

**Implementation of Pancasila Education Based on Sufism Values in Preventing Religious Radicalism at Muhammadiyah 1 Pamekasan Junior High School**

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**ABSTRACT:** *The rise of the doctrine of religious radicalism in this country has resulted in terror everywhere. Therefore, so that the next generation is not haunted by anxiety, it is necessary to educate students at school. So one proof of rejection of the doctrine of religious radicalism is carried out by Muhammadiyah 1 Pamekasan junior high school by implementing Pancasila education based on Sufism values. The approach used in this research uses a descriptive qualitative approach with a case study-based field research type. While the data collection technique uses observation, interview, and documentation techniques. Data analysis in this study used data reduction techniques, data presentation, and conclusion drawing. So that the results of this study found that the root causes of the doctrine of religious radicalism in the perspective of teachers and students are due to three aspects, namely religious, economic, and political fanaticism and monopolizing truth through sacred texts. The implementation of Pancasila education based on Sufism values at Muhammadiyah 1 Pamekasan Junior High School is through the value of Divine Sufism and the value of Insaniyah Sufism in the form of daily activities such as congregational prayers, recitation of yellow books, extracurricular programs, leadership and management training and so on.*

Maraknya doktrin radikalisme agama yang terjadi di Negeri ini mengakibatkan terjadinya teror dimana-mana. Untuk itu, agar para generasi penerus tidak dihantui rasa cemas maka perlu adanya edukasi terhadap para siswa di sekolah. Maka salah satu bukti penolakan terhadap doktrin radikalisme agama dilakukan oleh sekolah menengah pertama Muhammadiyah 1 Pamekasan dengan menerapkan pendidikan pancasila berbasis nilai-nilai tasawuf. Adapun pendekatan yang digunakan dalam penelitian ini menggunakan pendekatan kualitatif deskriptif dengan jenis penelitian lapangan berbasis studi kasus. Sedangkan teknik pengumpulan datanya menggunakan teknik observasi, wawancara dan dokumentasi. Analisis data dalam penelitian ini menggunakan teknik reduksi data, penyajian data dan penarikan kesimpulan. Sehingga hasil penelitian ini ditemukan bahwa akar permasalahan doktrin radikalisme agama perspektif para guru dan siswa dikarenakan tiga aspek yaitu fanatisme ajaran agama, ekonomi dan politik serta memonopoli kebenaran melalui teks suci. Sedangkan implementasi pendidikan pancasila berbasis nilai-nilai tasawuf di SMP Muhammadiyah 1 Pamekasan ini melalui nilai tasawuf ilahiyah dan nilai tasawuf insaniyah yang dalam bentuk kegiatan sehari-hari seperti shalat jama'ah, pengajian kitab kuning, program ekstrakurikuler, pelatihan kepemimpinan dan manajemen serta lain sebagainya.

**Keywords:** *Implementation, Pancasila Education, Religious Radicalism, Tasawuf Value, SMP Muhammadiyah 1 Pamekasan.*

## INTRODUCTION

Religious radicalism means a movement or understanding of religion that emphasizes adherence to religion in a fanatical, rigid manner, and practice easily blames the paradigm of understanding others and considers its understanding the most correct (De Groeve & Rosenfeld, 2022; Susanto & Muzakki, 2017). Usually, the actions of religious radicalism are carried out in the form of acts of violence in the name of religion, such as actions carried out by Al-Qaeda and ISIS

(Islamic State of Iraq and Syria) groups which have become a very big problem in the world. In Indonesia such as *Jamaah Islamiyah (JI)*, *Jama'ah Ansharut Tauhid (JAT)*, *Jamaah Anshorut Khilafah (JAK)*, *Jamaah Ansharut Daulah (JAD)*, and so on, are groups that have radical doctrines so that they commit acts of violence in the name of religion (Ismail Cawidu, 2015). The above groups also make religion a tool for political interests by saying jihad for the ideals of the caliphate state. Religion is used to commit terror against other religions and spread hatred to achieve a political ambition. The latest news on Wednesday, December 7, 2022, was carried out by Agus Sujatno in the city of Bandung who was affiliated with the *Jamaah Ansharut Daulah (JAD)* terrorist network. This kind of incident is an act of religious fundamentalism that has tarnished the great name of Islam, which should be preached by spreading Islam which is *rahmatan lil Alamin*.

The terrorist incident that occurred in Bandung is a form of export of religious radicalism from international radical groups that undermine the paradigm of Indonesian society. This is certainly very contrary to the motto of the Indonesian state which is stated in the motto of Unity in Diversity. The doctrine of religious radicalism is a common concern that must be prevented in the education, economic, and cultural sectors. In this case, the author focuses on the education sector affiliated with pesantren-based universities (Iffan et al., 2020). There is a need for religious learning which is also stimulated by Pancasila and citizenship education so that students have a balanced education between religious education and state education (Ke-Indonesia) so that it can be easily understood and implemented by rejecting the doctrine of religious radicalism which will later develop among students. The function of Islamic higher education institutions is to prevent the doctrine of radicalism by providing more understanding to students with a sense of tolerance in the frame of religious moderation (Nurgiansah, 2022). This is to the ideals of the Ministry of Religion of the Republic of Indonesia from 2016 until now, since the Minister of Religion Mr. Lukman Hakim to Gus Yaquut Cholil Qoumas.

Pancasila education has a very important role in students' mindset, speech, and behavior. Pancasila education also has educational content that has religious values, human values, and populist values (Nurpratiwi et al., 2021). The implementation of Pancasila education will have a positive impact on counteracting the doctrine of religious radicalism in Indonesian educational institutions. But there is one junior high school (SMP) that is very distinctive, namely Muhammadiyah 1 Pamekasan Junior High School (SMP)

where the education system is based on pesantren education by applying the values of tasawuf-based pesantren education. This means that this institution teaches its students to have more knowledge about civic education while still instilling religious values that are the spearhead of good citizenship in Indonesia. Uniquely, Muhammadiyah 1 Pamekasan Junior High School is based on pesantren by providing knowledge about tolerance towards religious diversity in Indonesia. So the application of Pancasila education based on Sufism values can be understood by students to jointly counteract the doctrine of religious radicalism. integration strategy between Pancasila education based on Sufism values is applied to prevent radicalism at Muhammadiyah 1 Pamekasan Junior High School.

## **LITERATURE REVIEW**

Pancasila education has a very important position for students at the tertiary level to have a high attitude of nationalism and can be implemented in everyday life with good actions. Pancasila education will shape the character of students by giving them a good basis for citizenship according to the norms that exist in Pancasila. Pancasila education also provides evidence to students about the spirit of struggle that has been carried out by the heroes and founders of the Indonesian nation. The nation's heroes have long ago formulated the most appropriate state foundation for the diversity of religions in this country (Noor Amirudin, 2023). So the values in Pancasila education must always be used as the main foundation in preventing the doctrine of religious radicalism in Indonesia

Epistemologically, Pancasila has five foundations in the state. Where each base has its values, the value of divinity will teach students about the relationship between themselves and God (Sabiq, 2022). The value of humanity will teach students the same degree between humans in this world with a sense of compassion between people and the value of populism by teaching students to have the principle of deliberation in making decisions to create an atmosphere in the frame of the value of justice between people. This education can provide a good stimulus for students to prevent the doctrine of religious radicalism.

Pancasila is the foundation of the Indonesian state which consists of five precepts. As the nation's way of life, Pancasila provides guidance in the life of the nation and state, directing people's behavior and decisions to be in line with national values (Ekowati et al., 2023). As a source of law, Pancasila is the foundation for making laws and regulations in Indonesia, ensuring that all laws and policies reflect the

values contained in Pancasila. Pancasila serves as the basis for character building of students who are expected to become a generation that is faithful, pious, noble, globally diverse, cooperative, creative, and independent (Tabrani et al., 2024). P5 reflects the implementation of Pancasila values in education to produce a generation that is able to face the challenges of the times while adhering to the nation's identity.

In addition, with the application of Pancasila education that upholds patriotism and nationalism in the state. Then it is also necessary to integrate with Sufism values that teach a student's values, actions, and morals so that they can become a unity in themselves by preventing the doctrine of religious radicalism (Zulqarnain et al., 2022). So that students have a religious character with a high spirit of nationalism.

It is understood from the perspective, of desire, behavior, and struggle by using religious labels that usually lead to violent behavior. Usually, the movements carried out are individual or collective. Religious radicalism is something that is usually done by every religion in this world to indoctrinate its people to believe in the teachings of their religion in total. However, if the movement is carried out by a group. Often it will turn into an ideology that will practice resistance and violence against other groups (Muhdina, 2015). Religious radicalism like this will then have an impact on the sense of anxiety or worry for religious harmony.

Religious radicalism will give birth to a terror movement that can harm themselves and others. Usually, this movement is carried out by them by committing criminal acts such as suicide bombings, stabbing people with sharp weapons, and so on (Gani & Zulaikhah, 2021). This kind of behavior will disturb the community in interacting with other people in open places such as places of worship, tourism, malls, supermarkets and others.

## **METHODS**

In the process of conducting this research, the author will use a descriptive qualitative approach while the type of research used is case study-based field research. Where the researcher functions as a key instrument by collecting research data purposively and snowballing (Moleong, 2018). The research location chosen by the researcher is Muhammadiyah 1 Pamekasan Junior High School (SMP) which is located on KH. Amin Jakfar street, gladak anyar pamekasan village with the location in pamekasan city.

In determining the data that the author will use in this study, data collection techniques are needed to be real evidence in the responsibility of this research. As for the data collection techniques that will be used by researchers there are three, namely observation techniques; where researchers will see and hear directly from related parties by the focus of research. Interview technique; in extracting this data, researchers conducted interviews with teachers and students in a planned and unplanned manner to find out and understand the application of Pancasila education based on Sufism values among Muhammadiyah 1 Pamekasan Junior High School students. Documentation technique; by taking data in writing both archives, websites, pictures, journals, and official documents about the implementation of Pancasila education based on Sufism values at SMP Muhammadiyah 1 Pamekasan with details according to the formulation of the problem (Sugiyono, 2013).

Data analysis is a process carried out by researchers by recording, compiling, processing, interpreting, and integrating all existing data about the application of Pancasila education among students. So in the data analysis process, researchers will use three data analysis techniques, namely data reduction by classifying data, discarding unnecessary data, and organizing data properly so that a relevant and verifiable conclusion can be obtained. Presentation of data by presenting data according to the focus of the research to facilitate researchers in planning further work and being able to understand the findings in this study. concluding by having a basis for all data obtained in the process of research activities based on the data and facts at the research location (Suharsimi Arikunto, 2000).

## **FINDINGS AND DISCUSSION**

### **Root Causes of Religious Radicalism from the Perspective of Teachers and Students of SMP Muhammadiyah 1 Pamekasan**

The root causes of the issue of religious radicalism according to the teachers and students of SMP Muhammadiyah 1 Pamekasan are three parts as follows:

#### **1. Narrow Fanaticism in Religion**

In simple terms, this narrow fanaticism is an excessive understanding and belief in a school of thought in religion both individually and in groups. According to Mr. Totok a Pancasila education lecturer, narrow fanaticism is due to a belief that his ideology is the only truth that must be defended, a belief that his ideology cannot be debated or even opposed by others, and his ideology can lead to achieving happiness in the world and the

hereafter (Purwanto et al., 2020). Thus, through the understanding above, this blind fanatic paradigm then crystallizes in a person so that he commits acts of criminalization or violence against others.

The phenomenon of religious radicalism has a huge impact on the case of terrorists in Indonesia who act in the name of religion. religious teachings in Islam tend to be understood fundamentally without looking at the social conditions of society and even usually strongly reject the ideology of Westernization with religious emotions (Hakim & Ekapti, 2019). This is to the statement of Nadham Hengky's student that terrorists commit acts of violence usually due to a shallow understanding of religious teachings and feel rivaled by the development of Western science that enters Islamic teachings so that there tends to be an outburst of emotion in the name of religion.

## 2. Economy and Politics

The rampant influence of the doctrine of religious radicalism on Indonesian society is due to economic factors. Tend to be indoctrinated people, those who in terms of their economic results are very minimal or do not even have jobs in supporting their families. So they are caught up in radicalism (Supardan, 2008). According to Zaini, the emergence of terrorists in Indonesia is due to the doctrine carried out by a smart person to ordinary people whose economic level is very minimal. So that there is a network that binds each other between individuals and then creates a group with the distribution of funds from abroad. This is reinforced by Andi's student, who according to him is due to a very poor family economy so he then accepts a doctrine of religious fundamentalism with the lure of prosperity in the world and the hereafter.

In addition, the factor in the occurrence of the doctrine of radicalism is due to politics with social jealousy and then wanting to establish an Islamic state based on Islamic ideology as well. Usually, this kind of behavior is carried out by those with sentiments towards religion and culture, so they do various ways to make the Indonesian state an Islamic state (*Khilafah state*) (Rusmiati, 2022). According to Mr. Zaini, the ideals of this state are permissible, but specifically in Indonesia, it seems very difficult to implement because the society consists of various ethnicities, cultures, races, and religions. Even the basis for this Islamic state is still being questioned by academics and politicians. So, with political issues, radicals also take part in replacing a state order that was well-designed by Indonesian heroes. However, the path is very

difficult to implement in Indonesia because there are still many contradictions that cannot be understood rationally.

### 3. Monopoly of Truth over Sacred Texts

The last root of the problem is the tendency to monopolize the truth through the sacred texts of the Qur'an and hadith with the word Jihad. Where it wants physical warfare or violence (Yuliana, 2022; Rahmatullah et al., 2021). According to Mr. Totok, jihad is not interpreted violently in the context of Indonesian society because it is no longer relevant to the current era. He added, that the word jihad with the meaning of war was finished at the time of the liberation of Mecca, but today jihad is used to fight lust. so that the doctrine of religious radicalism appears today, it should be embedded in him to fight lust with things that can harm himself and others.

This is in line with the expression of mahasantri kasim sholah abu bakar that jihad is not interpreted literally (textually) but there must be contextual meaning by upholding unity and unity as Indonesian people. Even the hadith narrated by Imam Al-Bukhari states which means "*someone who helps and provides protection to a widow and a poor person is the same as someone who performs jihad*". Thus jihad must be interpreted by working hard, helping, and trying to achieve a desire that is glorified by Allah Swt.

## **Implementation of Pancasila Education Based on Tasawwuf Values at SMP Muhammadiyah 1 Pamekasan**

Pancasila education is a learning material that must be taught at all levels of education in Indonesia, from elementary school to university level (Takdir, 2018)). Pancasila education is also characterized by ethical and moral values. One of the basic competencies in this course is to appreciate religious teachings by their respective beliefs and have a spirit of compassion for each other (Sutrisno, Majid, et al., 2022; Mahmudah et al., 2023). The purpose of this learning is to form students who have good character. In this case, the student has a good attitude in dealing with Allah and the Messenger, dealing with themselves and others, and even dealing with the surrounding environment. This will create students who can accept all social life by distancing themselves from the doctrine of religious radicalism.

As has been understood that the sound of Pancasila is 1. God Almighty. 2. Just and civilized humanity. 3. Indonesian unity. 4. Democracy is led by wisdom in deliberation/representation. 5. Social justice for all Indonesian people. These five precepts are called

Pancasila as the basis for the state in this country. As explained above, Pancasila education has the characteristics of values, ethics, and morals, this is closely related to Sufism (Sutrisno, Sugiarto, et al., 2022). Sufism value means invisible (abstract) beliefs or beliefs that can be proven by good behavior (morals).

The implementation of Pancasila education based on Sufism values in preventing religious radicalism among students through two Sufism values as follows:

**Table 1.** The Implementation of Pancasila Education

Pancasila	Sufism Values	Campus Activities in Countering Religious Radicalism
1 rd Precept: Belief in One God.	The Value of Divine Sufism	Recitation of the YellowIslamic classic books, congregational prayers and remembrance of Allah.
2 rd Precept: Just and civilized humanity.		
3rd Precept: Indonesian Unity.		
4rd Precept: Democracy led by wisdom in deliberation /representat ion.	The Value of humanitarian Sufism	Performance nights, extra-curricular programs, leadership and management training, etc.
5rd Precept: Social justice for all Indonesian people.		

1. Divine Value

A value is given by Allah Swt. through the messengers of Allah by teaching us about faith, devotion, and a sense of justice enshrined in the holy book of the Qur'an and the hadith of the apostle (Gani & Zulaikhah, 2021). This is to the statement of Mr. Totok that the students are always indoctrinated with the correct Islamic teachings so that they have good soft skills such as honesty, justice, and obedience to the commands of Allah Swt. with good application in dealing with Allah Swt. and His Messenger. In line with Mr. Rofiqi's statement that students are given basic material about a strong Islamic aqidah to have a sense of obedience to the true Allah Swt. Thus, the cultivation of good Islamic aqidah learning will ward off religious radicalism among students and this is also a form of practicing the first precept.

The form of activities in the value of Divine Sufism is the recitation of Islamic books as a forum for increasing a sense of fairness, tolerance, and democracy among all students. This study is a means to know and understand the stories of the ancient figures in politely preaching Islam and there is no coercion to embrace Islam. Therefore, the students are required to study well and diligently to develop a sense of compassion between all religions in Indonesia without having to intimidate other people's religions. Praying in congregation, remembering Allah Swt. and so on.

## 2. Human Value

The human value that binds a person to have empathy for others and have good interactions with others (Marhayati, 2019). This is to the statement of Khairul that our lecturers teach to have an attitude of solidarity between friends because this is a form of implication of the application of Pancasila education which is contained in the 2nd to 5th precepts. This is reinforced by Mr. Zaini that the existence of Pancasila education material so that students have a nationalist attitude towards the unitary state of the Republic of Indonesia.

As for the form of activities in instilling Pancasila education, namely the existence of this art performance night is an activity that is carried out once a year, usually held in August each year. This art performance night is held to showcase the traditions or cultures that exist in various regions. So that students can see and understand the traditions that exist in each region and create a sense of tolerance in students. Extracurricular programs such as colossal drama, speech

training, journalist alliance leadership and management training, and others (Class Observation, 2022).

## CONCLUSION

The rise of the doctrine of religious radicalism in Indonesia has resulted in an attitude of terrorism that can harm the joints of religious teachings and can harm oneself and others. It is necessary to trace the root of the problem of the doctrine of radicalism itself. So that a paradigm shift can be made to the student so as not to fall into this kind of doctrine of religious radicalism. As for the root causes of the doctrine of religious radicalism according to the views of the teachers and students of SMP Muhammadiyah 1 Pamekasan are fanaticism in religion, economic and political factors, and the monopoly of truth through the sacred texts of the Qur'an and Hadith of the Apostle.

In preventing the doctrine of religious radicalism, it is necessary to conduct a very intense education in Islamic educational institutions, especially public schools based on pesantren. for this prevention, the implementation of Pancasila education based on Sufism values integrated by SMP Muhammadiyah 1 Pamekasan is carried out. The implementation of Pancasila education at SMP Muhammadiyah 1 Pamekasan is through two values of Sufism, namely the value of Divine Sufism and the value of Insaniyah Sufism in the form of activities such as *jama'ah* prayers, recitation of yellow books, extracurricular programs, leadership and management training, and others.

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