

Realization of Religious Moderation Values in the Learning Process at Darul Ihsan Dayah, Aceh Besar

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ABSTRACT

Objective: The research problem centers on the challenge of integrating religious moderation values, such as tolerance and anti-radicalism, into the curriculum and teaching methods at Dayah Darul Ihsan. The main challenge is bridging the potential gap between deep traditional religious understanding and inclusive and adaptive moderation principles in the contemporary era. The research objective is to analyze the actualization of religious moderation values in the learning process at Dayah Darul Ihsan in Aceh Besar. **Method:** This study utilizes a qualitative approach with field research. The data sources include 3 teachers, 5 students, and 1 school principal. **Results:** The research findings indicate that: 1). The religious moderation values found include tolerance (*tasamuh*), balance (*tawazun*), justice (*al-'adalah*), and moderation (*wasathiyah*). These values form the foundation for all learning activities. 2). The implemented teaching process model is integrative, combining traditional approaches (such as *bandongan* and *sorogan*) with modern participatory approaches (such as *bahtsul masail* discussions), and emphasizing the exemplary behavior (*qudwah hasanah*) of the teachers. 3). The actualization of moderation values in teaching is achieved through integrating values into the teaching material, applying dialogical teaching methods, creating an inclusive learning environment, and implementing an evaluation system that assesses the internalization of values in the students' behavior. **Novelty:** Thus, the actualization of religious moderation values in the teaching process can be implemented through four main strategies: 1). Integration into teaching material, 2). Dialogical teaching methods, 3). Inclusive learning environment, and 4). Holistic evaluation, which involves internalizing values in students' behavior and character.

INTRODUCTION

The actualization process of religious moderation values in Islamic boarding schools or dayah in Indonesia is a crucial effort to shape a character and a friendly, tolerant, and balanced religious understanding. In this context, religious moderation functions as a pedagogical framework that supports the teaching of religious values and harmonious social interactions. This is in line with the understanding explained in the Quran and Hadith, which do not promote violence or extremism but advocate for a moderate and balanced approach to religion, as described by Nurdin that Islam is a religion that teaches compassion and gentleness [1].

Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, play a crucial role in implementing these values. Based on Anjani's research, Islamic boarding schools not only serve as centers for religious education but also as places for nurturing the character and intellectual development of the community through the teaching of traditional Islamic texts that emphasize balance in religious practice [2]. The transformations experienced by Islamic boarding schools also allow for the adaptation of religious moderation values to address the challenges of modern times. The actualization

of religious moderation in this context needs to be integrated into the curriculum and cultural practices of Islamic boarding schools, given the relevance of evolving religious education [3].

Furthermore, Shofyan's study explains the importance of Wasatiyyah Islamic education, which is the essence of religious moderation. Research indicates an urgent need to integrate Wasatiyyah Islamic values in education as a means to enhance tolerance and harmony among individuals of different religious backgrounds. Implementation strategies in education can involve various teaching methods that emphasize deep spiritual understanding and inclusive interactive approaches [3]. Research conducted by Sakiratuka et al. emphasizes the application of religious moderation in learning at the junior high school level, where extracurricular activities and the practice of Pancasila values contribute to fostering a sense of patriotism and tolerance among students. As a result, pesantren and dayah become effective places to implement the approach of religious moderation in education, with outcomes showing an improvement in mutual respect and the avoidance of violent actions [4].

The implementation of religious moderation in pesantren needs to be contextualized in the form of programs that can reinforce these values, such as interfaith dialogue training, cultural activities, and the development of inclusive attitudes in society. This is highly relevant in the context of learning in pesantren, which must reflect wisdom in understanding differences and respecting diversity [5].

In general, to actualize the values of religious moderation in the learning process in pesantren, there needs to be synergy between formal teaching, informal activities, and character development that considers the socio-cultural context in which pesantren exist. Through this approach, it is hoped that the values of moderation will not only be internalized in the teaching and learning process but also expressed in the daily lives of students and alumni of pesantren.

Education in Dayah Darul Ihsan also strives to implement the values of religious moderation. There are challenges in integrating these values into the curriculum and learning process that are steeped in traditional Islamic knowledge. The issue that arises is the potential gap between deep religious understanding and the values of tolerance, diversity, and anti-radicalism that are the essence of religious moderation. This research aims to identify and analyze the specific obstacles and challenges in actualizing these values in the environment of Dayah Darul Ihsan. This research is urgent to be conducted because dayah as a traditional Islamic educational institution plays a key role in shaping the religious worldview of the younger generation in Aceh. Amid increasing polarization and intolerance at the global and national levels, instilling religious moderation from the source, which is in educational institutions like dayah, is strategic to strengthen community resilience. The findings of this research are expected to serve as a model for other dayahs in designing education that preserves tradition while promoting peace and harmony.

The research questions in this study are to describe and analyze: 1) Religious moderation values in learning at Dayah Darul Ihsan Aceh Besar, 2) Learning Process

Model at Dayah Darul Ihsan Aceh Besar, and 3) Religious Moderation Values actualized in the learning process at Dayah Darul Ihsan Aceh Besar. The purpose of this research is to describe and analyze in-depth how religious moderation values, such as tolerance, balance, and respect for differences, are actualized in the actual practice of the learning process at Dayah Darul Ihsan. This research aims to map the methods, materials, and educational interactions used by teachers to instill these values, as well as identify supporting and hindering factors in the process, in order to provide recommendations for strengthening religious moderation in the dayah educational environment.

RESEARCH METHOD

This study employs a qualitative approach with the type of field research to investigate in-depth the actualization of religious moderation values in the learning process at Dayah Darul Ihsan, Aceh Besar. The choice of field research is considered appropriate because this study seeks to understand the phenomenon in its natural context holistically, where the researcher interacts directly with the research subjects in the dayah environment to capture the meanings, practices, and social dynamics surrounding the integration of religious moderation values in the learning activities. Through this approach, the researcher can construct a comprehensive understanding based on direct field experiences [6].

The primary data sources in this study consist of 3 (three) teachers directly involved in the teaching process and considered as key actors in transmitting values, 5 (five) students as receivers and learners who directly experience the internalization process of values, and 1 (one) school principal as the policy holder and educational supervisor at dayah. The selection of these data sources is purposive, considering that they are informants who have the deepest understanding and can provide substantive and relevant information related to the research focus. Each category of informants offers a unique perspective and complements each other in forming a comprehensive picture [7].

Data collection technique was carried out through triangulation, which involves combining three main techniques to obtain rich data and examine its authenticity. Firstly, participatory observation was conducted to directly witness the learning process in the classroom and social interactions in the dayah environment, in order to capture actual and contextual practices of religious moderation values that may not be revealed through interviews. Secondly, semi-structured in-depth interviews were conducted with all informants using interview guidelines to explore their understanding, perceptions, experiences, intentions, and strategies related to religious moderation values. Thirdly, documentation study was used to collect and analyze supporting documents such as syllabi, lesson implementation plans (RPP), textbooks, activity notes, and dayah policy documents related to moderation values [8].

The primary data collection instrument in this qualitative research is the researcher themselves (human instrument). However, to ensure the completeness and focus of data collection, researchers used a number of predefined assisting instruments, namely observation guidelines, semi-structured interview guidelines, and documentation

guidelines. The observation guidelines contain specific points to be observed regarding interactions and content of moderation values. The interview guidelines consist of a list of core questions that will be developed during the interview process. Meanwhile, the documentation guidelines are used to record and inventory relevant documents encountered in the field [7].

To ensure the validity of the data and research findings, a data validity testing technique is employed that refers to credibility criteria. The main technique used is triangulation, particularly source triangulation and technique triangulation. Source triangulation is done by comparing and cross-checking the degree of trustworthiness of information obtained from teachers, students, and school principals. Meanwhile, technique triangulation is carried out by comparing observation data, interview results, and documentation review results to see consistency and confirm meanings. Through these steps, research findings are sought to accurately and reliably reflect the reality that occurs in the field [8].

RESULTS AND DISCUSSION

A. Research Findings

Based on a series of data collection activities through in-depth observation, intensive interviews with three teachers, five students, and one school principal, as well as comprehensive document analysis at Dayah Darul Ihsan Aceh Besar, this research successfully revealed substantive findings that can be explained in the following main three sections.

1. Religious Moderation Values in Learning at Dayah Darul Ihsan Aceh Besar

This research successfully mapped out four core values of religious moderation that serve as the philosophical foundation in all learning activities at Dayah Darul Ihsan. These values are not just taught as separate subjects but have been internalized as the essence of the educational process. 1). The value of *tasamuh* (tolerance) is actualized through the recognition of diversity in religious interpretations in matters of *furu'iyah* (branches). A senior teacher, in an interview, emphasized, "We teach students that differing opinions in *fiqh* issues are common and are part of our scholarly heritage, as long as they remain within the boundaries of *Ahlu Sunnah Wal Jama'ah*." 2). The value of *tawazun* (balance) is reflected in an educational approach that integrates religious and secular knowledge while maintaining a balance between nurturing faith, jurisprudence, and ethics. Classroom observations show how teachers link science lessons with verses of nature while explaining ethical boundaries in their use. 3). The value of *al-'adalah* (justice) is implemented through equal treatment of all students regardless of their socioeconomic backgrounds. The School Principal explained, "There is no discrimination here; students from both elite and working-class families are treated equally in terms of rights and responsibilities." 4). The value of *wasathiyah* (moderation) is taught through emphasizing the importance of avoiding extremist attitudes (*ghuluw*) in religious practice. A student expressed, "We are taught not to easily blame other groups as long as they stay within the correct boundaries of Islam." This perspective also serves as an

assessment criterion for teachers based on their daily evaluations at Dayah Darul Ihsan Aceh Besar.

2. Model of Learning Processes at Dayah Darul Ihsan, Aceh Besar

Based on observations conducted in various learning settings, this study identifies an integrative learning model that is the hallmark of Dayah Darul Ihsan. This model integrates three main approaches simultaneously. 1). The expository approach through the *bandongan* and *sorogan* methods, which are traditions inherited from *pesantren*. In the *bandongan* method, teachers explain the yellow book in depth while contextualizing it with current conditions. Meanwhile, in *sorogan*, students take turns reading and explaining the book in front of the teacher, resulting in intensive learning interaction. 2). The inquiry approach through discussions (*bahtsul masail*) and presentations. Observations show how students are trained to analyze contemporary issues by referring to classical books, while also developing critical and argumentative thinking skills. A teacher also explains, "Through *bahtsul masail*, students learn to appreciate differences of opinion and present arguments with the correct methodology." 3). The exemplar approach (*qudwah hasanah*) manifested through the attitudes and daily behaviors of the teachers and caretakers at the dayah. A female student expressed, "We learn not only from what the *ustadz* teaches us, but more from how he applies those teachings in everyday life.

3. Values of Religious Moderation Actualized in the Learning Process at Dayah Darul Ihsan, Aceh Besar

The most significant finding of this study is the actualization of values of religious moderation throughout the learning process, facilitated through four main mechanisms. 1). The first mechanism is the integration of values in teaching materials, where teachers deliberately choose examples and illustrations that promote tolerance and respect for differences. During the observation of Islamic jurisprudence lessons, it is evident how teachers explain different school of thoughts on a matter with full respect, while emphasizing the principle of "adhering to one's strong opinion, but still respecting other opinions." 2). The second mechanism is through dialogical and participatory teaching methods. Classroom discussions are designed to train students to express opinions politely, listen attentively to others, and accept differences gracefully. A student expressed, "Here we learn that having different opinions does not have to lead to hostility."

Meanwhile, 3). The third mechanism is the creation of an inclusive and egalitarian learning environment. Observations in the dormitory and dayah environment demonstrate how interactions among students from various regions and social backgrounds occur naturally and in a familial manner. No discriminatory practices or bullying based on ethnic or economic differences were found. 4). The fourth mechanism is an evaluation of learning that not only measures the mastery of subjects but also assesses the internalization of moderation values in everyday behavior. A teacher explained, "We do not only assess based on written exam results, but more importantly, on how students embody moderation values in their daily interactions." Interviews with

students confirmed that this holistic approach is effective in shaping moderate character, where they admitted to becoming more open, tolerant, and adept at navigating multicultural environments.

B. Research Discussion

1. Values of Religious Moderation in Learning at Dayah Darul Ihsan Aceh Besar

Values of religious moderation are essential in the context of learning at Dayah Darul Ihsan Aceh Besar, given the challenges of globalization and rapid information flow that can lead to radicalization and extremism. Dayah, as a traditional Islamic educational institution, plays a strategic role in shaping moderate understanding among its students. Research indicates that religious moderation in education can build social awareness and enhance understanding of harmony among religious communities [9].

One approach that can be adopted in education at Dayah Darul Ihsan is strengthening the values of religious moderation through continuous learning. As exemplified by Sari et al., an increase in teachers' understanding of values of religious moderation, from an average pretest score of 69% to a posttest score of 90%, underscores the importance of appropriate teaching methods in internalizing these values [10]. Similar methods can be implemented at Dayah, where mastery of these values needs enhancements not only among teachers but also among students. Other aspects to consider are the mainstreaming of religious moderation, especially in the digital space. In this context, Hefni highlights the importance of moderate and tolerant narratives in the virtual world, where much information is provocative and can be politicized [11]. Therefore, Dayah Darul Ihsan needs to strengthen its ability to utilize technology to disseminate religious moderation values to counterbalance potentially emerging radical narratives.

The implementation of education methods based on the values of Ahlussunnah Waljamaah, as researched by Kanafi et al., can be a crucial foundation for Dayah in educating its students. This approach is expected to embrace inclusive thinking and build awareness of the importance of moderation in religious practices amidst differences [9]. The underlying values of NU and Muhammadiyah teachings, as elucidated in Daruhadi's study, can also be relevant references in the context of Nusantara Islam, offering solutions for moderation both at the individual and interfaith levels [12].

Lastly, the importance of study guidance in instilling religious moderation values, as exemplified in Ferdilla et al.'s research, should also be applied at Dayah Darul Ihsan. By conducting guidance activities that prioritize moderation values, it is hoped that students can internalize these teachings comprehensively and apply them in their daily lives [13]. Therefore, the learning department at Dayah Darul Ihsan Aceh Besar needs to utilize various approaches, whether in teaching methodologies, technology utilization, or strengthening religious moderation values, to create an environment conducive to moderate and inclusive learning.

2. Learning Process Model at Darul Ihsan Dayah, Aceh Besar

The learning process model at Darul Ihsan Dayah, Aceh Besar, reflects the harmonious integration of Islamic education methods that combine reason and

revelation. In the context of Muslim education in Aceh, especially at Darul Ihsan Dayah, it is essential to understand that the teaching approach not only focuses on knowledge transfer but also on character formation and fostering a moderate religious attitude. This is highly relevant given the challenges of the modern era, which often trigger extremism and intolerance among the younger generation [14].

In implementing the learning process, teachers at Darul Ihsan Dayah are expected to select and utilize various learning models that enhance the effectiveness of teaching and learning. Research indicates that a lack of understanding of teaching models among teachers can hinder the educational process [15]. Therefore, classroom training and supervision are key components in enhancing teachers' abilities to apply more innovative and interactive methods, which, in turn, will foster a learning spirit among the students.

Thorough lesson planning is crucial. This process includes setting objectives, selecting appropriate methods, and evaluating learning outcomes [16]. In the context of Darul Ihsan Dayah, this approach encompasses planning to integrate religious teachings with academic understanding, in line with the Islamic principle of Wasathiyah that emphasizes the balance between revelation and reason [14]. It is expected that this balanced learning model will shape students who are not only academically proficient but also possess a moderate and inclusive personality.

Curriculum Development at Dayah Darul Ihsan: Fostering Positive Attitudes and Values Among Students. In curriculum development, Dayah Darul Ihsan strives to create a learning environment that nurtures various positive attitudes in students, such as tolerance and respect for diversity. This is crucial considering the diverse society of Aceh, where students must be able to adapt and interact with individuals from various backgrounds [17]. Learning experiences that prioritize morals and ethics are essential in shaping the character of students, aligning with the educational vision embraced by religious educational institutions in Aceh [14].

Furthermore, Dayah Darul Ihsan faces challenges in implementing teaching methods that cater to the needs of students. The integration of technology could serve as a solution to enhance the effectiveness of teaching by utilizing efficient digital and mobile tools to support instruction. However, specific references regarding the use of technology in education at Dayah Darul Ihsan were not found in the reviewed sources [18].

Therefore, the instructional process at Dayah Darul Ihsan should aim not only to cultivate academically proficient students but also individuals with a strong spiritual foundation, moderate attitudes, and adaptive skills in an ever-evolving environment. Through appropriate approaches and models, it is hoped that education at Dayah Darul Ihsan can make a significant contribution to the development of the broader Aceh Besar community.

3. Values of Religious Moderation Embodied in the Learning Process at Dayah Darul Ihsan, Aceh Besar

Religious moderation serves as a significant approach in understanding the interactions among religious communities in Indonesia, particularly in educational environments like Dayah Darul Ihsan in Aceh Besar. The cultivation of values of religious

moderation in the teaching process at this institution is guided by principles derived from the Qur'an, Hadith, and policies of the Ministry of Religious Affairs of the Republic of Indonesia. Several essential values underpin religious moderation, including patriotism, anti-violence, tolerance, and recognition of local wisdom [10].

In the context of Dayah Darul Ihsan, the values of religious moderation are formulated through learning activities that not only focus on knowledge transfer but also the cultivation of spiritual and national attitudes. Research indicates that Islam emphasizes the importance of harmony and balance in living a religious life, reflecting that the expression of religion should be done in a friendly and peaceful manner [1]. The learning process at Dayah should create an environment that supports these values, so that students not only understand the religious teachings but also how to incorporate these values into their daily lives.

Educators at Dayah Darul Ihsan play a crucial role in shaping this moderation stance by emphasizing identified principles of religious moderation such as *tawassuth* (moderation), *tawazun* (balance), and *insaf* (prudence) [16]. Through this approach, it is hoped that students can internalize values of moderation that enable them to interact positively with diverse communities and avoid actions that are extreme or violent. An inclusive educational approach towards diversity helps create a more tolerant generation ready to socialize in various cultural and religious contexts [13].

All learning activities designed at Dayah Darul Ihsan also aim to highlight deep spiritual aspects, where learners are encouraged to build a closer relationship with God and appreciate the diversity around them. This is part of the effort to make each individual an agent of peace in society [19]. In this regard, learning is not confined to the classroom but extends to extracurricular activities such as religious study groups that aim to strengthen knowledge and practice of religious moderation among students [19].

Applying the values of religious moderation in the learning process will contribute to strengthening the community in Dayah, which in turn can serve as a model for other educational institutions in nurturing students to have a more open-minded attitude and to appreciate differences. This is highly relevant to the efforts of the Ministry of Religious Affairs of the Republic of Indonesia in maintaining harmony among religious communities, as well as serving as a guide in teaching practices that can shape a moderate character and identity for future generations [10].

CONCLUSION

Fundamental Finding : This study concludes that Dayah Darul Ihsan in Aceh Besar has successfully integrated the values of religious moderation, namely: *tasamuh* (tolerance), *tawazun* (balance), *al-'adalah* (justice), and *wasathiyah* (moderation) into the entire learning process. These values are not only taught theoretically but internalized through an integrative learning model that combines traditional approaches such as *bandongan* and *sorogan* with participatory modern methods, as well as direct exemplary behavior from the teachers. The actualization of moderate values is achieved through the integration of teaching materials, the application of dialogue in learning, the creation of

an inclusive environment, and a holistic evaluation system that emphasizes the internalization of values in the students' behavior. **Implication** : Based on these findings, the implementation can be replicated in similar educational institutions by applying four main strategies: 1) Establishing moderate values as the foundation of the curriculum and organizational culture. 2) Combining traditional and modern teaching methods that encourage active participation. 3) Creating an inclusive and non-discriminatory learning environment. 4) Developing an evaluation system that encompasses academic and behavioral aspects to measure the internalization of values. Through this approach, educational institutions can nurture a generation deeply rooted in strong religious values yet remain moderate, tolerant, and adaptive to diversity. **Limitation** : While the study highlights the successful integration of religious moderation values in Dayah Darul Ihsan, it may be limited in its generalizability to other institutions with different cultural, geographical, or religious contexts. Additionally, the study focuses on a single institution, and further research could benefit from comparing multiple institutions to understand the broader application of these strategies. **Future Research** : Future research could explore the effectiveness of implementing these strategies in other educational settings, both within and outside the Islamic context, to examine their adaptability and impact on fostering religious moderation and tolerance. It would also be valuable to investigate how these strategies influence students' long-term attitudes toward diversity and moderation, as well as the role of teachers as key drivers in internalizing these values.

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