

Actualization of Islamic education based on religious moderation practices in Madrasas

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ABSTRACT

Islamic educational institutions have a place in forming religious, tolerant and peace-loving students. However, in some Islamic educational institutions, acts of intolerance and violence still occur. This study aims to describe one of the Islamic educational institutions specifically for women in Indonesia that actualizes religious moderation through school activities. The research was conducted with a qualitative phenomenological approach. Informants in this study were leaders, teachers, civil servants, students, and alumni. In addition, data sources come from documents and madrasa websites. The results of the study indicate that Madrasah Mu'allimaat Muhammadiyah actively carries out various activities that lead to the formation of students who have a moderate perspective, namely by carrying out activities in order to strengthen national values, love peace and be accommodative to local culture. The actualization of religious moderation was carried out because Madrasah Mu'allimaat Muhammadiyah wanted to produce a profile of graduates, namely Islamic daughters who were able to spread Islam, that was *rahmatan lil'alam*.

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INTRODUCTION

Islamic educational institutions are an important foundation in building religious moderation that is useful in the life of the nation and state. This was embedded in the Indonesian constitution in 1945. The foundation of this education is that students can use their knowledge to create a just and civilized Indonesia. One of the efforts to make it happen is to carry out religious moderation so that peace between citizens in Indonesia can be realized properly (Muchith, 2016). Sutrisno (2019) explained that Islamic educational institutions are laboratories of religious moderation. This is because Islamic educational institutions can penetrate the basic ideas and philosophies of universal Islamic values. Changing the mode of view of moderate Islam is to deny the values instilled by the Prophet Muhammad as the foundation of religion.

In fact, Islamic educational institutions, especially in Indonesia, are often synonymous with violence. Based on the results of a survey by the Institute for the Study of Islam and Peace (LKIP), 49 percent of students in Greater Jakarta (Jakarta, Bogor, Tangerang, and Bekasi) tend to agree to take violent action to solve problems. This is done by fighting between schools, acts of vandalism, and various other forms of violence (L Assyaukanie, 2018).

In 2018, more or less the same data is also shown from the results of the LSI Survey (Indonesian Survey Institute), showing that 63 percent of Muslim teachers in Indonesia have an intolerant view of other religions. This intolerance is like being suspicious of the existence of other religions and feeling uncomfortable when interacting with people who have differences (L Assyaukanie, 2018).

The survey results have a real impact that "fundamentalism," "puritanism," "revivalism," "extremism," "radicalism," and "fundamentalism" thrive in Islamic educational institutions. Islamic educational institutions are starting to become places for intolerant actions, even though Islamic educational institutions should be a place for the development of the nation's children to realize a more peaceful Indonesia (Afrianty, 2012).

This condition is certainly very worrying, so the Ministry of Religion issues an important policy on religious moderation. Every citizen respects and is respected by his or her fellow citizens. Religious differences are not used as a tool of suspicion between one another. The term "religious moderation" refers to differences which are a sunnatullah thing, including religious differences.

R. W. Hefner (2009) predicted that Islamic boarding schools or Islamic boarding schools had an expansionist character from the beginning. Schools like this have an important influence in the community and even at the state level. At least after 1998, the santri had an important role in supporting the growth and development of a democracy that upholds non-violence.

Muhammadiyah schools certainly consider it important and necessary to respond to this, including Madrasah Mu'allimaat Muhammadiyah. An Islamic educational institution which is the result of Ahmad Dahlan's own thoughts (Alfian, 1989). Mu'allimaat is not only directly under the guidance of the Muhammadiyah Central Executive but also becomes a reference for other Muhammadiyah schools (C. M. Hefner, 2010).

The Madrasah Mu'allimaat Muhammadiyah itself was realized because of the ideals of KH Ahmad Dahlan that the role of development is not only the domain of men but also the action of the women's movement (Hastasari et al., 2022). From these various conditions, women should be an important locomotive in efforts to moderate religion. They can quantitatively stem the tide of intolerance and attempt to replace the nation's ideology.

Therefore, this study is important in order to examine in depth the application of religious moderation in Madrasah Mu'allimaat Muhammadiyah. This is interesting because Madrasahs generally do not accept students from non-Muslims. But at least there are some things that this Islamic educational institution does in order to ground the values of religious moderation.

The author will focus first on explaining the urgency of religious moderation and then will discuss the actualization of religious moderation in Madrasah Mu'allimaat Muhammadiyah, which includes first activities in order to strengthen national commitment as a spirit in the nation and state. Second, activity is an effort to cultivate love of peace and efforts to promote universal human values. Finally, activities will also be discussed in an effort to accommodate local culture.

METHOD

This study uses a qualitative phenomenological approach and seeks to explore the actualization of Islamic educational institutions that build on the mission of religious moderation. The research was conducted at Madrasah Mu'allimaat Muhammadiyah Yogyakarta. The main reason for choosing Mu'allimaat is the special female students, where women are not objects of peace but subjects of peace. In addition, madrasa activities can be an inspiration for other madrasahs in terms of building a moderate graduate profile.

The data collection method in this study used observation, in-depth interviews and documentation. First, observation is a better understanding of the context of the thing being studied. Allows researchers to be more insightful, open, not influenced by various conceptualizations that existed before. Researchers can see things that respondents are less aware of. Obtaining data that was not disclosed in the interview. Observation allows researchers to reflect and be introspective of the research they do. Researchers will use field notes in qualitative observations, diaries of field experiences. Notes on thematic units. Chronological records, if the chronological records are valid for a day is called a hemerograph. The weakness of observation is based on individual assumptions, the

existence of individual prejudices, as well as the ability or skill to hear, see, feel, appreciate, and take notes needed.

The second is by interview. Variations Interviews used are semi-structured. Semi-structured interviews are interviews that have guidelines but are flexible in their application depending on the situation and conditions in the field. Furthermore, structured interview is a type of interview that is strict in conveying interview guidelines. Informants in this research are leaders, teachers, civil servants, students, and alumni. In addition, the data sources in this study were madrasa documents and madrasa activity websites. Third is documentation, in the research the documents needed are curriculum documents, school activity programs and meeting archives.

FINDINGS AND DISCUSSION

1. The Urgency of Religious Moderation

The urgency of religious moderation has emerged since 1999. In this context, thinkers such as Hefner (2011) see that Indonesia's significant changes, including the strengthening of fundamental thought roots, have been seen since the reform era. During this period, under the pretext of democracy, various schools of thought emerged. One of the strongest competitions is between liberal and fundamental schools. This liberal flow was pinned to Gus Dus, Cak Nur, Syafii Maarif, and the group of Ulil Abshar Abdalla. These people are considered to have left the identity of Islam with a thought that is considered too open. Because these figures do not hesitate to show that they feel that non-Muslims are close friends with Islam (Samsudin & Lubis, 2019).

Meanwhile, on the other hand, the fundamentalist flow came to the fore. This is inseparable from the efforts of the United States (US) at that time, which clearly declared a war on terrorism. With this pretext, various efforts were made by the Indonesian government to stop the flow. This includes the formation of an anti-terror densus that looks for figures and people who are seen directly and indirectly in an effort to carry out terror (Burhanudin, 2016). From here, the fundamentalist flow reappeared and culminated in the 212 action, which is said to be the largest Muslim action that took place after reform in Indonesia (Wiharyani, 2018).

Along with the 212 action, the fundamentalist movement, which was supported by the FPI, resurfaced. This sect is considered by the government as an intolerant sect that is not in line with the values of Pancasila and the Constitution of the Republic of Indonesia. This is proven by ending the legality of FPI as an official institution in Indonesia. From these actions, the ideas and ideologies of fundamentalism in Indonesia are deemed necessary to be avoided or even resisted (Wiharyani, 2018).

The policy issued by the government is the idea of religious moderation. The government realizes that the strongest friction that occurs in society is the relationship between Islam and non-Islamic religions. so that religious moderation becomes important and needs to be reviewed and discussed again (Junaedi, 2019). Even the Ministry of Religion in 2019 set it as the year of religious moderation. In the same year, the United Nations designated it as the international year of moderation. The focus is to provide an understanding that religion is a way of life that has respect and respect for others (Sutrisno, 2019b).

Moderate itself comes from the word moderation, which means neither too much nor too little. In Indonesian, this word has the meaning of reducing violence, avoiding extreme character traits or moderate attitudes. Whereas, in English moderation means average, standard, and impartial. In Arabic, it means wasath or wasathiyah, which has a meaning in the middle, fair and balanced (Hefni, 2020). The word "moderate," according to Akhmadi (2019), has similarities with the word "multiculturalism." The word multiculturalism itself means that there is a diversity of cultures, religions, and races. This forms Indonesia as a pluralistic country, united within the framework of the Unitary State of the Republic of Indonesia. In more detail, Khalil Nurul Islam (2020) said that religious moderation is an attitude and trait aimed at encouraging a person to balance one's own religious experience and respect for the religions and beliefs of others.

The pattern mentioned is more striking because it focuses on promoting personal religious beliefs and practices while at the same time being non-allergic to the beliefs and practices held by others. In Busyro's view (2019), he emphasizes moderation as a moderate (middle) point of view to see diversity

in Indonesia. In more detail, the Ministry of Religion provides a clear picture of religious moderation, which has four main points (Ministry of Religion of the Republic of Indonesia, 2019).

First, moderation requires the Indonesian people to have a national commitment. National commitment is realized by self-affirmation that the national philosophy has been well received. This philosophy is contained in Pancasila with five important points in it. The contents of Pancasila itself are five points of precept which are the basis of the life of the nation and state, namely: belief in One Supreme God, Just and Civilized Humanity, Indonesian Unity, and Democracy led by Wisdom. All Indonesians deserve wisdom in deliberation and representation, as well as social justice. After Pancasila, there is also the 1945 Constitution, which is the Constitution of the Indonesian nation and is the main source of law. After that, it is the concept of Unity in Diversity and the Unitary State of the Republic of Indonesia.

Second, moderation is identified with a tolerant attitude towards others. Tolerance itself means accepting differences in religion, race, ethnicity, and class. In this attitude of tolerance, one is fully aware that Indonesians have different skin colors and physical shapes. These differences become an important foundation in building Indonesia in accordance with the Pancasila sound, namely social justice for all Indonesian people.

Third, moderation requires one to be against all forms of violence. Conduciveness can be negatively impacted by violence that is carried out verbally or physically. Indonesia's history, especially after 1998, shows that violence cannot solve problems. Violence gives a very strong trauma to society and harms society itself. Fourth, moderation requires one to be accommodative to the local culture. Culture is often an obstacle to the realization of modern society. In culture, there is a philosophy of life, which is the root of the formation of society. It says that attitudes and accommodative nature towards local culture in becoming a way towards the realization of a community of character. From the explanation of the moderation of Madrasah Mu'allimaat Muhammadiyah, an Islamic educational institution under the auspices of Muhammadiyah openly agrees to this moderation model.

2. Islamic Education and Religious Moderation

The actualization of religious moderation in Islamic education, namely at Madrasah Mu'allimaat Muhammadiyah, is by placing Madrasah Mu'allimaat Muhammadiyah as a modern Islamic educational institution belonging to Muhammadiyah. Between modern and Muhammadiyah is the background of KH Ahmad Dahlan's thinking in establishing Madrasah Mu'allimaat Muhammadiyah. Previously, Madrasah Mu'allimaat Muhammadiyah itself was more commonly known as Kweekschool. In the future, the kweekschool will be divided into two, namely Muallimin for boys and Mu'allimaat for women (C. Hefner, 2019).

KH. Ahmad Dahlan, from the beginning, has placed an important emphasis on education. For KH Ahmad Dahlan, education in Indonesia at that time was far behind other countries, including the Dutch East Indies model of education that existed at that time. What's more, access to good education is only for those who have an established social background. KH Ahmad Dahlan felt the need to present an alternative education that combines religious knowledge with general science. This he has shown since becoming a teacher at a Dutch East Indies school, namely by showing progressive Islam by frequently inviting his students to interact directly (Liando & Attendman, 2022).

At that time, Islamic boarding schools already existed, but they were still struggling with the development of religious knowledge or Islamic boarding schools (Ni'am, 2015). Pesantren themselves do not organize general education because there is still a science dichotomy. KH Ahmad Dahlan didn't want this kind of concern, so Kweekschool combined it. In addition, at that time, education had not become a concern for women. The patriarchal system still dominates by placing women in the second class. Women are still identified as people who serve and serve their husbands (Syamsiyatun, 2016). Whereas KH Ahmad Dahlan felt that women and men had the right to obtain a proper and equal education. KH Ahmad Dahlan's thoughts were based on experiences and readings of the social realities of the people in Kauman and in Java at that time.

KH Ahmad Dahlan is an important figure behind the organization of educational organizations for Muslim women in Indonesia (Dzuhayatin, 2015). Long before that, women's organizations tended to be dominated by educated groups who emerged from the middle class. They see the value of education as a way to emancipate women. The implementation of KH Ahmad Dahlan's thinking has a real

consequence: the education provided by Muhammadiyah must have a modern and Islamic character. The modern character refers to Muhammadiyah's real efforts in providing general knowledge to students. This includes providing education, which tends to be identical to the Dutch East Indies school. In addition, KH Ahmad Dahlan, who is also a Kyai, felt the need to provide enlightening religious teachings.

KH Ahmad Dahlan seeks to restore the glory of Muslims by directly referring to the Al-Quran and Sunnah. There are two things that must be used by Muslims as a direct reference. Including the approval of KH Ahmad Dahlan, *ijtihad* is still open to anyone who has a qualified knowledge base. The modern character is implicitly written by Mu'arif: *"As the first modern Islamic teaching institution in Yogyakarta, Kweekschool Moehammadijah has a teaching plan that is systematically structured. In the Suara Muhammadiyah document number 1 of 1922, it was stated that the Kweekschool Muhammadiyah semester teaching plan was mentioned. From the form of this temporary teaching plan, it can be seen that the Muhammadiyah teaching system is well organized (Mu'arif, 2012)."*

3. Actualization of Religious Moderation in Madrasah Mu'allimaat Muhammadiyah

At the beginning of the establishment of Kweekshool, according to a note from Mu'arif (2012), taken in 1924 from the provisions of elementary schools, it was explained that "Muhamadiyah schools are provided for Muslim and non-Muslim children". This statement shows that Muhammadiyah schools, from the beginning, were open to any group. However, after experiencing the dynamics of a Muhammadiyah school in the form of a pesantren, it focuses on Muslims. This is not intended to be open, but indeed, its nature and character emphasize Islamic religious learning. Nevertheless, schools such as Madrasah Muallimat Muhammadiyah have an important role in building students who have a moderate spirit. The strategy is actualized through:

a. National Engagement

The national commitment of Madrasah Muallimat Muhammadiyah can be seen from the acceptance of new students. In this context, Madrasah Muallimat Muhammadiyah accepts female students from various backgrounds. This is based on the text of the Koran, which emphasizes that human beings must know and respect each other. Verse 13 of Surah al-Hujarat.

It means:

"O mankind, indeed we have created you from a male and a female." Then we made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious. Verily, Allah is All-Knowing and All-Aware.

In addition, the Prophet, on various occasions, continued to promote a culture of tolerance. The Prophet, who had an uncle of a different religion, maintained a good relationship with the Prophet. Likewise, when Muhammad emigrated to Medina, admitting that there were among them those who came from different races and tribes, Muhammad still made them friends or brothers. Also, Muhammad did not distinguish between those who came from the aristocratic class and those from the tribes that were considered inferior at that time.

The actualization of this national commitment is implemented through a four-pillar seminar agenda (Muallimat.sch.id, 2017c). The term "four pillars" refers to the four elements of the nation's foundation. The four elements are the 1945 Constitution, Pancasila, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia. This activity is important in strengthening the national commitment of Muallimat students. In addition, Puan Maharani, who has visited the Muallimat Muhammadiyah Madrasah, also said that she saw Muallimat as the first girls' school that had an impact on women in Indonesia (Muallimat.sch.id, 2018a). Women are progressive and can position themselves as drivers of national change. Through this narration, Puan Maharani also appreciates the achievements that have been obtained by Muallimat. Finally, this national commitment was also marked by holding the G30/SPKI viewing (Muallimat.sch.id, 2017a). This movement is directly considered as one of the factors that caused the collapse of the nation and state. This spectacle shows that there are ideologies that are not in line with the 1945 Constitution, Pancasila, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia.

b. Propagating peace, humanity, and nonviolence

In efforts to moderate religion, the values of peace and humanity are very important. This value is the foundation for realizing non-violent human relations. This value is an important goal of religious moderation. It is to create humans who love peace and humans who respect each other. Therefore, Madrasah Mu'allimaat Muhammadiyah held an education, tolerance, and peace agenda (Muallimat.sch.id, 2018b). This event was held in 2018 with the concept of Indonesia's "peace generation," which was initiated by the "agent of peace from the peace generation" in Yogyakarta. The main objective of this agenda is to instill in students that they are educated women as important agents for peace. In addition, a discussion on the theme of humanity was also held. Human values are contained in the Koran, by emphasizing that one human being and another human being must help each other. In addition, humans are prohibited from killing one another because killing one person is the same as killing all mankind. This is contained in the surah al-Maidah, verse 32:

It means:

Therefore, we decreed (a law) for the Children of Israel that whoever kills a person not because (the person killed) has killed another person or because he has done mischief on earth, it is as if he has killed all mankind. On the other hand, whoever preserves the life of a human being, it is as if he has preserved the life of all humans. Indeed, our messengers have indeed come to them with clear statements. Then, verily, many of them after that transgressed on earth.

In his explanation, this agenda was carried out to show that Islam is not just a religion of formality for humans. Islam is a religion that upholds human values. In this way, Islam is affirmed as a religion of rahmatan lil alamin.

c. Adapting to Local Culture

Muhammadiyah in the early days was often identified with a movement that was anti-local culture. According to Pradana Boy, this actually did not occur when KH Ahmad Dahlan founded Muhammadiyah, but when the Tarjih Institute was founded. After that, there was a strong dichotomy between culture that is in harmony with religion and culture that is considered not to be part of religion (Biyanto, 2009). In fact, recently, Muhammadiyah realized that this organization needed an institution that focused on culture. So the Institute for Cultural Arts and Sports was established. After that, Muhammadiyah was very close to religion.

In Mu'allimaat itself, this is implemented in various forms of activities. As was held in 2017, when Mu'allimaat said a direct visit to the Sonobudoyo museum in order to see the wayang exhibition. This coincides with the Jogja International Heritage Festival. From this wayang performance, the history of pre-Islamic and post-Islamic Java is shown. Mu'allimaat students are very enthusiastic because they know the history and importance of Wayang in the development of Islam (Muallimat.sch.id, 2017d).

In addition, students are also taught to be able to make batik. By collaborating with the Nambura Wirobrajan Batik studio, students get training on how to make batik well. This activity not only fosters a love for "batik," which is a local cultural heritage, but also gains a little ability in the effort to make batik (Muallimat.sch.id, 2017b).

In addition to this, accommodation efforts for local culture are also supported by the Branch Leaders of the Muhammadiyah Madrasah Mu'allimaat Student Association. This event will be held in 2020 by holding cultural performances typical of their respective regions. The area refers to the origin of the students. In popularizing and preserving this culture, at Mu'allimaat, students of the same origin were developed. In this activity, all students gathered according to their regional origins, namely IKPAMASAS (Sumatra), IPMMATIM (East Java), IKMMMY (Yogyakarta), IKMASSITA (Wonosobo, Banjarnegara), KABARAT (Jakarta, West Java), AMMAKSDA (Klaten, Semarang and surrounding areas), IPSSAS (Batang, Pekalongan, Tegal), KONSKAIM (Kalimantan), IPMAMASI (Sulawesi), and SAMUDERA (Papua, Bali, NTT, NTB) (muallimaat.sch.id, 2020).

According to director Mu'allimaat, this agenda is aimed at making indigenous local culture an important medium in realizing Indonesia as a united nation. A country that has various cultural roots, which is intended to show that diversity is one of the important media in forming brotherhood

CONCLUSION

Madrasah Mu'allimaat Muhammadiyah, as an Islamic educational institution specifically for women in Indonesia, has a school activity direction that is in line with religious moderation. Mu'allimaat actually carries out various activities aimed at forming students who have a strong religious character but also have a general knowledge base. In an effort to realize religious moderation, Mu'allimaat carried out an agenda to foster the spirit of nationalism and nationalism. Apart from that, it also carries out activities in the context of fostering peace-loving and non-violent actions. After that, it also manifests an attitude of tolerance, including in accommodating activities towards local culture. This is evidence that this Islamic educational institution seeks to produce students who have moderate thoughts so that they are able to spread Islam which is rahmatan lil'alamin.

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