition SMAIT Insantama, first place in the 2021 IPA Creation Olympiad competition Cahaya Rancamaya IBS, first place in the SMAN 1 Cianjur Chemistry Olympiad competition, first place in the Essay competition in the PKK Days activity at Jakarta State University (UNJ), first place in the Poster competition at Salimah Days UNJ, and many more. Even nibs high school graduates also enter various universities, both public and private, which include IPB, Pertamina, UNJ, UPI, UNAIR, UB, UNDIP and others.

In general, the curriculum concept of NIBS High School is divided into; 1) curriculum as a substance, that is, a curriculum is seen as a plan of learning activities for students in schools, or a set of goals to be achieved and the curriculum as a document containing a formulation of objectives, teaching materials, teaching and learning activities, schedules, and learning evaluations; 2) the curriculum as a system, that is, part of the schooling system, education, and the community system. The curriculum system also

includes the personnel structure, and curriculum work procedures how to compile, implement, evaluate and perfect it, so that the curriculum is well organized and the curriculum system is maintained in a sweetened manner; and 3) curriculum as a field of study, namely the field of study of the curriculum. The purpose of the curriculum as a field of study is to develop curriculum science and curriculum systems, so that anyone who wants to explore the field of curriculum must learn the basic concepts about the curriculum.

Basically, NIBS High School has implemented the 2013 curriculum with a number of adjustments, especially during the pandemic, although it still needs maximum development, while in organizing the curriculum, NIBS High School does not adhere to the Separated Subject Curriculum type (separate curriculum), where materials are grouped in narrow subjects, so that between subjects are fragmented, independent and have no connection at all, so that many types of subjects become narrow in scope. In fact, NIBS High School adheres to the Correladed Curriculum (correlational curriculum), which is a curriculum that shows a relationship between one subject and another, but still pays attention to the characteristics of each field of study. While the relationship between subjects has a relationship, the relationship is closer or the elimination of boundaries between subjects. Meanwhile, NIBS High School even though it has begun to implement an integrated learning system, but in totality it still has not implemented the Integrated Currikulum organization (integrated curriculum), which is a curriculum that concentrates lessons on a certain problem or topic through thematic learning. Even in building life skills, NIBS High School uses Hidden Curriculum (hidden curriculum) and Problem Solving Curriculum, which is a curriculum pattern that contains the topic of solving social problems faced in life using knowledge and skills obtained from various subjects or disciplines.

Therefore, in the teaching and learning process, NIBS High School makes the following forms of curriculum implementation activities:

a) Intra-curricular.

As for intra instructors, NIBS High School groups the subjects as follows; 1) national curriculum groups, namely Indonesian, English, Mathematics, Biology, Physics, Chemistry, Economics, Geography, History, Sociology, Crafts and Entrepreneurship, and PJOK; 2) diniyah curriculum groups, namely Tawhid, Akhlak, Fiqh, Tafsir, Hadith, Siroh, Adab, Balaghah, Ta'bir, Arabic, Nahwu, Sharf, Tajwid, and Imla; and 3) the typical CURRICULUM group of NIBS, namely tahfizh al-Qur'an with a target of 5 juz mutqin (with 2x hours of halaqah every day) for language interpretation and 3 Juz Mutqin for science majors, habituation of communicating English-Arabic in daily activities, habituation of worship character and noble morals so that the students have a conducive, polite, peaceful, tolerant and civilized character.

b) Curricular Ko

In order to support effective learning outcomes, NIBS High School has a co-curricular that emphasizes excellent programs such as; 1) campus exploration programs in the form of visits by NIBS High School students to the campuses of State Universities (PTN) and Diniyah State Universities (PTD) to add insight into the campus world; 2) the PIMAS program, namely the Intensive Entrance Program for PTN and PTD by SMA NIBS, this program is a preparation program for grade 12 students in regular and super intensive classes for all students to prepare for ptn and PTD entrance; 3) the entrepreneur challenge program , which is an entrepreneurial activity to develop attitudes, spirit, and ability to create something of value for oneself and others; and 4) the mother educator program is a life skills education program.

This educator mother education program has the following stages; 1) responsible for the implementation of reproductive health of female students; 2) have knowledge and understanding of the wife's

responsibilities to the husband and parents; 3) have knowledge and understanding of the mother's responsibility to the education and development of the child and be responsible to the surrounding environment; and 4) have knowledge and skills about food management, family financial management, and corporate governance, have the ability to analyze household, environmental, and problem solving problems.

c) Extra Curricular

In order to debrief and improve the skills of students, NIBS High School provides activities in the form of extra-curricular which include;

1) Martial arts activities are extra-curricular activities so that female students can learn the basics of self-defense that can be done by a Muslim woman to defend themselves and exercise in general.

2) ICT (Technology, Information and Computers) is an extra-curricular activity to strengthen students in mastering the basics of computer science, especially studying applications / programs that are useful for daily life such as excel, canva and others.

3) Journalism as an interesting extra-curricular form. The reason is that the students are equipped with literacy and communication skills, so this program invites them to master the basics of good writing, know journalistic rules in accordance with Islamic law, and have public speaking skills.

4) Tata Boga is an extra-curricular activity that is a concern for NIBS High School, because this activity is an exercise to hone skills that touch a lot of women's lives after becoming a housewife, so they are required to master the basics of food management, such as making basic spices, cutting techniques, making family food, making snacks and others.

5) KIR (Adolescent Scientific Group) is an extra-curricular activity that provides opportunities for female students to carry out simple scientific practicum by producing products that can produce applied skills that can be applied in daily life such as making hand sanitizers, making soap and so on.

d) Hidden Curriculum

In the implementation of the hidden curriculum , NIBS High School applies life skills education, which emphasizes the provision of life skills that are more oriented towards preparing them to face the information age and the era of globalization, especially their readiness to become a wife who is a companion to their husbands, as a mother and educator for their daughters, and become a shalehah woman who is able to present attitude of courtesy, peace, tolerance, tact, simplicity, civility, non-discrimination, and applying the values of justice, freedom, independence and equality.

In essence, SMA NIBS in life skills education wants to help and equip students as Muslim women and Indonesian citizens who are able to develop learning skills, realize and explore their potential, dare to face life problems, and be able to solve problems creatively and innovatively. Life skills education is not a new subject of learning, and even as a tool and not as a learning goal, life skills education includes a hidden curriculum, so that the value of religious moderation can be actualized through a hidden curriculum.

In the learning process, NIBS High School uses teaching materials from the results of a combination of the Middle East curriculum, the Ministry of Education and Culture and the Ministry of Religion, so that all subjects of religious science and science have been integrated in the learning process. However, the form of comprehensive integration needs continuous improvement efforts, so that NIBS High School can find an integrated teaching material format that is supported by effective learning activities in welcoming the competition of the globalization era and the industrial era 4.0. In principle, the teaching materials for learning science and science at NIBS High School are based on the 2013 Curriculum which is combined with Islamic religious material and adapted to the character of the school and the needs of NIBS High

School students, with the hope of being able to produce graduates who have strong spiritual qualities, and interact with fellow humans in a polite, tolerant and moderate manner, and are able to maintain the preservation of the natural environment humanely, civilized and responsible. In order to realize potential graduates physically and spiritually, and have insight into religious moderation, NIBS High School tries to place qualified educators in their respective fields in the learning process.

Specifically, in order for the PAI learning process to produce graduates who are superior, steadfast, peaceful, polite, tolerant, moderate and flexible, NIBS High School appoints competent educators in the field of diniyah to teach PAI with a Middle Eastern standard curriculum combined with the concept of the PAI curriculum of the Ministry of Religion of the Republic of Indonesia such as Aqidah, Hadith, Fiqh, Sirah, Tafsir Al Quran, and so on. So that students are able to master various competencies and have a meaningful learning experience that produces adequate knowledge, skills and attitudes.

The implementation of KBM (Teaching and Learning Activities) at NIBS High School takes place from 03.30 WIB to 21.30 WIB. With details; morning dormitory activities from 03.30 to 07.30 WIB, school kbm activities from 07.30 to 14.50 WIB and evening dormitory activities from 15.30 to 21.30 WIB. Meanwhile, the number of subjects at NIBS High School for grades 10 and 11 majoring in science is 18 subjects, grade 10 majoring in Language is 20 subjects, grade 11 majoring in Language is 19 subjects, grade 12 majoring in science is 17 subjects, and grade 12 majoring in Language is 19 subjects.

In essence, the development of the learning process and teaching materials of SMA NIBS has paid attention to content that is able to develop students' interests and talents, so that learning objectives in the form of knowledge (cognitive) and skills (psychomotor) as well as related to attitudes (affective) can be achieved optimally, with a good outcome which is characterized by, first, , the number of students

who register every year is increasing, although in the pandemic season it has decreased, kedua, nibs high school graduates have entered many ptn and pts, and even achieved achievements in national level competitions both in the fields of science and religion such as OSN and Tahfidz at the national level, ketiga, graduates of these educational institutions are relevant to educational goals or in accordance with standards that have been determined by institutions, especially tahfidz, Arabic and adab islami.

Pai Learning Planning at NIBS High School, Bogor Through observation, in-depth observation and review of the Syllabus document and The Learning Implementation Plan (RPP), that from the aspect of PAI learning planning carried out at Nuraida Islamic Boarding School (NIBS) High School, the author found that out of six PAI subjects, there are five subjects that have a Syllabus and RPP, namely Tauhid, Akhlak, Hadith-Siroh subjects, Arabic, and Sharf. There is one subject for which there is no syllabus and rpp is the subject of Jurisprudence. So that the author does not study systematically and scientifically much about the lessons of Jurisprudence related to the concept of wasatiah and relies a lot on the interviews of teachers of Fiqh subjects to explore the values of wasatiah in Fiqh lessons. Based on the results of observations and studies of the syllabus and rpp, it was found that all components of PAI learning planning have been written in full. The components in question are the identity of the subject, the formulation of indicators, the formulation of learning objectives, the selection of teaching materials, teaching resources, learning media, learning models, learning scenarios, and assessments.

The teaching textbooks that are the reference for PAI teaching materials used at NIBS High School, namely; 1) The 10th, 11th, and 12th grade Tauhid subjects use kitab al-Tauhid li al-Marhalah al-Ibtidaiyyah 4, 5 and 6 of the Ministry of Education of Saudi Arabia; 2) the subjects of Morals of grades 10, 11, and 12 use the Book of Ădâb al-Muslim fi al-Yaumi wa al- Lailati from Dar al-Wathan Riyadh Saudi Arabia; 3) hadith-siroh subjects of grade 10, 11, and 12 use kitab al-Hadith wa al-Sirah li

al-Marhalah al- Ibtidaiyyah 4, 5, and 6 of the Ministry of Education of Saudi Arabia; 4) fiqh subjects of grades 10, 11, and 12 use the Book of Fiqh al- Sunnah li an-Nisa ; 5) Arabic subjects of grades 10, 11, and 12 using the Kitab Al-'Arabiyyah Baina Yadaika li al-Talib publisher al-'Arabiyyah li al-Jami' ; and 6) Sharf subjects of grades 10, 11, and 12 using the book Al-Kâfi fi 'Ilm al-Sharf publisher Ibn Azka Press Indonesia.

In the identity component of the subject, there is the name of the educational unit, class, semester, theme and number of meetings. The formulation of indicators in the RPP for The Subjects of Tawhid, Akhlak, and Arabic is appropriate, namely paying attention to conformity with SKL (Graduate Competency Standards), KI (Core Competencies), and KD (Basic Competencies), the conformity between the use of operational verbs with the competencies measured, and conformity with aspects of attitudes (affection), knowledge (cognition), and skills (psychomotor). The formulation of indicators on the subjects of Hadith-Siroh and Sharf is not appropriate because it does not meet the suitability of the elements mentioned above.

The formulation of learning objectives in the rpp of all PAI subjects is appropriate because there is a conformity with the learning process and results that are expected to be achieved and conformity with basic competencies. Likewise, the selection of teaching materials is appropriate because there is a suitability with learning objectives, student characteristics, school culture and time allocation. In the learning resource selection component, there is a conformity with the curriculum, learning objectives, subject matter, and student characteristics as in the learning media selection component is in sync with the learning objectives, conformity with the learning material, and conformity with student characteristics.

The components of the high school learning model have used a direct learning model (Direct Instruction), especially learning in the classroom, cooperative learning (Cooperative Learning), especially in intelligent activities diniyah, problem-based learning (Problem Based Instruction) especially in dealing with hospitality problems and discussion learning models. Meanwhile, the learning approach even though NIBS High School has used the 2013 curriculum, the learning approach has not in totality used a scientific approach that aims to 1) improve students' intellectual abilities, especially high-level thinking skills; 2) shape students' ability to solve problems systematically; 3) the creation of dynamic learning conditions, in which participants feel that learning is a necessity; 4) obtained high learning outcomes; 5) train students to communicate ideas and ideas, especially in writing scientific articles; and 6) developing the character of students, especially in actualizing the values of wasatiah (Krisno, 2016). As for the learning scenario component, the NIBS High School PAI teachers have clearly displayed the preliminary, core, and closing activities, so that the learning planning is in accordance with the presentation with the systematics of the material, and the suitability of the time allocation with the scope of the material. Meanwhile, the assessment component found conformity with authentic assessment techniques and forms, conformity with competency achievement indicators, conformity of answer keys with questions, and conformity of scoring guidelines with questions.

Furthermore, the author finds that the syllabus and RPP PAI in NIBS High School have included wasathiyah values, namely tawassuth (pertengahan), tawa^zun (balanced), i'tida^l (steadfast), tasa^muh (tolerance), musa^wah (egalitarian), shura^ (deliberation), ishlah (reform), aulawiyah (scale of priority), tathawwur wa ibtikar (dynamic and innovative), and tahadhdhur (civilized). In the selection of teaching materials or teaching materials, the formulation of learning objectives and indicators of competency achievement at NIBS High School, the author will facus raise the values of wasatiah from four subjects, Tauhid, Akhlak, Fiqh and Sirah Nabawiyah.

In the subject matter of Tawhid, the values of wasatiah are found as follows; 1) the subject matter of "the definition of shirk and its dangers", the purpose of learning is to know the correct definition of shirk and guard oneself from shirking deeds with indicators of achievement of its competence able to explain the definition of shirk and stay away from shirking, this contains the value of i'tida^l which is to be upright and above tawhid and steadfast and not to be tempted by shirk ; 2) the subject matter of "charity with knowledge", the purpose of learning is to explain the law of practicing knowledge and familiarizing good deeds with indicators of competence achievement, being able to explain the law of charity with knowledge and continuity in practicing the knowledge gained, then it contains the value of laughter^zun, and ishlah which means balancing between science and charity and always making improvements, where as one's knowledge increases one must change for the better; 3) in realizing the consequences of tawhid is to worship only Allah containing the meaning of wasatiah that the position of all mankind is equal before Allah is as a servant of God, which contains the value of moses^wah which is egalitarian and equivalent; 4) the subject matter of "preaching to tawhid", the purpose of learning is to be able to explain the law of proselytizing to tawhid and get used to preaching to tawhid with indicators of achieving its competence capable of being able to explain the law of proselytizing to tawhid and getting used to preaching to tawhid with indicators of achieving its competence capable of being able to explain the law of proselytizing to tawhid and getting used to preaching to tawhid with indicators of achieving its competence capable of being able to explain the law of proselytizing to tawhid and getting used to preaching to tawhid with indicators of the achievement of its competence capable of being able to explain the law of proselytizing to tawhid and getting used to preaching to tawhid with indicators of the achievement of its competence capable of being able to explain the law of proselytizing to

tawhid and explaining the law of proselytizing to tawhid and proselytizing to those closest to him", this contains the value of aulawiyah, namely the scale of priority on proselytizing, before preaching to others it is prioritized to relatives, relatives, and other close people; 5) the subject matter "be patient and have a chest in learning and preaching", the learning objective is to explain the urgency of being patient and having a chest in learning and preaching with indicators of achieving competence is able to explain the urgency and get used to being patient and chest-loving in learning and preaching, this contains the value of tathawwur wa ibtikar and tahadhdhur namely being continuous in honing cognition and forming affection, dynamic and innovative in work, and civilized and polite in speaking when preaching, 6) the subject matter "knowing the ease and flexibility of Islam", the learning objective is to explain the ease of Islamic law and apply an example of Islamic ease and apply an example of Islamic convenience with indicators of achieving its competence able to explain the ease of Islamic law and apply an example of Islamic convenience, it contains the value of tawassuth and tasa^muh i.e. middle and tolerant, that Islam does not make it difficult for its people to practice the sharia of its religion, but Islam also prohibits its people from ignoring and abandoning sharia, thus becoming negligent and reckless in carrying out Islamic sharia. Islam provides a wide enough space for tolerance for its people in carrying out Shari'a, there is no compulsion to do something beyond the limits of ability or can do something that is originally prohibited in an emergency and is done as necessary or not excessively, 7) the subject matter "the postulate of knowing Allah, the angels, the apostles and the Bible and the Day of Judgment", The learning objectives are to mention the postulates of the pillars of the pillars of faith and apply the right way through a discussion learning approach in recognizing the pillars of faith with indicators of the achievement of competence to be able to mention postulates and provide examples of the application of the pillars of faith in everyday

life. It contains the value of wasatiah in the form of shura^ (deliberation), because each student in the process of sitting down the postulates about the pillars of faith through the study of discussion and deliberation; 8) in general the akidah material contains the meaning of i'tida^l, namely the firmness of the arguments of the Islamic creed that causes total loyalty and obedience to Allah. From knowing Allah, this has implications for tolerant behavior (tasamuh) and compassion for fellow beings because Allah has the name and nature of Al-Wadûd which means All-Loving, All-Loving, and All-loving.

In general, from the presentation above, the author found that all pai subject matter, especially the subjects of Tawhid, Akhlak, Fiqh and Sirah Nabawiyah along with the formulation of learning objectives and indicators of achieving competence have emphasized the themes of moderate, tolerant, peaceful, polite and honest. In terms of selecting teaching resources, the author found that all PAI subjects at NIBS High School use teaching textbooks that are in accordance with the learning material to be delivered to students. The material in the teaching textbook is entirely in Arabic, but by paying attention to the abilities and characteristics of students. In this aspect, the author finds the existence of wasathiyah values, namely tawassut} which means choosing teaching textbooks that are seen as moderate in terms of the level of language difficulty, tawa^zun which means balance between arabic elements as a competence that students must have with the substance of the content or material that students are expected to master, and shura^ (deliberation) due to the selection of textbooks through deliberation and in-depth discussions between the director of education, diniyah managers, principals, and PAI teachers.

CONCLUSION

Education is a conscious and planned effort to shape a plenary human being to realize full devotion to God. Meanwhile, learning p

roses are in charge of directing so that educational goals can be achieved optimally then the achievement of competence can be realized with good teaching materials supported by professional teachers and effective teaching and learning activities. As for learning with PAI teaching materials based on wasatiah values in schools, based on the results of research at NIBS High School, it can be concluded that the role of teachers occupies a very strategic position. Teachers must provide meaningful learning experiences and realize learning goals with good competency capital and mature skills in planning, implementing, and designing learning. Even teachers must be able to find solutions to every learning obstacle, and compile good teaching materials.

The roleof the pai inthe realm of learning with teaching materials based on wasatiah values must master learning tools, which include learning planning which includes mastery of basic competencies, learning materials, learning outcomes, learning outcome indicators, assessments, and learning procedures.

There are several aspects that can support the implementation of religious moderation education that is integrated with other components, namely: (a) Learning Theory; (b) Learning Objectives; (c) The Role of The Learning Teacher; (d) The Role of Learning Teachers: (e) Learning Methods; (d) Teaching Materials; (f) Teaching Materials.

The strategies that can be implemented by teachers in the context of successful pai learning based on wasatiah values are as follows:

(a) Setting Educational Goals; (b) Designing the Educational Curriculum; (c) Designing the Syllabus and Teaching Materials; (d) Create Engaging Learning Activities; (e) Reforming the Learning Paradigm; (f) Student-Centered Learning; (g) Changing Teachers to Educators; (h) Transforming Teachers into Educators (i) Choosing Effective Methods and Approaches (j) Creating a Conducive Environment.

REFERENCES

1. Abdurrahman ibn Muhammad al-Qahthani. (2014). 280 Waqfatan Lil Murabbi al-Mubdi'. Riyadh: Saudi Arabia: Qurthabah.

2. Adiko, Jumbriany, Mappiasse, Sulaiman, & Halimah, Nur. (2021). The Role of the Muhammadiyah Student Association Organization in Forming Religious Moderation Attitudes of Madrasah Aliyah Tanamon Students, Sinonsayang District, South Minahasa Regency. Journal of Islamic Education: The Teacher of Civilization, 2(1).

3. Anwarudin, U. Kusoy. (2020). Analysis of the Implementation of Wasathiyah Islamic Education in Developing Students' Holistic Thinking. Journal of At-Tadbir: Legal Media And Education, 30(2), 113–128.

4. Az Zahroh, Nur Afifah. (2018). The Concept of Islamization of Science According to Ismail Raji Al Faruqi and Its Relevance to the Goals of Islamic Education. IAIN Ponorogo.

5. Azra, Azyumardi. (2020). Islamic moderation in Indonesia from teachings, worship, to behavior.

6. Barnawi & Arifin, M. (2016). Micro teaching. Yogyakarta: Ar-Ruzz Media.

7. in Indonesia, Islamic Education. (n.d.).

8. 40 Abudin Nata, Education Management; Overcoming the Weaknesses of Islamic Education in Indonesia (Jakarta: Prenada Media, 2003), p. 142. ١٤ Law No. 14 of 2005 on Teachers and Lecturers, p. 9.

9. Dimyati, Ahmad. (2017). Wasatiyah Islam. Islamic Review: Journal of Islamic Research and Studies, 6(2), 139–168.

10. Ernst, Carl W. (2016). The struggle of Islam in the contemporary world: doctrine and civilization. Mizan, Khazanah Of Islamic Sciences.

11. Fodhil, Muhammad, & Hanifah, Siti. (2022). Analysis of The Values of Moral Education in Nadzam Imrithy by Sheikh Syarafuddin Yahya Al-Imrithy.

SCHOOLAR: Social and Literature Study in Education, 2(1), 40–44.

12. Futaqi, Sauqi. (2018). Construction of Islamic Moderation (Wasathiyyah) In Islamic Education Curriculum. Proceedings of annual conference for Muslim Scholars, (Series 1), 521–530.

13. Goleman, Daniel, & Hermaya, T. (2002). Emotional Intelligence: Why EI is more important than IQ.

14. Hikam, Muhammad A. S. (2018). Multicultural Education in Order to Strengthen National Vigilance in Facing the Threat of Radicalism in Indonesia. Global: Journal of International Politics, 17(1), 1–17.

15. Husaini, Adian. (2005). The face of Western civilization: from Christian hegemony to secular-liberal domination. Echo insani.

16. Scientific, Wardatul, & Promise, Pus. (2020). Wasathiyah Islam In The Frame Of Indonesia's Plurality. Journal of JAWARA Character Education (Honest, Fair, Wibawa, Amanah, Religious, Accountable), 6(2).

17. Khatijah, SITI. (2018). Non-Cash Buying and Selling Of Corn Among Farmers Of Blang Jerango District, Gayo Lues Regency According To The Ba'i Al- Dain Concept (Study On Unilateral Pricing By Buyers). Ar-Raniry Darussalam State Islamic University Banda Aceh.

18. Komariah, Kokom Siti, Islamy, Mohammad Rindu Fajar, Budiyanti, Nurti, & Parhan, Muhamad. (2021). Exploring Cultural Acculturation: Rituals And Spiritual Practices Of Traditional Childbirth In Nanjung, Bandung Regency, West Java, Indonesia. Religio Education, 1(1), 25–36.

19. Kosasih, E. (2021). Development of teaching materials. Earth Script.

20. Krisno, Agus. (2016). Syntax 45 learning methods in student centered learning (SCL). UMMPress.

21. Lune, Howard, & Berg, Bruce L. (2017). Qualitative research methods for the social sciences. Pearson.

22. Mumin, U. Abdullah. (2018). Tolerance education from the perspective of Islamic religious education (review of the content of learning approaches in schools). Al- Afkar, Journal For Islamic Studies, 1(2), 15–26.

23. Musyarofah, Dede. (2018). The Concept Of Faith Education According To The Views Of Nurcholis Madjid And Abuddin Nata (Comparative Studies). State Islamic University" Sultan Maulana Hasanuddin" Banten.

24. Muvid, Muhamad Basyrul. (2021). Al Ghazali: In the Maelstrom of Socio-Politics, Education, Philosophy, Morals And Sufism. Global Script Press.

25. Najib, Muhammad Ainun. (2018). The Epistemology of Hamka's Modern Sufism. Research Dynamics: Communication Media of Religious Social Research, 18(2), 303–324.

26. Ngaisah, Siti, & Nurfalah, Yasin. (2020). The Existence of Multicultural Education in The Face of Radicalism. EL Bidayah: Journal of Islamic Elementary Education, 2(1), 27–40.

27. Nur, Afrizal. (2016). The Concept of Wasathiyah In The Quran;(Comparative Study Between Tafsir Al-Tahrir Wa At-Tanwir And Aisar At-Tafasir). An-Nur Journal, 4(2).

28. Qudamah, Ibn. (1992). al-mughni. cairo: Perc. Chastisement, Juz IV.

29. Qur'an, M. T. Q., in School, Practice, & Target, Character Value Value. (n.d.). Amini. 2018. Teachers And Education of Character Instillation (Research Result At Private Elementary School Of Muhammadiyah In Medan. International Joernal On Language, Research and Educations Studies. 2 (1). Arifin, Zainal. 2012. Educational Research. B. Conference on University and Intellectual Culture, 1, 1.

30. Ropi, Ismatu. (2018). Portraits of religious teachers' views on tolerance and issues of religious life.

31. Sauri, Sofyan. (2010). Building a nation with a polite character through value education in schools. Proceedings of The International Conference on Teacher Education. (Pp. 196-211). London: UPI.

32. Sauri, Sofyan. (2012). Character Education in an Islamic Perspective.

33. Sauri, Sofyan. (2021). 21st Century Professional Teacher. Jakarta: Mustika Ilmu.

34. Sauri, Sofyan, & Sopian, Asep. (2019). Generation Development with Rabbany Character through Internalization of Mahdlah Worship Values in Cianjur Regency. VIVABIO: Journal of Multidisciplinary Devotion, 1(3), 18–25.

35. Shallabi, Ali Muhammad. (2020). Wasathiyah In The Qur'an: Islamic Moderation Values in Akidah, Shari'a, and Morals. Al-Kautsar Library.

36. Sholeh, Sholeh. (2016). The Concept of Ideal Islamic Education: Efforts to Establish Muslim Personality. Al-Hikmah: Journal of Religion and Science, 13(1), 52–70.

37. Snape, Dawn, & Spencer, Liz. (2003). The foundations of qualitative research'in Ritchie, J. and Lewis, J (eds) Qualitative Research Practice. Sage, London.

38. SHAFA'ATUL, KHOIRIYAH. (n.d.). Interpretation of the Word Auliya> Of Allah in the Qur'an (Sufistic Commentary According to Shaikh Mutawalli Sha'rawi).

39. Syafruddin, Didin, Wahid, Din, Nasuhi, Hamid, Saputra, Rangga Eka, Garadian, Endi Aulia, & Maulana, Dirga. (2018). Intolerance in islamic education books? Review of production content and policies. PPIM UIN Jakarta and Prenada Mediagroup (Kencana).

40. Tafsir, Ahmad. (2010). Islamic Education in An Islamic Perspective. Bandung: Rosdakarya, 9th Printing.

41. Guests, Editors. (n.d.). Deputy Editor-in-Chief Muhd. Abdullah Darraz.

42. Wiyani, Novan Ardy. (2012). Faith and Taqwa-Based Character Education. Terrace.

43. Jonah, Mahmud. (1983). Special Methodical Religious Education. Jakarta: Hidakarya Agung.

44. Abdurrahman ibn Muhammad al-Qahthani. (2014). 280 Waqfatan Lil Murabbi al-Mubdi'. Riyadh: Saudi Arabia: Qurthabah.

45. Adiko, Jumbriany, Mappiasse, Sulaiman, & Halimah, Nur. (2021). The Role of the Muhammadiyah Student Association Organization in Forming Religious Moderation Attitudes of Madrasah Aliyah Tanamon Students, Sinonsayang District, South Minahasa Regency. Journal of Islamic Education: The Teacher of Civilization, 2(1).

46. Anwarudin, U. Kusoy. (2020). Analysis of the Implementation of Wasathiyah Islamic Education in Developing Students' Holistic Thinking. Journal of At-Tadbir: Legal Media And Education, 30(2), 113–128.

47. Az Zahroh, Nur Afifah. (2018). The Concept of Islamization of Science According to Ismail Raji Al Faruqi and Its Relevance to the Goals of Islamic Education. IAIN Ponorogo.

48. Azra, Azyumardi. (2020). Islamic moderation in Indonesia from teachings, worship, to behavior.

49. Barnawi & Arifin, M. (2016). Micro teaching. Yogyakarta: Ar-Ruzz Media.

50. in Indonesia, Islamic Education. (n.d.).

51. 40 Abudin Nata, Education Management; Overcoming the Weaknesses of Islamic Education in Indonesia (Jakarta: Prenada Media, 2003), p. 142. ١٤ Law No. 14 of 2005 on Teachers and Lecturers, p. 9.

52. Dimyati, Ahmad. (2017). Wasatiyah Islam. Islamic Review: Journal of Islamic Research and Studies, 6(2), 139–168.

53. Ernst, Carl W. (2016). The struggle of Islam in the contemporary world: doctrine and civilization. Mizan, Khazanah Of Islamic Sciences.

54. Fodhil, Muhammad, & Hanifah, Siti. (2022). Analysis of The Values of Moral Education in Nadzam Imrithy by Sheikh Syarafuddin Yahya Al-Imrithy. SCHOOLAR: Social and Literature Study in Education, 2(1), 40–44.

55. Futaqi, Sauqi. (2018). Construction of Islamic Moderation (Wasathiyyah) In Islamic Education Curriculum. Proceedings of annual conference for Muslim Scholars, (Series 1), 521–530.

56. Goleman, Daniel, & Hermaya, T. (2002). Emotional Intelligence: Why EI is more important than IQ.

57. Hikam, Muhammad A. S. (2018). Multicultural Education in Order to Strengthen National Vigilance in Facing the Threat of Radicalism in Indonesia. Global: Journal of International Politics, 17(1), 1–17.

58. Husaini, Adian. (2005). The face of Western civilization: from Christian hegemony to secular-liberal domination. Echo insani.

59. Scientific, Wardatul, & Promise, Pus. (2020). Wasathiyah Islam In The Frame Of Indonesia's Plurality. Journal of JAWARA Character Education (Honest, Fair, Wibawa, Amanah, Religious, Accountable), 6(2).

60. Khatijah, SITI. (2018). Non-Cash Buying and Selling Of Corn Among Farmers Of Blang Jerango District, Gayo Lues Regency According To The Ba'i Al- Dain Concept (Study On Unilateral Pricing By Buyers). Ar-Raniry Darussalam State Islamic University Banda Aceh.

61. Komariah, Kokom Siti, Islamy, Mohammad Rindu Fajar, Budiyanti, Nurti, & Parhan, Muhamad. (2021).

Exploring Cultural Acculturation: Rituals And Spiritual Practices Of Traditional Childbirth In Nanjung, Bandung Regency, West Java, Indonesia. Religio Education, 1(1), 25–36.

62. Kosasih, E. (2021). Development of teaching materials. Earth Script.

63. Krisno, Agus. (2016). Syntax 45 learning methods in student centered learning (SCL). UMMPress.

64. Lune, Howard, & Berg, Bruce L. (2017). Qualitative research methods for the social sciences. Pearson.

65. Mumin, U. Abdullah. (2018). Tolerance education from the perspective of Islamic religious education (review of the content of learning approaches in schools). Al- Afkar, Journal For Islamic Studies, 1(2), 15–26.

66. MUSYAROFAH, DEDE. (2018). The Concept Of Faith Education According To The Views Of Nurcholis Madjid And Abuddin Nata (Comparative Studies). State Islamic University" Sultan Maulana Hasanuddin" Banten.

67. Muvid, Muhamad Basyrul. (2021). Al Ghazali: In the Maelstrom of Socio-Politics, Education, Philosophy, Morals And Sufism. Global Script Press.

68. Najib, Muhammad Ainun. (2018). The Epistemology of Hamka's Modern Sufism. Research Dynamics: Communication Media of Religious Social Research, 18(2), 303–324.

69. Ngaisah, Siti, & Nurfalah, Yasin. (2020). The Existence of Multicultural Education in The Face of Radicalism. EL Bidayah: Journal of Islamic Elementary Education, 2(1), 27–40.

70. Nur, Afrizal. (2016). The Concept of Wasathiyah In The Quran;(Comparative Study Between Tafsir Al-Tahrir Wa At-Tanwir And Aisar At-Tafasir). An-Nur Journal, 4(2).

71. Qudamah, Ibn. (1992). al-mughni. cairo: Perc. Chastisement, Juz IV.

72. Qur'an, M. T. Q., in School, Practice, & Target, Character Value Value. (n.d.). Amini. 2018. Teachers And Education of Character Instillation (Research Result At Private Elementary School Of Muhammadiyah In Medan. International Joernal On Language, Research and Educations Studies. 2 (1). Arifin, Zainal. 2012. Educational Research. B. Conference on University and Intellectual Culture, 1, 1.

73. Ropi, Ismatu. (2018). Portraits of religious teachers' views on tolerance and issues of religious life.

74. Sauri, Sofyan. (2010). Building a nation with a polite character through value education in schools. Proceedings of The International Conference on Teacher Education. (Pp. 196-211). London: UPI.

75. Sauri, Sofyan. (2012). Character Education in an Islamic Perspective.

76. Sauri, Sofyan. (2021). 21st Century Professional Teacher. Jakarta: Mustika Ilmu.

77. Sauri, Sofyan, & Sopian, Asep. (2019). Generation Development with Rabbany Character through Internalization of Mahdlah Worship Values in Cianjur Regency. VIVABIO: Journal of Multidisciplinary Devotion, 1(3), 18–25.

78. Shallabi, Ali Muhammad. (2020). Wasathiyah In The Qur'an: Islamic Moderation Values in Akidah, Shari'a, and Morals. Al-Kautsar Library.

79. Sholeh, Sholeh. (2016). The Concept of Ideal Islamic Education: Efforts to Establish Muslim Personality. Al-Hikmah: Journal of Religion and Science, 13(1), 52–70.

80. Snape, Dawn, & Spencer, Liz. (2003). The foundations of qualitative research'in Ritchie, J. and Lewis, J (eds) Qualitative Research Practice. Sage, London.

81. SHAFA'ATUL, KHOIRIYAH. (n.d.). Interpretation of the Word Auliya> Of Allah in the Qur'an (Sufistic

Commentary According to Shaikh Mutawalli Sha'rawi).

82. Syafruddin, Didin, Wahid, Din, Nasuhi, Hamid, Saputra, Rangga Eka, Garadian, Endi Aulia, & Maulana, Dirga. (2018). Intolerance in islamic education books? Review of production content and policies. PPIM UIN Jakarta and Prenada Mediagroup (Kencana).

83. Tafsir, Ahmad. (2010). Islamic Education in An Islamic Perspective. Bandung: Rosdakarya, 9th Printing.

84. Guests, Editors. (n.d.). Deputy Editor-in-Chief Muhd. Abdullah Darraz.

85. Wiyani, Novan Ardy. (2012). Faith and Taqwa-Based Character Education. Terrace.

86. Jonah, Mahmud. (1983). Special Methodical Religious Education. Jakarta: Hidakarya Agung