

## ANALYSIS OF RELIGIOUS MODERATION VALUES IN EXTRACURRICULAR ACTIVITIES

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**Abstrak:** Penelitian ini bertujuan untuk menganalisis nilai-nilai moderasi agama dalam kegiatan ekstrakurikuler di SMA Tunas Luhur. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Teknik pengumpulan data dalam penelitian ini menggunakan wawancara mendalam, observasi partisipan dan dokumentasi. Informan dalam penelitian adalah kepala sekolah, waka kurikulum dan siswa. Data yang diperoleh dianalisis dengan menggunakan beberapa tahapan yaitu reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa kegiatan ekstrakurikuler yang dilaksanakan di SMA Tunas Luhur terdiri dari kegiatan ekstrakurikuler yang merupakan bagian dari pendidikan agama Islam dan Ekstrakurikuler yang sifatnya wajib dan kepeminatan. Analisis nilai-nilai yang terdapat dalam kegiatan ekstrakurikuler terdiri dari nilai kebermanfaatn, toleransi, dan keadilan sehingga dengan kegiatan ekstrakurikuler yang dilakukan siswa dapat menerapkan nilai-nilai moderasi beragama dalam kehidupan bermasyarakat dan berbangsa.

**Kata kunci:** Ekstrakurikuler, Moderasi Beragama, Nilai-Nilai Moderasi Beragama

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**Abstract:** This research aims to analyze the values of religious moderation in extracurricular activities at Tunas Luhur High School. This research uses a qualitative approach with a case study type. Data collection techniques in this study used in-depth interviews, participant observation and documentation. The informants in the study were the principal, vice principal of curriculum and students. The data obtained were analyzed using several stages, namely data reduction, data presentation and conclusion drawing. The results showed that extracurricular activities carried out at Tunas Luhur High School consisted of extracurricular activities which were part of Islamic religious education and extracurricular activities that were mandatory and specialization. Analysis of the values contained in extracurricular activities consists of the values of usefulness, tolerance, and justice so that with extracurricular activities carried out students can apply the values of religious moderation in the life of the society and nation.

**Keywords:** Extracurricular Activities, Religious Moderation, Religious Moderation Values

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### Introduction

Religion always plays an important role in every line of human life in terms of social, political, economic, and even educational environments. However, in the implementation of religious teachings, sometimes there is a desire to overdo or otherwise underestimate religious teachings (Putri et al., 2022). Of course, the phenomenon that occurs today is a problem and a threat in maintaining the integrity and unity of the Unitary State of the Republic of Indonesia, because it becomes a division between people. Indonesia as a country that can uphold religious values should be a country filled with peace, not religious conflict. Efforts that can be made to return to the essence of religion are to strengthen religious moderation speeches (Mardiana & Rahman, 2021). Moreover, Indonesia still holds the record for the largest Muslim population in the world.

Today, the idea of religious moderation is back in Indonesia, which is a way of understanding religion with moderation/tolerance because Indonesia has many cultures, traditions, and customs that must be protected in response to the emergence of the radicalism movement in religion (Harmi, 2022). In addition, in order to enlighten all Muslims to be able to do justice and maslahat in the dimension of life. Religious moderation is an attitude, pattern or method that positions itself in the middle between two opposing poles while still holding fast to religious texts. Therefore, insight into religious moderation needs to be explored and developed continuously. According to the ministry of religion as cited by (Harmi, 2022), it requires openness, acceptance, and collaboration among many groups, including ethnicity, culture and religion. To implement the values of religious moderation in schools, it

must adopt various activities, first, developing a local school culture that includes values such as honesty, mutual respect, courtesy, and so on because, today, cases that drag "religion" as propaganda for personal and group interests have given birth to various cases that deviate from the spirit of religious moderation (Harmi, 2022).

Currently, Indonesia is faced with the issues of radicalism, terrorism and hardline Islam. Data from the National Counterterrorism Agency shows that in 2019 many victims were indoctrinated with radicalism. 80 percent of them are millennials who range in age from 17 to 24 years. The latest data from Kominfo also states that as of April 3, 2021, it has blocked 20,543 contents that indicate radicalism on social media. On average, those who become victims of radicalism stem from a poor understanding of religion, raw swallowing of information and millennial-style self-discovery but instead enter the wrong place. This comes from provocative lectures filled with hate speech, political situations and the scariest thing with the lure of heaven and the threat of hell. Of course, this will become a time bomb if these young people fall into the ideology of radicalism and terrorism (BNPT, 2021).

In the above phenomenon, self-development of students is a must that must be given to students as an embodiment that can be educated and directed by educators who have qualified competencies. To make the personal development of students who are resilient, independent and Islamic, it is necessary to have a forum that can channel the potential of students. The analysis of Islamic moderation values is very important in learning because educational institutions must be the driving force of Islamic moderation, the place to spread the sensitivity of students to various differences is school. The role of teachers is very central to providing information, knowledge and instilling Islamic moderation values to their students, not only religion teachers but all teachers of other subjects must also have an Islamic moderation perspective. Actually, this situation encourages educational institutions, in this case schools, to have the responsibility to provide knowledge and skills and develop them both through formal and non-formal education. One of the non-formal education is extracurricular activities (Yanti et al., 2016).

Extracurricular is an educational activity outside of class hours that is shown to help the development of students according to their needs, potential, talents, and interests through activities specifically organized by students or authorized education personnel at school (Lestari, 2016). Based on Permendikbud No. 62 of 2014 articles 1 and 2 which reads extracurricular activities are curricular activities carried out by students outside the learning hours of intracurricular activities and extracurricular activities, under the guidance and supervision of educational units (Aliwafa & Subaidi, 2022).

SMA Tunas Luhur is a private school established by PT Yayasan Tunas Luhur (YTL) East Java and PT Jawa Power as a form of commitment from the community development program which was established in 2006. The school is located on Jl. Kotaanyar Paiton Probolinggo with a land area of 8,600 square meters. With a quality orientation, the school does not accept many students with a maximum capacity of 20-25 students per class. And in 2022 the total number of students of SMA Tunas Luhur is 253 students. Thus, SMA Tunas Luhur has become an excellent and favorite school as the first choice of the community in continuing education to the Senior High School level. In order for the Vision and Mission of the school that prioritizes quality to be achieved, this institution has 2 excellent programs. Namely the partnership program and the independent program. In the partnership program, SMA Tunas Luhur collaborates with the Qiro'ati Institute of Probolinggo Regency and the Malang Development Institute. The Qiro'ati Institute of Probolinggo Regency organizes Qur'an Learning which starts 06.45 - 07.30 WIB every day, then the Development Institute organizes English education which is packaged in the form of Smart English (SE).

In the independent program, the school has programs that are implemented to achieve the goals, namely, increasing devotion to Allah SWT, and improving academic quality. The devotion to Allah SWT program is: (a) Requiring students to perform Dhuha prayer, Dzuhur and Asr congregational prayers at school. (b) Carrying out mentoring activities aimed at monitoring student morals, and (c) carrying out chain calls to wake up students at night with the aim that students perform Tahajjud prayers. While the academic quality improvement program, namely: (a) the school organizes the Bina Belajar Siswa (BBS) program which has 2 objectives: UNAS success and SNMPTN success (b) Preparation of Scientific Writing which students must complete before the second semester of the last class. Meanwhile, in developing their potential, students have several types of extracurricular activities, namely: (a) martial arts, (b) theater, (c) marching troops, etc.

Basically, the implementation of extracurricular activities is the implementation of the value of learning Islamic Religious Education in the classroom, then applied in the form of extracurricular activities at Tunas Luhur Paiton High School with the aim that existing students can apply it in real life. Extracurricular activities can take the form of individuals and groups. Individual activities aim to develop the talents of students individually or individually in schools and communities. While extracurricular activities in groups accommodate joint or group needs. In order to optimally develop the potential, talents, interests, abilities, personality, cooperation, and independence of students to support the achievement of educational goals (Lestari, 2016). These conditions encourage teachers as implementers of education who are directly responsible for the progress of student learning to be good at organizing these extracurricular activities. This paper analyzes several things that schools can do to

provide reinforcement that can be used as an alternative in instilling moderate Islamic teachings. This research is interesting because it is still rare for researchers to raise extracurricular activities as an object of study that is analyzed to find religious moderation values.

There are several previous studies that were used in this study, namely: research by Noor Yanti, et al. With the title "Implementation of Extracurricular Activities in the Context of Developing Student Character Values to Become Good Citizens at Korpri Banjarmasin High School" with a qualitative approach using data collection methods, documents and interviews with respondents resulted in the conclusion that extracurricular activities consisting of futsal, basketball, volleyball, scouts, PMR (Youth Red Cross), Paskibra, dance, pencak silat etc. are able to develop very positive character values. Among them are discipline, democracy, responsibility, religion, curiosity, friendship, tolerance, social care, patriotic, nationalist and creative (Yanti et al., 2016).

Meanwhile, research with the title "The Role of Extracurricular Activities in Developing the Citizenship Character of Students" conducted by Ria Yuni Lestari used a qualitative method by means of a case study at SMA Negeri 12 Semarang. With the same technique, this study concluded that extracurricular activities can form citizenship character including politeness, respect for the individual rights of others, obeying the law, honesty, open-mindedness, critical thinking, patriotism, courage, tolerance, this is formed through extracurricular activities of paskibra, journalism, and youth scientific work (Lestari, 2016).

While the most similar research is research conducted by Ali Wafa and Subaidi with the title "Religious Extracurricular Activities Based on Religious Moderation in Improving Student Personality", using the same techniques and methods and case studies at SMKN 3 Jember. This study found the fact that with the aim of forming a Muslim personality, Islamic Holiday Commemoration activities are often held. Then routine extracurricular activities every week are hadrah, Friday prayers, Islamic studies, and khotmi qur'an (Aliwafa & Subaidi, 2022). From some of the previous studies above, there is no similarity regarding the focus of research that leads to the values of religious moderation contained in extracurricular activities, so this research can provide additional knowledge and information related to religious moderation and can also be used as a complement to references from studies that have been conducted. The purpose of this research is to analyze the values of religious moderation contained in extracurricular activities carried out at SMA Tunas Luhur institutions so that they can be implemented in real life..

## Method

This research used a qualitative approach with the type of case study. The selection of SMA Tunas Luhur as the object of research was based on several considerations, namely easy access to research, student diversity and one of the favorite educational institutions in Paiton. Data collection techniques in this study used in-depth interviews, observation participant and documentation. The informants in the study were the principal, vice principal of curriculum, teachers and students. Data analysis used in the research consists of data reduction, data presentation and conclusion drawing.

## Findings and Discussion

### Extracurricular Activities in Supporting Religious Moderation

SMA Tunas Luhur was born as an educational institution in Probolinggo Regency with some of its own uniqueness. This institution has its own strategy to encourage moderation and tolerance among academics. In addition, the diversity of religious worldviews held by teachers and students requires religious moderation and tolerant behavior as important points of affiliation. The SMA Tunas Luhur institution is a place to socialize moderation education through activities that contain religious moderation values, one of which is extracurricular activities contained in Islamic religious education learning. One of the supervisors in extracurricular activities carried out at SMA Tunas Luhur said that six principles must be applied in religious moderation education, namely attitudes; Humanism, realistic, inclusive, fair, cooperative and tolerant and there are four stages in the development of millennial facilitation, namely 1) utilizing the development of social media to disseminate information about religious facilitation, 2) involving the millennial generation in positive activities in the community, 3) the need for continuous dialogue in educational institutions and 4) family education (Khotimah, 2022).

The operational activities of the Islamic Religious Education learning process, carried out in the classroom and monitored in the form of extracurricular activities, are carried out through a series of activities that can be described in the table as follows:

Table 1: Extracurricular Activities in Islamic Religious Education

Number	Extracurricular Activity
1	Qur'an Recitation Guide, this activity is carried out every day for the lowest level and the teachers instruct the children to read part of the surah.
2	Ghorib, in this activity children are taught to learn ghorib to find out the readings in the Qur'an.
3	Tajweed, the next level for children who have mastered ghorib is recommended to study the laws of tajweed with the aim of justifying the laws of reading the Qur'an.
4	Tahfidzul Quran, for children who are able to memorize the Qur'an, the teachers provide direction to memorize.
5	Khotmil Quran, the purpose of this activity is solely to implement what Allah wants in their lives.
6	Hadrah, this activity is focused on providing knowledge about hadrah art.

According to the deputy head of curriculum, the values of moderation in Islamic religious education will certainly be conditioned after the subject teacher makes lesson plans in the learning he does, including the elaboration of basic skills and core skills of family learning in Islamic education (Ardiansyah, 2022). The same thing was also conveyed by the head of the high school that the school, in this case, teachers, always encourage good habits, including fairness, balance, and tolerance so that they become students' personalities. Researchers consider the internalization of religious moderation values of SMA Tunas Luhur in the context of the formal curriculum, which is a form of transmission of moderation values through anti-violence ideology. although still guided by the two main references, namely the Qur'an and al-Hadith because the two main foundations of Islamic teachings form the concept of moderation in a humanistic attitude that respects each other (Hartono, 2022).

In addition, there are also extracurricular activities that are mandatory and student interest in these activities. In other words, besides the fact that these activities must be followed by all students, the activities are not applied to all students in the sense that only to students who have an interest in these activities as contained in the following table.

Table 2: Specialization Extracurricular Activities

Number	Extracurricular Activity
1	Youth Scientific Writing, this activity is intended for students who have interests and want to hone their skills in scientific writing.
2	Basketball, this activity is devoted to students who have an interest and want to hone their skills in basketball.
3	Volly, this activity is devoted to students who have an interest and want to hone their skills in volleyball.
4	Martial Arts-Sacred Palm, this activity is devoted to students who have an interest and want to hone their skills in martial arts.
5	Theater, this activity is devoted to students who have an interest and want to hone their skills in theater.
6	Live skill, this activity is required for students to hone their skills in live skills.
7	Environmentalists, this activity is required for students to hone their ability to love the environment.

This fact signals a message of necessity for students to participate in extracurricular activities initiated by SMA Tunas Luhur. The principal and teachers play an important role in directing students in participating in activities outside of class hours, for the sake of improving and the quality and usefulness of students in social life, so that their knowledge gained from various activities chosen becomes the main modality in real society. It can be seen from some of the activities above that SMA Tunas Luhur prioritizes moderate religious values which include the values of justice, balance, kindness, wisdom, socialism and tolerance. This allows students to actively participate in religious activities at school and find solutions to existing problems and to develop students' skills and talents.

### Analysis of Religious Moderation Values in Extracurricular Activities

Article 2 of the Regulation of the Minister of Education and Culture Number 62 of 2014 concerning activities outside primary and secondary schools, there are two keywords for organizing extracurricular activities, namely talent, interest, and personality, which means in organizing activities. Achieving educational goals does not only depend on the teaching and learning process in the classroom. However, class success can also be supported by various class activities organized outside the classroom, including extracurricular activities (Farida et al., 2021),

(Diana et al., 2022). And especially in extracurricular activities is the innovation of creating community relations, religious leaders and local religious institutions and existing religious institutions (Nanti, 2015).

In reality, there are many behaviors that do not reflect religious moderation. Where the current era (revolution 4.0) which has all used technology in terms of life makes it easier for humans to carry out activities and accelerate tasks in their activities (Resufle & Rofiki, 2022). On the other hand, the current era provides very real benefits for humans but on the other hand can be a boomerang in their lives. Radicalism and extremism in religion, especially in schools are rampant and very concerning. Moderation is well understood and is an important part of preventing the growth and development of radical Muslim sects (Naim et al., 2022), (Rofiki, Zuhriyah, et al., 2022).

The condition of such students should be of special concern, considering that their age is a transitional phase from childhood to adolescence, where they will seek self-identity and are in dire need of insight, and what needs to be anticipated is their association, because association can affect the personal lives of students, especially in this day and age if they do not have strong faith, they will be easily influenced and fall into sin. In development through which the potential of students can be realized in accordance with the objectives of national education, extracurricular activities are part of the activities in the curricular program (Nurul Alifa & Musringudin, 2022). This activity trains students to be more independent, responsible for extracurricular activities chosen according to their abilities, but still achieve academic achievement (Ridaningsari & Fahmawati, 2022).

Therefore, teachers as the spearhead in learning must always instill the values of religious moderation because it is to balance Indonesian society which is nicknamed a pluralistic society (Hidayah & Azizah, 2021). Moderation provides the right value to maintain balance and human behavior suitable for daily use, because it is now easier for various people to scientific perspectives from various media from the East and West (Kadi, 2022). To observe and deliver segments of learning materials, teachers often add humanistic messages of abstinence to the religious aspects of students. Therefore, it becomes very urgent for teachers as facilitators to encourage and convey the values of religious moderation to students. Previous findings show that religious moderation, when instilled in students, can help foster and strengthen harmonious relationships between teachers, students, society, and the environment (Syarif, 2021), (Rofiki, Diana, et al., 2022).

In general, religious moderation strengthens the development of tolerance and harmony, also in the educational environment. Religious moderation is a method of understanding religion that emphasizes a middle way attitude. It does not cross borders, which tends to position Islam as a solution to human social problems according to space and time. Islam must be able to react to today's complex challenges to appreciate and accept the old traditions of new values that are considered better (Hidayah & Azizah, 2021). Broadly speaking, what is used as an indicator of religious moderation is divided into 4 items which can be described in the following table:

Table 3: Indicators of Religious Moderation (Saputera, 2022).

Number	Indicators of Religious Moderation
1	Having an attitude of commitment to national values.
2	Having an attitude of tolerance and tolerance, especially for the differences that exist.
3	Having an anti-attitude towards all forms of violence and anarchism.
4	Having an open attitude with all forms of wisdom towards local culture.

In implementing the concept and value of religious moderation, there are three things that institutions need to pay attention to: First, making educational institutions the basis of Indonesia's religious laboratory; second, by softening the two extreme groups, namely. right (fundamental) and left (liberal-secular); Third, the socio-religious method approach in religion and state. This concept is the need for a strategy of educational institutions in the implementation of religious values. This strategy can provide the role of educational institutions in the implementation of religious mentoring programs, so it is important that religious mentoring programs in educational institutions run smoothly. Clearly, to create a young generation that is truly capable of recognizing the value of religious moderation in community life, educational institutions must be able to develop teaching where students are involved in all differences in society.

The pattern of education at SMA Tunas Luhur Paiton is adjusted to the vision and mission that have been made and arranged together to achieve the goals and objectives of the school itself. SMA Tunas Luhur is committed to providing excellent service to students as learning subjects. In developing students' self-empowerment, SMA Tunas Luhur views religion as a channel for students' extracurricular skills. Extracurricular activities at SMA Tunas Luhur that are carried out in relation to the formation of a Muslim personality involve teachers as well as vice principals in the fields of student affairs, curriculum, public relations, etc. This is intended so that all work related to the formation of a Muslim personality is carried out. This is intended so that all work related to school affairs can

be carried out effectively and efficiently. Children's awareness of the values of religious moderation must be familiarized and developed with good examples, even the teaching of religious moderation can be carried out with interesting activities.

The values contained in the extracurricular activities carried out by SMA Tunas Luhur broadly illustrate that these extracurricular activities have implications for students in their life lines. Where the values of religious moderation in the extracurricular activities carried out, can be described in the following figure.

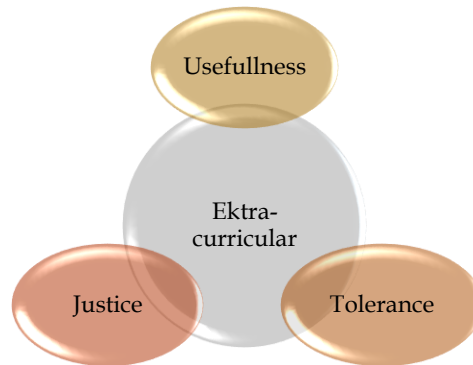


Figure 1: Values of Religious Moderation in Extracurricular Activities

Extracurricular activities are very helpful in improving the ability of students in the field of education. With extracurricular activities, students have the provision to keep themselves away from various negative influences. Extracurricular activities are learning activities that are organized outside of class hours, tailored to the knowledge, development, guidance, and habituation needs of students in order to have basic supporting skills. Extracurricular activities include procedures such as knowledge objectives, post-activity summaries, and individualized results reporting. The implementation of extracurricular programs aims to instill the values of religious moderation in the school and community environment (Sun, 2022).

The implementation of extracurricular activities at SMA Tunas Luhur is not without obstacles, but also faces various obstacles. The existing restrictions do not apply to all extracurricular activities, only some extracurricular activities. Because most of the extracurricular activities of SMA Tunas Luhur can be covered by the school. Extracurricular activities help curriculum activities in fact less when achieving educational goals if not balanced or in conjunction with extracurricular activities. She understands religion as a whole and understands the plurality of society and the feeling that she can accept people's differences. He knows, of course, how to apply a moderate attitude in religion, introducing it into his religion, practicing it and teaching it to exist according to the rules presented to others without being too conservative elements, so that they forget the aspects that exist in the society where they are With a society that is able to apply religious moderation, harmony and harmony can automatically be maintained in that society.

## **Conclusion**

The existence of ethnic, religious, racial and cultural diversity, we need to protect it, one of which is by instilling a moderate attitude, especially in religion (religious moderation) in ourselves and society. To create a generation that is able to apply the attitude of religious moderation, educational institutions need to create a learning system that familiarizes students to appreciate the differences that exist. Therefore, SMA Tunas Luhur organizes extracurricular activities as a form of channeling students' talents and interests. In addition, extracurricular activities can be the right vehicle in shaping and developing the citizenship skills of students. The formation of citizenship skills includes intellectual and participation skills that are seen in extracurricular activities. If all people have an attitude of religious moderation, peace in a diverse society will be created.

With the extracurricular activities that have been enacted, it can provide a view of religious moderation and its application that through extracurricular activities carried out in a learning activity really has a significant impact on student life both in society and the nation.

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