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Integration of Islamic Religious Education Based on Gender-Responsive Pedagogy in Shaping the Moderate Character of Madrasah Students in the Digital Era

Mohammad Rifki¹, Mukhlisin², Muhammad Anis Fuadi³

^{1,2,3} Universitas Nahdlatul Ulama Purwokerto, Indonesia

Email: rifikisuyoto@gmail.com¹, unumuhlisin17@gmail.com², mafuadi88@gmail.com³

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ABSTRACT

This study aims to analyze the integration of Islamic Religious Education based on gender responsive pedagogy in shaping moderate character among madrasah students in the digital era. This research employed a qualitative approach with a descriptive research design. The research subjects consisted of Islamic Religious Education teachers, madrasah principals, and students selected through purposive sampling. Data were collected through observation, interviews, and documentation, while data analysis used the interactive model of Miles, Huberman, and Saldaña, including data reduction, data display, and conclusion drawing. The findings revealed that the integration of gender responsive pedagogy in Islamic Religious Education created an inclusive, participatory, and democratic learning process. Teachers provided equal opportunities for male and female students in classroom activities, discussions, and group leadership. This implementation positively contributed to the development of students' moderate character, including tolerance, respect for differences, anti-discrimination attitudes, and polite interaction in digital spaces. Furthermore, the use of digital media in learning helped students understand the importance of religious moderation and digital literacy in everyday life. This study concludes that the integration of Islamic Religious Education based on gender responsive pedagogy can become an effective strategy for shaping moderate student character in the digital era.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis integrasi Pendidikan Agama Islam berbasis *gender responsive pedagogy* dalam membentuk karakter moderat siswa madrasah di era digital. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif. Subjek penelitian terdiri atas guru Pendidikan Agama Islam, kepala madrasah, dan siswa madrasah yang dipilih secara *purposive sampling*. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi, sedangkan analisis data menggunakan model Miles, Huberman, dan Saldaña yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa integrasi *gender responsive pedagogy* dalam pembelajaran Pendidikan Agama Islam mampu menciptakan proses pembelajaran yang inklusif, partisipatif, dan demokratis. Guru memberikan kesempatan yang sama kepada siswa laki-laki dan perempuan dalam kegiatan pembelajaran, diskusi, dan kepemimpinan kelompok. Implementasi tersebut berdampak positif terhadap pembentukan karakter moderat siswa, seperti sikap toleransi, penghargaan terhadap perbedaan, anti diskriminasi, dan kemampuan berinteraksi secara santun di ruang digital. Penggunaan media digital dalam pembelajaran juga membantu siswa memahami pentingnya moderasi beragama dan literasi digital dalam kehidupan sehari-hari. Penelitian ini menyimpulkan bahwa integrasi Pendidikan Agama Islam berbasis *gender responsive pedagogy* dapat menjadi strategi efektif dalam membentuk karakter moderat siswa madrasah di era digital.

PRELIMINARY

The development of digital technology in the Industrial Revolution 4.0 era has brought significant changes to the world of education, including the process of character building among students in madrasahs (Safitri et al., 2023). The unlimited flow of information through social media and digital platforms provides positive impacts as well as serious challenges to students' moral development, ways of

thinking, and social interaction patterns. Phenomena such as intolerance, verbal violence in digital media, gender stereotypes, and the spread of extreme religious ideologies have become increasingly visible problems within educational environments. Islamic Religious Education (IRE) is no longer sufficient to function merely as a transfer of religious knowledge, but it must also be able to shape students' moderate, inclusive, tolerant, and gender-just character (Muaz & Ruswandi, 2022). One approach considered relevant in addressing these challenges is the implementation of *gender-responsive pedagogy* in Islamic Religious Education learning. This approach positions male and female students as learning subjects who possess equal opportunities, participation, and treatment in the educational process, thereby creating an inclusive and humanistic learning environment (Haris, 2021).

The urgency of research concerning the integration of Islamic Religious Education based on *gender-responsive pedagogy* has become increasingly important because educational practices in Indonesia still demonstrate gender bias in learning processes. Such bias can be observed in teaching materials, teachers' communication patterns, the division of social roles in classrooms, and stereotypes regarding the abilities of male and female students. Research conducted by Nuraidah et al. (2023) revealed that Islamic education lacking gender sensitivity has the potential to perpetuate social injustice and hinder the holistic character development of students. Other studies have shown that gender-responsive educational environments can enhance mutual respect, empathy, and tolerance among students, thereby supporting the formation of moderate character in social and religious life (Nisa et al., 2025; Assingkily & Putri, 2022). In the digital era, strengthening moderate character through education has also become an urgent necessity to prevent the growth of radical and intolerant attitudes among young generations who are heavily exposed to digital content without adequate value-based filters.

Several previous studies have discussed religious moderation education in madrasahs and the implementation of gender-responsive education in educational settings. Research by Muqowim et al., (2022) emphasized that religious moderation education can foster tolerant attitudes and appreciation of diversity among students. Another study by Hutagaol et al. (2025) showed that inclusive learning approaches based on gender equality can increase female students' participation in Islamic education. Furthermore, a study conducted by Zulfa et al. (2025) explained that strengthening the values of religious moderation in schools can effectively be achieved through curriculum integration, school culture, and teachers' role modeling. However, most of these studies focused separately on religious moderation or gender-responsive education. Studies specifically integrating *gender-responsive pedagogy* into Islamic Religious Education to shape the moderate character of madrasah students in the digital era remain relatively limited.

Based on the review of previous studies, several research gaps still require further investigation. First, studies on religious moderation generally emphasize curriculum aspects and tolerance values without linking them to gender-responsive pedagogical approaches. Second, studies on gender-responsive education tend to focus on issues of educational equality in general and have not been specifically implemented within Islamic Religious Education learning in madrasahs. Third, only a few studies connect the integration of these two concepts with the challenges of student character building in the digital era, which is heavily influenced by social media, virtual culture, and information disruption. Therefore, this study seeks to fill the existing gap through an integrative analysis of Islamic Religious Education, *gender-responsive pedagogy*, and the formation of moderate character among madrasah students in the digital era.

The novelty of this research lies in the effort to integrate a *gender-responsive pedagogy* approach into Islamic Religious Education learning as a strategy for shaping the moderate character of madrasah students amidst the challenges of the digital era. This study does not merely discuss religious moderation as a normative concept, but also places gender equality, inclusive learning, and digital literacy as essential elements in the process of Islamic education. This research offers a new perspective that the formation of students' moderate character cannot solely rely on strengthening teaching materials, but must also involve pedagogical designs that are gender-fair, dialogical, participatory, and adaptive to digital technological developments.

The purpose of this study is to analyze the integration of Islamic Religious Education based on *gender-responsive pedagogy* in shaping the moderate character of madrasah students in the digital era. This research also aims to identify the forms of implementation of gender-responsive pedagogy in Islamic Religious Education learning, analyze its contribution to the formation of students' moderate character,

and explain its relevance in addressing educational challenges in the digital era. This study is expected to contribute theoretically to the development of Islamic education studies based on moderation and gender equality, while also providing practical recommendations for teachers, madrasahs, and educational policymakers in creating inclusive, moderate, and contextual Islamic Religious Education learning.

METHOD

This study employed a qualitative approach with a descriptive research design. The qualitative approach was chosen because this study aimed to gain an in-depth understanding of the process of integrating Islamic Religious Education based on *gender-responsive pedagogy* in shaping the moderate character of madrasah students in the digital era. Descriptive research was utilized to systematically, factually, and contextually describe learning phenomena based on realities occurring in the field. Through this approach, the researcher was able to obtain a comprehensive understanding of learning practices, teacher-student interactions, and the implementation of moderation and gender equality values in the Islamic educational process. The qualitative approach was also considered effective for exploring the meanings, experiences, and perceptions of research participants in depth within educational social contexts (Creswell & Creswell, 2017).

The research subjects consisted of Islamic Religious Education teachers, madrasah principals, and students at the madrasah tsanawiyah or aliyah level selected through *purposive sampling*. The purposive sampling technique was used because the researcher selected participants based on specific considerations, namely individuals who were directly involved in and knowledgeable about the implementation of Islamic Religious Education learning based on *gender-responsive pedagogy*. Islamic Religious Education teachers were selected because they play central roles in the learning process and students' character formation, while madrasah principals were chosen to provide information regarding school policies related to moderation education and gender equality. Students were selected to explore their learning experiences and responses toward the implementation of gender-responsive and moderate learning in the digital era. Purposive participant selection enabled the researcher to obtain richer and more relevant data according to the research focus (Sugiyono, 2018).

The research procedure was conducted through several stages, namely preparation, implementation, and data analysis. During the preparation stage, the researcher conducted preliminary studies, identified research problems, designed research instruments, and obtained research permits. The implementation stage involved observing learning activities, conducting interviews with research participants, and documenting various activities and madrasah policies related to Islamic Religious Education learning based on *gender-responsive pedagogy*. The analysis stage was carried out by categorizing data, interpreting findings, and drawing conclusions based on the research results. All research stages were implemented systematically to ensure the validity and credibility of the collected data. Systematic research procedures are essential for producing objective and scientifically accountable findings (Moleong, 2022).

The primary instrument in this study was the researcher as a *human instrument*, who played roles in collecting, analyzing, and interpreting the research data. Supporting instruments included observation guidelines, semi-structured interview guidelines, and documentation sheets. Observation guidelines were used to observe Islamic Religious Education learning processes, teacher-student interactions, the use of digital media, and the implementation of gender equality principles in classrooms. Interview guidelines were utilized to explore in-depth information regarding the perspectives of teachers, madrasah principals, and students concerning the implementation of gender-responsive and moderate learning. Documentation was used to collect data in the form of curricula, learning modules, activity photographs, and other supporting documents relevant to the study. The use of multiple instruments in qualitative research aimed to strengthen data depth and improve research validity (Yusuf, 2016).

Data collection techniques in this study included observation, interviews, and documentation. Observations were conducted directly on Islamic Religious Education learning activities in classrooms as well as other supporting activities within the madrasah environment. In-depth interviews were conducted with research participants to obtain information related to learning strategies, moderation values being developed, and the implementation of *gender-responsive pedagogy* in educational processes. Documentation techniques involved collecting written and visual documents supporting the research data. To ensure data validity, this study applied source triangulation and method triangulation by comparing observation,

interview, and documentation results to obtain credible and trustworthy data. Triangulation is considered an important technique in qualitative research for enhancing the credibility and consistency of research data (Fadli, 2021).

Data analysis in this study employed the analysis model of Miles, Huberman, and Saldaña, which consists of three stages: data reduction, data display, and conclusion drawing. Data reduction was conducted by selecting, focusing, and simplifying data relevant to the research objectives. Subsequently, the data were presented in narrative form to facilitate the researcher's understanding of patterns, relationships, and research findings. The final stage involved drawing conclusions and continuously verifying data throughout the research process. Data analysis was conducted comprehensively to produce an in-depth understanding of the integration of Islamic Religious Education based on *gender-responsive pedagogy* in shaping the moderate character of madrasah students in the digital era. This analytical model is considered effective in helping researchers understand social phenomena comprehensively and continuously (Miles et al., 2020).

FINDINGS AND DISCUSSION

Findings

The findings of this study indicate that the integration of Islamic Religious Education based on *gender-responsive pedagogy* in madrasahs is implemented through the development of inclusive, participatory, and student-centered learning processes aimed at shaping students' moderate character in the digital era. Based on observations, interviews, and documentation, it was found that Islamic Religious Education teachers have implemented learning strategies that provide equal opportunities for male and female students in learning activities, classroom discussions, presentations, and group leadership. Teachers also integrated the values of religious moderation such as tolerance, justice, respect for differences, and anti-violence into learning materials and social interactions within the madrasah environment.

Implementation of Gender-Responsive Pedagogy in Islamic Religious Education Learning

Based on classroom observations, Islamic Religious Education teachers applied group discussions, collaborative learning, and *problem-based learning* methods involving all students without gender discrimination. Teachers provided equal opportunities for male and female students to express opinions, ask questions, and become leaders of discussion groups. Interview results with Islamic Religious Education teachers indicated that such approaches were implemented to create a fair learning atmosphere that appreciates each student's abilities. One Islamic Religious Education teacher stated:

"In the learning process, I strive to provide equal opportunities for both male and female students to actively participate in the classroom. All students have equal rights to develop and express their opinions."

Documentation findings also revealed that the madrasah had begun utilizing digital teaching materials containing values of equality, tolerance, and respect for social diversity. Learning materials no longer positioned males as dominant figures, but instead portrayed balanced roles between men and women in both social and religious life.

**Table 1. Forms of Gender-Responsive Pedagogy
Implementation in Islamic Religious Education Learning**

No	Forms of Implementation	Research Findings
1	Equal learning participation	Male and female students received equal opportunities in discussions and presentations
2	Learning methods	Teachers implemented group discussions and collaborative learning
3	Use of digital media	Teachers utilized videos and digital platforms containing moderation and equality values
4	Classroom interaction	Teachers avoided gender stereotypes in classroom communication
5	Group leadership	Group leadership was alternated between male and female students

Formation of Students' Moderate Character through Islamic Religious Education Learning

The findings of this study reveal that the integration of *gender-responsive pedagogy* in Islamic Religious Education learning has a positive impact on the formation of students' moderate character. Based on interview results with students, they felt more comfortable expressing their opinions, respecting differences among peers, and demonstrating more open attitudes toward social and religious diversity. Students' moderate attitudes were reflected in their ability to cooperate regardless of gender, respect differing opinions, and reject discriminatory actions as well as intolerant behavior.

Classroom observations further showed that students had become accustomed to engaging in polite dialogue and appreciating others' perspectives during the learning process. Islamic Religious Education teachers also actively connected religious materials with digital life contexts, such as social media ethics, the importance of filtering religious information, and the dangers of hate speech on the internet. This helped students understand that religious moderation is not only applied in real-life interactions but also in daily digital activities.

Table 2. Moderate Character Traits Displayed by Students in Learning Activities

No	Indicators of Moderate Character	Findings
1	Tolerance	Students respected differences of opinion during discussions
2	Inclusive attitude	Students were able to cooperate without gender discrimination
3	Anti-discrimination attitude	Students rejected mocking behavior and gender stereotypes
4	Digital ethics	Students became more cautious in using social media
5	Dialogical attitude	Students became accustomed to resolving differences through discussion

The Role of Teachers and Madrasah Policies in Supporting Moderate and Gender-Responsive Learning

The findings of this study indicate that the successful integration of Islamic Religious Education based on *gender-responsive pedagogy* cannot be separated from the role of teachers and the support of madrasah policies. Teachers play important roles as facilitators, role models, and mediators in creating democratic and inclusive learning environments. Teachers not only deliver religious materials but also demonstrate attitudes of respect for differences, equality, and tolerance in everyday interactions.

The madrasah principal explained that the school had supported the strengthening of religious moderation and gender equality through various school programs, such as digital literacy activities, anti-bullying seminars, and the cultivation of mutual respect among students. The madrasah had also begun utilizing digital media as a more open and adaptive learning medium in response to contemporary educational developments.

Documentation findings further revealed that the madrasah had established school regulations emphasizing mutual respect, anti-discrimination principles, and wise use of social media. Such a conducive madrasah environment contributed significantly to the development of a moderate and gender-responsive school culture.

Challenges in Implementing Islamic Religious Education Based on Gender-Responsive Pedagogy in the Digital Era

Although the implementation of learning based on *gender-responsive pedagogy* demonstrated positive outcomes, this study also identified several challenges in its implementation. Based on interview results, some teachers still experienced difficulties in developing digital learning media that are gender-responsive and appropriate to the characteristics of madrasah students. In addition, some students were still influenced by gender stereotypes originating from family environments and social media.

Another challenge identified was the limited availability of teacher training related to gender-responsive education and digital-based religious moderation. Teachers stated that they required stronger pedagogical competencies to effectively integrate the values of moderation, gender equality, and digital literacy into Islamic Religious Education learning. Nevertheless, the madrasah continued striving to

improve learning quality through teacher collaboration, enhancement of digital literacy, and reinforcement of an inclusive and moderate school culture.

Discussion

The findings of this study indicate that the integration of Islamic Religious Education based on *gender-responsive pedagogy* plays an important role in shaping the moderate character of madrasah students in the digital era. These findings address the research objective of analyzing how gender-responsive Islamic Religious Education learning can foster tolerant, inclusive, and anti-discriminatory attitudes among students. Based on observations and interviews, the implementation of learning processes that provide equal opportunities for male and female students was able to create democratic and participatory classroom environments. Such conditions encouraged students to become more open in expressing opinions, respecting differences, and cooperating regardless of gender. This demonstrates that the integration of religious moderation values and gender equality in Islamic Religious Education learning not only influences academic aspects but also shapes students' social and religious character in a more inclusive manner.

The findings also reveal that gender-responsive learning can create fair learning experiences in which students feel valued and have equal opportunities for development. Such inclusive learning environments contribute to the formation of moderate attitudes because students become accustomed to dialogue, respecting differences, and avoiding discriminatory behavior. Religious moderation (*wasathiyah*) is not merely understood as a middle position in religion, but also reflects principles of justice, balance, and respect for humanity (Azra & Thaha, 2020). Therefore, the implementation of *gender-responsive pedagogy* in Islamic Religious Education learning becomes highly relevant because it translates the values of moderate Islam into practical and contextual educational practices.

The results of this study are consistent with the findings of Nisa et al. (2025), who argued that gender-responsive learning approaches can increase student participation and foster more positive social interactions within Islamic educational environments. This study also supports the findings of Hutagaol et al. (2025), which explained that inclusive learning based on gender equality can strengthen mutual respect and reduce gender stereotypes in schools. However, this study differs from previous research because its focus is not limited to gender equality issues, but also emphasizes the formation of students' moderate character in the digital era. Consequently, this study expands previous research by integrating gender-responsive pedagogy, religious moderation, and the challenges of digital education.

The findings further indicate that teachers have a central role in the successful implementation of Islamic Religious Education based on *gender-responsive pedagogy*. Teachers function not only as providers of learning materials but also as role models in developing tolerant and inclusive school cultures. Based on interview findings, teachers actively developed discussion methods, collaborative learning, and digital media utilization to strengthen the values of religious moderation. This demonstrates that the success of moderate character formation is strongly influenced by the pedagogical approaches employed by teachers in the learning process. These findings support the research of Muqowim et al. (2022), which emphasized that teachers hold strategic positions in internalizing religious moderation values among students through exemplary behavior and classroom interactions.

This study also found that the use of digital media in Islamic Religious Education learning can become an effective means of instilling moderation values and gender equality when utilized appropriately. Teachers employed learning videos, online discussions, and digital literacy activities to teach social media ethics, respect for differences, and the importance of filtering religious information on the internet. These findings suggest that the digital era does not necessarily pose a threat to character education, but can also provide opportunities to strengthen religious moderation education. Conceptually, the integration of digital literacy into Islamic Religious Education learning helps students develop critical thinking skills toward information encountered on social media, thereby reducing the potential for radicalism and intolerance among adolescents (Affan et al., 2026).

The study additionally identified several challenges in implementing *gender-responsive pedagogy* in madrasahs. Some teachers still faced limitations in developing digital learning media that are gender-responsive and contextual to students' lives. The influence of patriarchal culture and gender stereotypes from social environments also remained obstacles to creating fully inclusive learning environments. These

findings indicate that the implementation of gender-responsive pedagogy cannot be conducted partially, but requires support from madrasah policies, teacher training, and school cultures that promote equality and moderation. These results reinforce the argument of Zulfa et al. (2025), who stated that strengthening religious moderation in educational institutions requires collaboration among curriculum development, school culture, and teacher competencies to function effectively.

This study successfully addresses the previously identified *research gap*, namely the limited number of studies integrating Islamic Religious Education, *gender-responsive pedagogy*, and the formation of students' moderate character in the digital era. While previous studies tended to discuss religious moderation or gender-responsive education separately, this study demonstrates that these two concepts are interconnected and can be integrated within Islamic Religious Education learning. The novelty of this research lies in the development of a perspective that the formation of students' moderate character cannot rely solely on the delivery of religious materials, but must also involve learning designs that are gender-fair, participatory, and adaptive to technological developments in the digital era.

The implications of this study indicate that madrasahs need to develop learning policies that are more inclusive and responsive to gender issues and digital-era challenges. Islamic Religious Education teachers also need training related to gender-responsive pedagogy, religious moderation, and digital literacy to create learning processes that are relevant to the needs of today's generation. This study can serve as a foundation for the development of Islamic Religious Education curricula that are more contextual, humanistic, and oriented toward strengthening students' moderate character. Future studies may employ quantitative or *mixed methods* approaches to measure the effectiveness of implementing *gender-responsive pedagogy* in improving students' moderate character on a broader and deeper scale.

CONCLUSION

This study demonstrates that the integration of Islamic Religious Education based on *gender-responsive pedagogy* plays a significant role in shaping the moderate character of madrasah students in the digital era. The implementation of learning processes that provide equal opportunities for male and female students has successfully created inclusive, participatory, and democratic learning environments. Through this approach, students not only gain cognitive religious understanding, but also develop attitudes of tolerance, respect for differences, anti-discrimination, and the ability to interact politely both within school environments and digital spaces. The integration of religious moderation values with gender-responsive pedagogy has made Islamic Religious Education learning more contextual and relevant to social challenges in the digital era.

The findings also indicate that teachers hold strategic roles in the successful implementation of learning based on *gender-responsive pedagogy*. Teachers act not only as providers of learning materials, but also as facilitators and role models in fostering moderate and gender-equitable school cultures. Supportive madrasah policies, the utilization of digital media, and the strengthening of digital literacy have further reinforced the process of shaping students' moderate character. Nevertheless, this study identified several challenges, including teachers' limited competencies in developing gender-responsive digital learning and the persistent influence of gender stereotypes originating from students' social environments.

This study emphasizes that the formation of students' moderate character cannot rely solely on strengthening religious materials, but also requires pedagogical approaches that are humanistic, gender-equitable, and adaptive to technological developments in the digital era. The findings imply that madrasahs need to develop more inclusive learning policies and enhance teachers' competencies in gender-responsive pedagogy, religious moderation, and digital literacy. Islamic Religious Education can therefore become a strategic instrument in shaping generations who are moderate, tolerant, and capable of responding wisely to the dynamics of digital life.

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