

## Strengthening the Value of Moderation and Quality of Adolescent Students at Madrasah Diniyah Al-Munfaq

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**Abstract.** Ngadiluwih District, Kediri Regency, has great potential in shaping a moderate and high-quality young generation, particularly within the environment of Madrasah Diniyah Al-Munfaq Badal. The social and cultural diversity of the local community, combined with its strategic geographical location, makes this area ideal for developing religious education that promotes the values of religious moderation. This program was designed to address social challenges such as intolerance and radicalism, which may emerge when religious understanding is not accompanied by a moderate and inclusive outlook. Students, as future leaders, play a crucial role in fostering a peaceful society and therefore need to be equipped with contextual and socially relevant religious values. The program utilized a dialogical and participatory approach through activities such as thematic discussions, religious moderation training, joint worship, inter-madrasah collaboration, community service, social visits, and reading clubs. Program results showed a 35% increase in students' understanding of religious moderation, as reflected in pre- and post-test evaluations. Social skills also improved, indicated by active participation in inter-madrasah and community activities. Sustainable reading clubs and regular forums strengthened collaboration and inclusivity among students. This program demonstrates that religious education can effectively strengthen human values, tolerance, and social harmony in Indonesia's diverse society.

**Katakunci:** Moderasi Beragama; Pendidikan Karakter; Pemberdayaan Pemuda; Inklusi Sosial.

**Abstrak.** Kecamatan Ngadiluwih, Kabupaten Kediri, memiliki potensi besar dalam membentuk generasi muda yang moderat dan berkualitas, khususnya di lingkungan Madrasah Diniyah Al-Munfaq Badal. Keragaman sosial dan budaya masyarakat setempat, ditambah dengan letak geografis yang strategis, menjadikan wilayah ini ideal untuk mengembangkan pendidikan keagamaan yang menanamkan nilai-nilai moderasi beragama. Program ini dirancang untuk menjawab tantangan sosial seperti intoleransi dan radikalisme yang dapat muncul jika pemahaman keagamaan tidak dibarengi dengan sikap moderat dan inklusif. Santri sebagai generasi penerus memiliki peran penting dalam menciptakan masyarakat yang damai, sehingga perlu dibekali dengan nilai-nilai keagamaan yang kontekstual dan relevan secara sosial.

Program ini menggunakan pendekatan dialogis dan partisipatif melalui berbagai kegiatan, seperti diskusi tematik, pelatihan moderasi beragama, ibadah bersama, kerja sama lintas madrasah, pengabdian masyarakat, kunjungan sosial, dan pembentukan klub baca. Hasil program menunjukkan adanya peningkatan 35% pemahaman santri terhadap nilai moderasi beragama berdasarkan hasil pre-test dan post-test. Keterampilan sosial santri juga meningkat, terlihat dari partisipasi aktif dalam kegiatan lintas madrasah dan masyarakat. Keberlanjutan klub baca dan forum lintas madrasah memperkuat kolaborasi dan sikap inklusif. Program ini membuktikan bahwa pendidikan keagamaan efektif dalam memperkuat nilai kemanusiaan dan harmoni sosial di tengah keberagaman masyarakat Indonesia.

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## 1 Introduction

Ngadiluwih District, located in the southern part of Kediri City, holds a strategic position and rich socio-cultural potential. This area is traversed by the national road connecting Kediri and Tulungagung and has an important access route to Mojo District via the Wijaya Kusuma Bridge. With 16 villages, each possessing diverse local potential, Ngadiluwih is highly relevant for the development of character and religious education.

This program is designed to equip students with moderate Islamic values through case study learning methods, group discussions, and socio-religious skills-based training. The goal is to create a young generation that is not only spiritually capable, but also has a tolerant, open, and able to adapt to the times. Through contextual education and based on local wisdom, students are expected to become agents of change in society, strengthen fraternal values, and become role models in maintaining peace and harmony in their environment. Thus, strengthening the understanding of religious moderation in Ngadiluwih is the key to forming an inclusive and harmonious society.

Strengthening the value of religious moderation among adolescents is an urgent need in facing the challenges of the current era of globalization and digitalization (Hasan & Juhannis, 2024). The rapid development of information technology has a positive impact in expanding access to knowledge, but on the other hand it also opens up

opportunities for the entry of radical, intolerant ideologies and religious narratives that tend to be extreme (Warits & Muthhar, 2024). This condition has the potential to erode the values of local wisdom and moderate religious traditions, especially among the younger generation. Therefore, education based on religious moderation needs to be strengthened, one of which is through a service program that targets religious education institutions such as Madrasah Diniyah.

Character education is not just about forming intellectual intelligence, but also building moral integrity through habituation, role modeling, and active involvement in social life (Birhan et al., 2021). Strengthening religious moderation for teenagers in Madrasah Diniyah is an integral part of this character education, which aims to produce young people who have an inclusive religious understanding, are able to interact with the social environment in a healthy manner, and are ready to become agents of change in society. By strengthening the values of moderation, adolescents not only become personally pious individuals, but also have a strong social responsibility in maintaining harmony and unity in the midst of national plurality (Zubaidi, 2024).

Existing empirical activities, generally, character education in Islamic boarding schools takes place through three main stages: planning, implementation, and evaluation. Planning involves all elements of the madrasah and Islamic boarding school, implementation is carried out through intra and extracurricular activities that are integrated with the life of the Islamic boarding school, and evaluation aims to assess the effectiveness of the program. Several studies also highlight the important role of digital literacy and religious guidance in supporting the strengthening of character values. In addition, research also shows the impact of globalization on the development of education in madrasahs and Islamic boarding schools, with changes that include the integration of Islamic teachings with general knowledge to respond to the challenges of the times. No less important, the role of Islamic religious instructors in fostering the behavior of prisoners, adolescents, and the community, both in Islamic boarding schools and in other environments, is very vital in creating religious values that prioritize tolerance, morality, and moderation.

In the community service activities carried out, this program has the advantage of forming a moderate and quality generation among students of Madrasah Diniyah Al-Munfaq Badal Ngadiluwih by prioritizing strengthening the understanding of religious moderation, which avoids extreme attitudes and strengthens the value of tolerance. A holistic approach that integrates religious aspects, social skills, and emotions makes students more prepared to face the challenges of the times. Empowerment of skills based on religious values provides students with practical skills that are relevant to everyday life, while the development of moderate, wise, and empathetic character and personality further strengthens their quality. In addition, social activities involving group discussions, mutual cooperation, and joint worship strengthen collaboration between generations, creating an inclusive environment (Hidayatulloh et al., 2024). This program also provides access to relevant teaching and training, and forms students into agents of change who can lead positive change in society.

The urgency of this community service program is closely related to the growing need for character education that emphasizes religious moderation among adolescents. This is in line with Thomas Lickona's theory of character education, which emphasizes that character formation is not only about shaping morally good individuals but also about building a civilized and harmonious society. Strengthening the values of religious moderation is a crucial part of character education, particularly in cultivating awareness of tolerance, social responsibility, and respect for diversity. Furthermore, the use of the Participatory Action Research (PAR) approach in this program is consistent with Paulo Freire's concept of Education for Liberation, which highlights the importance of active community involvement in driving social change. Through this participatory approach, students are not merely passive recipients but active agents in developing critical awareness and social solutions to religious and community challenges. Therefore, this program is not only practically relevant in fostering a moderate younger generation but also theoretically grounded in educational and social change theories.

Youth guidance for students at Madrasah Diniyah Al-Munfaq Badal Ngadiluwih aims to form a moderate and quality generation through an approach that prioritizes religious, social, and inclusive values. This program is designed with the aim of strengthening aspects of spirituality, social, and understanding of religious moderation among students. With guidance that combines dialogue, case study-based teaching, and social activities based on religious values, students are expected to become individuals who not only understand religious teachings well, but are also able to interact harmoniously in social and cultural diversity (Aure, 2025).

Through this activity, Madrasah Diniyah students are expected to internalize the values of moderation in everyday life, such as behaving politely, tolerantly, and openly towards differences. In the social aspect, this guidance aims to strengthen togetherness and collaboration between students, as well as forming a social network that supports the values of mutual cooperation and concern for others. That way, they not only grow into spiritually intelligent individuals, but also have the ability to play an active role in the community and society.

Educational institutions, particularly religious-based institutions like Madrasah Diniyah, play a strategic role in shaping students' character and worldview. According to the theory of Social Learning by Albert Bandura, learning does not only occur through formal instruction but also through observation, imitation, and interaction with the surrounding environment. In this context, Madrasah Diniyah serves as an ideal setting for instilling the values of moderation because it integrates religious learning with everyday social interactions (Rumjaun & Narod, 2025).

Furthermore, based on the concept of Transformative Education proposed by Jack Mezirow, education should not only transfer knowledge but also transform students' perspectives, values, and behavior (Hyde, 2021). Through community service programs focusing on religious moderation, students are guided to critically reflect on their attitudes and encouraged to develop inclusive, tolerant, and cooperative mindsets.

The hope of this guidance is that students can become a moderate generation, understand and implement religious values in a balanced

and open manner. This program is also expected to create an inclusive space for all students, regardless of gender or social background, so that they feel appreciated and have equal opportunities to develop.

Youth guidance for students at Madrasah Diniyah Al-Munfaq also provides significant contributions to the theory of religious moderation and the development of adolescent character. In practice, this activity helps shape students who are wiser in dealing with differences, and better prepared to contribute to a more peaceful and inclusive society.

## 2 Method

This community service program adopts the Participatory Action Research (PAR) approach, which emphasizes the active participation of all stakeholders involved, particularly the students (*santri*), educators, and the surrounding community. This approach is chosen because it effectively combines research processes with real actions simultaneously, engaging the community as both subjects and key partners in the process of change (Ali et al., 2022). The implementation of community service through PAR consists of several main stages: problem identification, program planning, activity implementation, observation, and reflection. The problem identification stage is carried out through dialogues with educators and students to explore the fundamental needs related to strengthening the values of religious moderation. Subsequently, program planning is designed collaboratively to ensure that it aligns with local needs and contexts.

During the implementation phase, various activities are conducted, such as thematic discussions, religious moderation training, regular study sessions, strengthening social skills based on religious values, and community-based social activities like communal work (*gotong royong*) and community visits. Throughout the process, observation and mentoring are carried out to document progress, challenges, and participant responses. Reflection is conducted at the end of the program through participatory evaluations, both orally and in writing, to assess the program's achievements, its impact on attitude changes, and to formulate follow-up plans. Through this PAR approach, the community service program not only focuses on delivering material but also on

fostering critical awareness, independent thinking, and empowering students to become agents of change who promote moderation, tolerance, and social inclusion in their daily lives.

### 3 Results

Applying the ABCD model in empowering women housewives with an integrated fish and plant cultivation system (Budikdamber), is very efficient because it combines two production systems in one container, namely catfish farming and hydroponic plants (such as kale). The ABCD steps implemented are

The implementation of the community service program at Madrasah Diniyah Al-Munfaq Badal Ngadiluwih has shown positive results in strengthening the values of religious moderation among youth. There was a significant increase in participants' understanding of the concept of religious moderation, as indicated by a 35% improvement between the pre-test and post-test results. This improvement was not only cognitive but also reflected in changes in the students' daily attitudes and behaviors. The active participation of the students in social activities such as communal work, reading communities, and inclusive dialogue forums demonstrated a growing awareness of the importance of living in diversity. The results of this service can be seen in the table below:

Table 1. Results and Indicators of Religious Moderation Strengthening Program

Aspect	Findings	Indicators
Spiritual	Increased active participation of students in worship activities and religious studies.	- Higher attendance in routine worship activities.
	Students demonstrated more polite	- Increased politeness

	behavior, discipline, and respect for teachers.	toward teachers.
Cognitive (Moderation Understanding)	A 35% increase in students' understanding of religious moderation based on pre-test and post-test results.	<ul style="list-style-type: none"> <li>- Improved post-test scores.</li> <li>- Students able to explain the concept of religious moderation.</li> </ul>
Social	Strengthened spirit of cooperation through social activities such as community service and reading clubs.	<ul style="list-style-type: none"> <li>- Active participation in community activities.</li> </ul>
	Students actively involved in inter-madrasah activities.	<ul style="list-style-type: none"> <li>- Students initiate collaborative programs.</li> </ul>
Gender Inclusivity	Equal and inclusive learning spaces were created for both male and female participants in all activities.	<ul style="list-style-type: none"> <li>- Female participation in discussions and leadership roles.</li> <li>- No role discrimination.</li> </ul>



Moderation Literacy (Media and Communication)	Improved moderation literacy, especially in understanding peace narratives on social media and avoiding extremist content.	- Participation in moderation literacy training.
	Enhanced conflict resolution skills through dialogue.	- Critical responses to extremist narratives.

As shown in the table above, changes can be observed in several key aspects. In the spiritual aspect, students demonstrated increasingly active participation in worship activities and religious studies, creating a more conducive atmosphere marked by greater respect for teachers. In the social aspect, the spirit of cooperation and concern for others significantly improved, as reflected in the students' initiatives to engage in sustainable community activities.

Moreover, the gender equality approach implemented in this program successfully established a safe and inclusive space for both male and female participants to contribute equally in discussions, leadership, and public activities (Smith & Sinkford, 2022). Another notable result was the improvement in participants' moderation literacy, particularly in understanding peaceful narratives on social media and avoiding extremist content. Participants also showed enhanced conflict resolution skills through dialogue, along with the development of empathy and respect for differences. Consequently, this program succeeded in building a strong foundation of character among the younger generation—not only in terms of religious knowledge but also in fostering inclusive and moderate social attitudes. These qualities serve as essential assets for

facing the challenges of the digital era and living harmoniously in a pluralistic society.

#### 4 Discussion

The youth guidance activity at Madrasah Diniyah Al-Munfaq Badal is a real effort to strengthen the character of the younger generation based on the value of religious moderation. Through the active involvement of adolescents in IPNU-IPPNU and religious guidance that integrates digital technology such as projectors and laptops, this activity succeeded in uniting the tradition of pesantren with modernity. Adolescents are equipped with an inclusive and tolerant understanding of religion as well as social and leadership skills according to the dynamics of the times. The values of *tawassuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance) are instilled through recitation, group discussions, and organizational activities. This activity is supported by various previous studies, for example (Mulyani & Jamal, 2022) who found that *dhikr*-based counseling and coaching in South Tangerang was effective in building community participation despite the pandemic being an obstacle. highlighting the success of the formation of Islamic personality through the habituation of discipline and learning of the yellow book at the Semarang women's boarding school. (Rizqi & Prayogi, 2022) shows the importance of preserving religious traditions in Pekalongan in the midst of modernization. (Defrinal et al., 2024) propose effective communication strategies in religious development in Lubuk Sikaping, while (Chotimah et al., 2023) highlighting the adaptation of Islamic boarding schools in Mojokerto to the development of the times.

Character guidance activities based on religious moderation align with the theory of Religious Moderation developed by Azyumardi Azra (Chalik, 2023). According to Azra, religious moderation is an attitude and perspective in practicing religion that rejects extremism, both in the form of radicalism and excessive liberalism. There are four main indicators of religious moderation: national commitment, tolerance, anti-violence, and accommodation of local culture (Latifa et al., 2022). In the context of the activities at Madrasah Diniyah Al-Munfaq Badal, these indicators are reflected in the involvement of youth in the IPNU-IPPNU

organization, religious study sessions that instill the values of tawassuth (moderation), tasamuh (tolerance), and tawazun (balance), as well as peace narrative training that fosters an understanding of Islam contextualized with today's social realities.

(Saridudin & Ta'rif, 2021) reveal the need to strengthen socialization and technical guidance to optimize character-based education PMA No. 29 of 2019. (Khalid et al., 2023) emphasizing the importance of Islamic religious education reform to answer the challenges of the millennial generation by changing the content, methods, and management of education. (Tedi et al., 2025) show the positive impact of integrated pesantren education in Sukabumi in discipline, social competence, and academic achievement. (Mansyuriadi, 2022) highlighting the role of motivation, facilities, and principals in the success of moral education in East Lombok. From the documentation of the activity, it can be seen that the teenagers are very enthusiastic about learning and interacting warmly with the ustadz and resource persons. A simple but meaningful life in Islamic boarding schools creates an ideal environment for the formation of strong and moral character. Active participation in IPNU-IPPNU shows the internalization of the value of religious moderation, preparing them as agents of change. These findings corroborate the literature that character education and moderation in pesantren are the main bulwarks to face the challenges of the digital era and the potential for radicalism. This program contributes positively to strengthening Islamic and national literacy for the young generation of Indonesia.



Figure 1. Group Photo After Mentoring

In addition to the spiritual aspect that emphasizes strengthening faith through a dialogical and participatory approach, the activity also strengthens social cohesion through community-based programs that foster a culture of mutual cooperation and healthy social networks. Gender equality is guaranteed with safe and equal spaces for young men and women to play an active role, without discrimination. In the aspect of moderation literacy, training on peaceful narratives, tolerance storytelling, and conflict resolution simulations build inclusive attitudes and a mature understanding of diversity. Reflective sessions and joint prayers strengthen the spiritual, social, gender, and literacy dimensions of moderation. Thematic discussions, shared worship, and tolerance training form inclusive character, active participation, and a solid social network. Adolescents demonstrate an open, collaborative, and ready religious attitude to face socio-religious challenges with maturity, creating positive changes in their lives and the wider community.

The impact of this community service program is reflected in the emergence of a young generation that possesses not only strong spiritual resilience through faith strengthening with dialogical and participatory approaches but also a high sense of social awareness fostered through a culture of mutual cooperation and healthy social networks. Gender equality is realized through the active participation of both young men and women in every program without discrimination. In terms of moderation literacy, training on peaceful narratives, tolerance storytelling, and conflict resolution simulations successfully cultivates inclusive attitudes and a mature understanding of diversity. Reflective sessions and joint prayers further strengthen the spiritual, social, gender, and literacy dimensions of moderation. Thematic discussions, shared worship, and tolerance training contribute to building inclusive character, active participation, and solid social networks. As a result, adolescents demonstrate an open, collaborative, and mature religious attitude, enabling them to face socio-religious challenges with wisdom and bring about positive changes in both their personal lives and the broader community.

## 5 Conclusion

The community service activities at Madrasah Diniyah Al-Munfaq Badal Ngadiluwih have successfully shaped a generation of moderate and quality youth through a dialogical, socially inclusive religious approach, and the cultivation of tawassuth (moderation), tasamuh (tolerance), and tawazun (balance) values. This program not only deepened religious understanding but also strengthened social cohesion, built healthy social networks, and created equal spaces for active participation of both young men and women. The impact was reflected in the participants' open-minded religious attitudes, strong social skills, and ability to engage harmoniously in cultural and social diversity—an essential provision to face the challenges of the digital era and the threat of radicalism. To maximize future outcomes, it is recommended that upcoming programs involve parents more actively through seminars and mentoring, while also developing more innovative and technology-based learning methods to expand the program's reach, effectiveness, and sustainability.

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