



International Conference on Islam, Law, and Society (INCOILS)

2022

Conference Proceedings

Article

EVALUATION OF THE PROCESS OF IMPLEMENTING RELIGIOUS MODERATION TO FIGHT RADICALISM AT SMK NU TULUNGAGUNG

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ABSTRACT:

This article discusses the evaluation of the process of implementing religious moderation during the learning process at SMK NU Tulungagung. Religious moderation, which is considered a necessity for citizens, must certainly be able to be implemented by all school residents in the educational institution. This includes the implementation of religious moderation at SMK NU Tulungagung whose students have been infected with radicalism so that deradicalization must be carried out to be aware. So it becomes important that this article contains an explanation of the implementation of religious moderation at SMK NU Tulungagung where teachers, both religious teachers or science and social teachers, voluntarily apply religious moderation during the learning process. The research methods in this article when viewed from the type of research include qualitative types using descriptive narrative and phenomenological approaches. Data mining techniques use interview, observation and documentation techniques. After the data is collected, the data will be processed and analyzed so that it gets good research results. The results of this study show that in general, based on evaluation, it shows that SMK NU Tulungagung has succeeded in applying the values of religious moderation during the learning process, both formal learning in class, informal and non-formal.

Key Words: Religious Moderation, Radicalism, SMK NU Tulungagung

INTRODUCTION

Radicalism is a topic that is often discussed by Indonesian people today. This indicates that the behavior and perpetrators of radicalism have become more massive both through verbal and action. Often this radicalism behavior is found verbally on social media where social media is dominated by the younger generation of Indonesia. Concrete actions are more often seen from the existence of several cases that occur such as attacks on police officers and preventive measures carried out by Densus 88 in recent times. This gives the impression that the perpetrators of radicalism are no longer adults but are also carried out by teenagers. Even some time ago, there was almost an attack on the State Palace which indicated that the perpetrators were exposed to radicalism.¹

Efforts to protect Indonesia from acts of radicalism are certainly the responsibility of all Indonesian citizens, especially educational institutions. The seeds of radicalism that have the potential to divide Indonesia in the future must be minimized with education and learning that can encourage students to behave in love with the homeland and be able to accept tolerance, or in this case termed religious moderation.

Religious moderation, which is considered a necessity for citizens, must certainly be able to be implemented by all school residents in the educational institution. This is the responsibility of all parties, especially the principal, in overseeing religious moderation in schools. The principal is responsible for providing good direction and examples of how to be moderate in everyday life. According to Wahid, this is the embodiment of the "Bhineka tunggal Ika" which has been used by Indonesians for centuries in realizing mutual respect and respect between each other.²

Regarding radicalism, there are several studies that show that radicalism in Indonesia does occur and poses a serious threat to Indonesia. One of the re-researches that made about it, was carried out by robingatun that indeed radicalism is a serious threat to the integrity of the Republic of Indonesia.³ In addition, there are other studies that state the same views and are expressed by Dafrizal and Faridah Ibrahim who believe radicalism triggers acts of radicalism.⁴ With the two research results above, it shows that radicalism cannot be underestimated. Moreover, the seeds of radicalism may continue to develop, including in educational institutions. So it is not surprising that many educational institutions, especially Islamic education, are serious about overseeing religious moderation to be implemented so that students avoid radicalism. This is based on the results of research conducted by Amin Maghfuri. The results of this research are related to educational institutions that have an important role in

¹ Zahrul Darmawan, Densus Ungkap Fakta Mengejutkan di Balik Aksi Nekat Siti Elina Serang Istana Negara. <https://www.harianhaluan.com/news/pr-105372505/densus-ungkap-fakta-mengejutkan-di-balik-aksi-nekat-siti-elina-serang-istana-negara>. Diakses pukul 11.47

² Jashijau. Kick Andy: KH Abdurrahman Wahid (Gus Dur) [Vidio]. <https://www.youtube.com/watch?v=aeqHnt32SNA>. Diakses pukul 18 Juni 2022.

³ Robingatun, "Radikalisme Islam Dan Ancaman Kebangsaan", *journal empirisma*, Vol. 26 No. 1 Januari 2017. Hal. 97.

⁴ Dafrizal dan Faridah Ibrahim, "Framing of 'Terrorism' Issues in Indonesia: A Study of Two Malaysian Mainstream Newspapers" *Journal of Media and Information Welfare*, Vol. 3 (2010), Hal. 15-35.

implementing religious moderation and tolerance in equipping students in resisting radicalism.⁵

Some of the research results above explain the problem of radicalism that must be faced seriously, especially in educational institutions because that place is an educational place that may be infiltrated by radical understandings so as to endanger Indonesia in the future. So there needs to be a special concept to counter this understanding with the concept of religious moderation in schools. This step has been implemented by many educational institutions, one of which is by SMK NU Tulungagung.

The reason for choosing SMK NU Tulungagung is because from its origins it has been affiliated with Nahdlatul Ulama' (NU) which has moderate characteristics. However, even though they are familiar with moderation, the study of the principal's management will still be carried out with the intention of knowing how the management and leadership of the principal at SMK NU Tulungagung. Another reason for choosing SMK NU is because the learning carried out at the school has included religious subjects that are deeper than schools in general, for example the existence of Fiqh and nahwu sharaf subjects.

The learning process at SMK NU Tulungagung, which has shown moderate characteristics, certainly does not guarantee that there is no radicalism. This is based on preliminary observations that found the fact that at SMK NU Tulungagung there were once students who were infected with radical understanding and in the end the school deradicalized by applying moderate Islamic values to these students. The learning process at SMK NU Tulungagung, which has shown moderate characteristics, certainly does not guarantee that there is no radicalism. This is based on preliminary observations that found the fact that at SMK NU Tulungagung there were once students who were infected with radical understanding and in the end the school deradicalized by applying moderate Islamic values to these students.

The four indicators are then implemented in the form of implementing effective education and learning in schools. However, it takes the role of teachers and innovative and targeted policies to be able to implement correct religious moderation. So in this study, data will be unearthed based on the learning evaluation process in schools starting from the policies taken by the principal, the learning process carried out by teachers during learning at SMK NU Tulungagung.

Based on the explanation above, this article will be titled "Evaluation of the Process of Implementing Religious Moderation to Fight Radicalism at SMK NU Tulungagung" so that it is easier to understand from the beginning. With this title, this article will focus on completing the study of religious moderation to provide insight and

⁵ Maghfuri, Amin. 2019. "Peran Lembaga Pendidikan Dalam Pengarusutamaan Islam Moderat Sebagai Upaya Melawan Paham Konservatif-Radikal". *TADRIS: Jurnal Pendidikan Islam* 14 (2), 247-60. <https://doi.org/10.19105/tjpi.v14i2.2713>.

answers to questions about the importance of religious moderation carried out at SMK NU Tulungagung.

METHOD

This research is a field research (field research), with qualitative research types with descriptive narrative and phenomenological approaches. The purpose of descriptive research is to decipher the literal nature of a human being, event, or an observed process, which aims to simplify complex social realities in order to be analyzed, as well as useful for creating scientific concepts and classification of social symptoms in research problems.⁶ The data collection technique uses three ways, namely interviews, observations and documentation related to the object of study. The object of research in this article is both teachers and students. Meanwhile, to check the validity of data using several techniques including internal validity tests, external validity, reliability, and objectivity.⁷

RESEARCH RESULTS

Religious moderation is one of the concepts that must be applied as an effort to ensure a moderate community life. To realize this, SMK NU Tulungagung has directly applied this concept in the learning process. However, in the learning process there needs to be an evaluation or review related to the application of the learning carried out. The learning evaluation process is carried out by conducting an assessment of the implementation of religious moderation Since the beginning of the learning process, the core of learning and the end of learning in school. The implementation of religious moderation at SMK NU Tulungagung is carried out formally, informally and non-formally.

1. Formal Implementation of Religious Moderation

The implementation of formal religious moderation is certainly carried out during classroom learning. At the beginning of learning or it can be called apperception is an important stage before entering the core learning. The apperception here is intended to direct all students to be included in the direction given by the teacher and be more motivated in learning.⁸ In addition, apperception is carried out by teachers to provide new understanding and compare with old information already owned by students.⁹ So in this stage of apperception the teacher tries to build an impression of the subject matter which is added with the values of religious moderation.

The apperception stage passed by the teachers of SMK NU Tulungagung and quite well in incorporating the values of religious moderation. PAI teachers at SMK NU Tulungagung carry out activities by providing an overview of the latest issues directed to religious moderation materials. From the issue presented to the students the teachers

⁶ Judistira K. Gama, *Dasar dan Proses Penelitian Sosial* (Bandung: Primaco kademika, 2008) hal. 34.

⁷ *Ibid.*, 376.

⁸ Slameto. *Belajar dan Faktor-Faktor yang Mempengaruhinya*. (Jakarta: Rineka Cipta, 2003) Hal 10

⁹ Nasution. *Berbagai Pendekatan dalam Proses Belajar dan Mengajar*. (Jakarta: Bumi Aksara, 2010), Hal 67.

then draw a question about how to live an ideal life in society from the point of view of the material being taught. Ratcliffe and Grace gave their opinion that the actions taken by teachers fall into the category of socio-scientific issue-based apperceptions. The meaning of socio-scientific issues is an approach in learning that analyzes facts, events or phenomena related to social issues in society that have something to do with science.¹⁰ Zeidler also responded that using socio-scientific issues in the apperception stage will encourage learners to be more familiar with the discussion scientific and improve students high-level thinking¹¹ skills or what can be called high order thinking (HOT).¹²

The socio scientific approach can be applied by teachers other than PAI teachers in the apperception stage when providing explanations about religious moderation. The socio scientific approach that encourages the formation of HOT will certainly be more relevant to the subjects (maple) of science, one of which is mathematics. At the apperception stage, mathematics is carried out in the same way, namely providing understanding, increasing motivation and connecting students' old knowledge with the new material to be delivered. Only then will the learning process enter the core of learning that contains the values of religious moderation.

The core stage of learning is the stage where the teacher provides knowledge and insights related to the subject matter. In delivering the material, the teacher implements learning which also contains material on religious moderation. Teachers provide information about what religious moderation is included or inserted in the core learning material. Religious moderation in the core of learning should be contained in learning tools as a guide for teachers to teach in the classroom. According to Zuhdan, learning tools are defined as tools for teachers and students to participate in learning.¹³ In addition, Masitah considers that learning tools are a handle for teachers during teaching and learning activities.¹⁴

The learning tools compiled by the teacher are in accordance with the direction of the principal who must apply religious moderation in his teaching materials. The principal has an important role in directing the teacher. The headmaster gives high responsibility and trust to each teacher to implement the value of diverse moderation in the classroom. The implementation of religious moderation in the classroom is certainly not only in verbal form but also an example of teachers when in school. According to

¹⁰ Mary Ratcliffe dan Marcus Grace. *Science education for citizenship Teaching Socio-Scientific Issues*. (Open University Press, 2003), Hal 112.

¹¹ Dana L Ziedler, Sadler, T.D., Applebaum, S, dan Callahan, B.E. "Advancing reflective judgment through socioscientific issues". *Journal of Research in Science Teaching*, 46 No. 1 (2009) Hal. 74 – 101.

¹² Richard M Magsino. "Enhancing Higher Order Thinking Skills in a Marine Biology Class through Problem-Based Learning". *Asia Pacific Journal of Multidisciplinary Research*, 2 No.5 (2014). Hal.1-6.

¹³ Zuhdan Aftrinanto. *Strategi Regulasi Emosi Pada Anak Kelas V SD*. (Yogyakarta: Universitas Ahmad Dahlan, 2013), hal 44.

¹⁴ Masitah, "Pengembangan Perangkat Pembelajaran untuk Memfasilitasi Guru Menumbuhkan Rasa Tangung Jawab Siswa SD terhadap Masalah Banjir", *Proceeding Biology Education Conference*, 15, No.1 (Otober 2018), Hal 41.

Albert Bandura, this is a form of social learning and moral (observation learning).¹⁵ These two things are concepts that must be done by teachers of SMK NU Tulungagung in implementing the value of moderation in the learning process.

Albert Bandura in his social-cognitive theory divides three forms of learning processes that should be carried out by the teacher in the class room .¹⁶ The first is that the teacher must be able to set a good example because good learning is learning that can be imitated by students from the surrounding environment. In this first form, SMK NU Tulungagung has carried out this well. This is evident from the attitude of teachers who all understand *ahlussunnah wal jamaah an-nahdliyah* so that the daily lifestyle and during school uses moderate understanding in religion and behaves in the environment.

The second form of learning in Albert Bandura's view is the existence of a close relationship between the teacher, the learner and the environment. This is what makes learning tools important to prepare. The learning device contains the setting of the place, conditioning the learning environment and is supported by apperception activities at the beginning of the learning. This is justified by Atwool that the existence of a learning environment setting will encourage students to build meaningful relationships with their learning environment.¹⁷ In this regard, SMK NU Tulungagung has carried out this. All teachers who teach are obliged to make learning arrangements that are considered in accordance with the culture and traditions of the school and the character of the students and the possibility of implementing religious moderation.

The third form of the classroom learning process according to Albert Bandura is that learning outcomes will be realized in the form of daily behavior. In this regard, SMK NU Tulungagung has created many mentoring programs to ensure that students have implemented religious moderation in their daily lives. The assistance carried out by the teachers of SMK NU Tulungagung is carried out by means of roadshows to students' homes to ask about students' daily lives. So, the teacher is responsible for coming and seeing first-hand the daily life of the students and being assessed. Then, the steps of mentoring and observation by the teacher are carried out during the process of students participating in religious activities at school. For example, students are accompanied and seen their attitudes during *tahlil* activities, *dzuha* prayers and congregational *dluhur* and observe how students are when they are in the community. All of these things will be done seriously by the teachers of SMK NU Tulungagung during core learning to make it more meaningful.

The core learning activities carried out by SMK NU Tulungagung will certainly end with the closing stage. At this stage, teachers at SMK NU Tulungagung evaluate and provide learning conclusions that are associated with the values of religious

¹⁵ Albert Bandura. *Imitation*. In D. L. Sills (Ed.), *International encyclopedia of the social sciences* Vol. 7. (New York: Macmillan, 1968), Hal 117.

¹⁶ Albert Bandura. "The Rorschach white space response and "oppositional" behavior". *Journal of Consulting Psychology*, 18, (1954), Hal. 17-21.

¹⁷ Atwool, "Attachment in the school setting, New Zealand" *Journal of Educational Studies*, 34 No.2 (1999), Hal.309-322.

moderation. Evaluation of learning at SMK NU Tulungagung is related to the material and evaluating student attitudes when in the residential environment. The move has met three indicators according to Bloom's theory. The theory is related to the learning process which is evaluated based on three aspects, namely cognitive, affective and psychomotor.¹⁸

Bloom's explanation of the cognitive realm includes learning objectives related to knowledge and intellectual development and skills.¹⁹ The learning outcomes of students at SMK NU Tulungagung showed quite satisfactory results. On average, students in two subjects, namely religious education and sociology, showed optimal results. This is because all students do not have a score that is below the minimum standard, and there are some students who even touch the score of 90. This means that the learning process in both schools shows quite satisfactory results, where the subjects taught informally contain the values of religious moderation.

The affective realm includes learning objectives that explain changes in attitudes, interests and values. Teachers evaluate and assess this aspect by monitoring student behavior from school to the environment. This is indeed difficult to monitor because students are more often kind at school but there is a change when they are out of school. However, based on the results of monitoring from teachers, it shows quite satisfactory results. Students are able to interact well in the community based on reports from the community, friends and neighbors. The way of monitoring the affective realm carried out by the teacher is in accordance with the affective theory of Fishbein and Ajzen. According to them both the affective realm is a predisposition that is learned to respond positively or negatively to an object, situation, concept, or person.²⁰

The psychomotor realm includes behavioral changes that indicate the student has learned certain physical manipulative skills. The psychomotor realm assessed by teachers at SMK NU Tulungagung is more about assessing how students can practice amaliyah that has been taught in school and implemented in their social environment. According to teacher assessment and monitoring, not all students have the courage to practice what is taught in school. But based on practical exams about some amaliyahs there are only a subset of students who do not reach the strandar. So that in the context of religious moderation in general, it has been successfully applied in the learning process and has met the general criteria specified.

The general assessment criteria, of course, schools and teachers must adjust the provisions in accordance with the Minister of Education and Culture Number 23 of 2016 concerning educational assessment standards, article four concerning the

¹⁸ Benjamin S. Bloom. *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook Cognitive Domain*. (New York: Longmans, Green and Co, 1956). Hal 77.

¹⁹ Rusmono. *Strategi Pembelajaran dengan Problem Based Learning itu Perlu: untuk meningkatkan profesionalitas guru*. (Bogor: Penerbit Ghalia Indonesia, 2017) Hal 14.

²⁰ Supardi, *Penilaian Autentik Pembelajaran Afektif, Kognitif, Dan Psikomotor Konsep Dan Aplikasi*, (Jakarta, Rajagrafindo Persada, 2015), Hlm. 122.

principles of learning outcomes.²¹ There are several criteria determined to assess a learning process based on permendikbud no. 23 mentioned above. These criteria will be presented as follows;

- 1) Sahih, means that the assessment is based on data that reflects the ability measured. The steps taken by SMK NU Tulungagung certainly meet the valid criteria. This is because the material taught is added with the values of religious moderation and evaluated based on the provisions that apply in schools. These provisions are certainly related to the existence of posts and pre-tests related to the subject matter presented by the teacher.
- 2) Objective, meaning the assessment is based on clear procedures and criteria, not influenced by the subjectivity of the appraiser. In this case, SMK NU Tulungagung is already very objective. This is evidenced by the existence of learning instruments made. In addition, there are indicators that state the success of teachers in providing material to students related to subject matter and the implementation of religious moderation for students in schools.
- 3) Fair, judgments do not benefit or harm learners due to special needs as well as differences in religious background, ethnicity, culture, customs and genre. In relation to these criteria, of course, smk NU Tulungagung schools are unlikely to violate the criteria for justice. This is because SMK NU Tulungagung implements religious moderation in schools, one of the indicators is I'tidal, where all school residents must be able to be fair and tolerant.
- 4) Open, means that the assessment procedures, assessment criteria and decision-making basis can be known by interested parties;
- 5) Integrated, assessment by educators is one of the inseparable components of learning activities;
- 6) Comprehensive and continuous, meaning that the assessment by the educator includes all competencies using various appropriate assessment techniques, to monitor the development of learners' abilities; one of the competencies in assessment at SMK NU Tulungagung school is the application of religious moderation during the learning process. The competence is achieved by the teacher through the assessment of three aspects, namely cognitive, affective and psychomotor.
- 7) Systematically, the assessment is carried out in a continuous and gradual manner by following the standard steps. The standard step in the assessment at SMK NU Tulungagung is by evaluating every middle and end of the semester. In addition, there are still assignments that can be used by teachers in monitoring student development, judging from the mastery of subject matter and material related to the concept of diverse moderation.
- 8) Criteria, meaning an assessment based on a measure of achievement of competencies applied and Accountable, the assessment can be accounted for, both in terms of technology, procedures and results.

Based on the description of the criteria above, it can be concluded that the learning outcomes criteria must be based on data that reflects the ability measured by

²¹ Warsito Hadi, "Kritik Penilaian Menurut Prespektif Standar Nasional Pendidikan", *Jurnal El Banat: Jurnal Pemikiran Dan Pendidikan Islam*, Vol.6 No.2, (Juli-Desember 2016) Hal 13.

clear procedures and criteria, not harming students, open, appropriate and systematic assessment in terms of techniques, procedures and results. Based on the above criteria, it shows the performance of teachers during the learning process that insert religious moderation material that is able to have a positive impact on students when behaving and activities.

The positive impact of religious moderation implemented in conjunction with the learning process of certain subjects further encourages students to understand many things. This is also corroborated by the theory of Hamzah Uno that indeed teachers are the frontline and most responsible for the success of learning.²² In addition, Abdul Majid also emphasized that teachers have an important role to provide good learning and evaluate student learning outcomes during the learning process so that students can increase their potential in the future.²³ Therefore, based on theoretical opinions, the learning process at SMK NU Tulungagung can be said to be successful learning, especially in implementing the values of religious moderation during the learning process at school.

2. Implementation of Non-formal Religious Moderation

The implementation of non-formal religious moderation can be carried out in organizational activities and religious programs outside of classroom learning. The implementation of religious moderation at SMK NU Tulungagung is more synonymous with recitation activities and istighasah and tahlil activities. This indicates that students are directed to practice something that is often debated among the public, namely the NU charity which is considered heresy. If the amaliah is done by students in schools, students will indirectly be accustomed to being able to accept a moderate way of worshiping without having to fictionalize and silence other Muslims who may have different views.

The implementation of religious moderation at SMK NU Tulungagung is also more inclined towards education when organizing. In this school, students are required to participate in makestra activities so that they will gain a moderate understanding of religion. Students are directed to be able to practice NU's amaliyah in these activities and are taught that the amaliyah does not conflict with godliness. In practice, education through the organization and taught at the time of makestra will give a significant impression and impact because in the organization there will be continuous follow-up and regeneration.

3. Implementation of religious moderation informally.

The implementation of informal religious moderation carried out by teachers at SMK NU Tulungagung is by directly monitoring the daily lives of students. Teachers are always moved to constantly monitor the students who live around their homes. Then

²² Hamzah B. Uno, *Teori Motivasi Dan Pengukurannya (Analisis Di Bidang Pendidikan)*. (Jakarta: Bumi Aksara, 2017). Hal 11.

²³ Abdul Majid, *Perencanaan Pembelajaran Dalam Mengembangkan Standar Kompetensi Guru* (Bandung: Remaja Rosdakarya, 2008) Hal 17.

often invite the communication of the student's family concerned so that they know the student's development and know the student's attitude when outside of school.

The informal steps taken by teachers at SMK NU Tulunggaung have been considered successful. This is because parents feel closer and are always satisfied with the school's performance. With a good relationship between teachers and parents, it is certainly the goal of implementing religious moderation informally because it is able to carry out direct monitoring of students and students' families related to moderate attitudes that are carried out daily. Thus, learning both formal, non-formal and informal in implementing religious moderation at SMK NU Tulunggaung in general has been successful and very good in the implementation process.

Conclusion

The implementation of student learning is based on data that reflects the ability of students to be measured by clear procedures and criteria, not harming students, open, appropriate and systematic assessments in terms of techniques, procedures and results. The learning process at SMK NU Tulunggaung can already be said to be a learning that successfully implements the values of religious moderation in schools. Discussions related to religious moderation at SMK NU Tulunggaung whose results are considered satisfactory certainly have a theoretical impact. In the research conducted, there are several theories that are used as a foundation in studying the object of research. These theories include Thorndike's theory which emphasizes that the learning process must generate stimulus from the teacher and then be responded to by students as a form of success in learning.

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