



Implementation of Islamic Education in Strengthening Religious Moderation in Muslim Minority Areas: A Review of Albert Bandura's Social Cognitive Theory

Ulifah Azwarani Rochmah¹, Mohammad Asrori², M. Hadi Masruri³

^{1,2,3}Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

E-mail: 220101210070@student.uin-malang.ac.id, asrori@pai.uin-malang.ac.id, hadimasruri86@gmail.com

Article Info	Abstract
Article History Received: 2025-05-13 Revised: 2025-06-23 Published: 2025-07-03 Keywords: <i>Islamic Education; Religious Moderation; Social Cognitive; Albert Bandura.</i>	The complex dynamics of inter-religious relations have caused several problems in Muslim minority areas. One solution that is often echoed is religious moderation, which can be strengthened through Islamic education. In understanding it, Albert Bandura's social cognitive theory is relevant, which has several concepts, namely modeling (imitation), self-efficacy (self-confidence) and reciprocal determinism (reciprocal interaction). This study aims to understand the implementation of Islamic education in strengthening religious moderation in the Christian Village of Suwaru in terms of Albert Bandura's social cognitive theory. This research method uses a qualitative descriptive approach with a multi-case study type of research. The results of this study indicate that the religious moderation of the Muslim community of Suwaru is strengthened by the internalization of the values of religious moderation and moderate attitudes reflected in the implementation of Islamic education in the village. The contribution of Islamic education in strengthening the religious moderation of the Muslim community of Suwaru is shown by the role of religious figures who are role models for the community, as well as Islamic education that can increase self-confidence to maintain Islamic identity, as well as Muslim individuals, moderate behavior and the environment of Suwaru Village that influence each other. Some of these things are in line with the concepts of modeling, self-efficacy and reciprocal determinism in Albert Bandura's social cognitive theory.
Artikel Info	Abstrak
Sejarah Artikel Diterima: 2025-05-13 Direvisi: 2025-06-23 Dipublikasi: 2025-07-03 Kata kunci: <i>Pendidikan Islam; Moderasi Beragama; Kognitif Sosial; Albert Bandura.</i>	Dinamika hubungan antar agama yang kompleks menyebabkan terjadinya beberapa permasalahan di daerah minoritas muslim. Salah satu solusi yang sering digaungkan ialah moderasi beragama, yang dapat dikuatkan melalui pendidikan Islam. Dalam memahaminya, teori kognitif sosial Albert Bandura menjadi relevan, yang memiliki beberapa konsep yakni modelling (peniruan), self efficacy (keyakinan diri) dan reciprocal determinism (interaksi timbal balik). Penelitian ini bertujuan untuk memahami implementasi pendidikan Islam dalam menguatkan moderasi beragama di Desa Kristen Suwaru ditinjau dari teori kognitif sosial Albert Bandura. Metode penelitian ini menggunakan pendekatan deskriptif kualitatif dengan jenis penelitian studi multikasus. Hasil penelitian ini menunjukkan bahwa moderasi beragama masyarakat muslim Suwaru dikuatkan dengan internalisasi nilai-nilai moderasi beragama dan sikap-sikap moderat yang tercermin dalam pelaksanaan pendidikan Islam di desa tersebut. Kontribusi pendidikan Islam dalam menguatkan moderasi beragama masyarakat muslim Suwaru ditunjukkan dengan peran tokoh agama yang menjadi teladan bagi masyarakat, juga pendidikan Islam yang dapat meningkatkan kepercayaan diri untuk mempertahankan identitas keislaman, serta individu muslim, perilaku moderat dan lingkungan Desa Suwaru yang saling mempengaruhi. Beberapa hal ini sejalan dengan konsep modelling, self efficacy dan reciprocal determinism dalam teori kognitif sosial Albert Bandura.

I. INTRODUCTION

The complex dynamics of interfaith relations have led to several problems related to religious freedom and tolerance in Muslim minority areas. One of the main issues in recent years has been the difficulty of Muslims in minority areas in establishing mosques and Islamic educational institutions. In July 2024, Muslims in Jayapura were rejected during the laying of the first stone

for the construction of the Mamba'ul Ulum Nur Al-Fitrah Islamic Boarding School. This happened for various reasons ranging from environmental impact considerations, incompatibility of regional governance and potential changes in demographic composition that could affect social harmony in the community (Rakyat Papua, 2024). Likewise in NTT, which is claimed to be more moderate than Papua, Muslims there have had difficulty building

mosques because of rejection from local residents. The rejection occurred due to strict administrative reasons and resistance from the majority community (Republika, 2023). The establishment of places of worship has basically been regulated in the Joint Ministerial Regulation (PBM) Number 9 and 8 of 2006, but similar problems continue to occur repeatedly (Kemenag, 2024).

The issues above are often exacerbated by the lack of interfaith dialogue and the lack of tolerance that can cause tension in community life. The many forms of problems that occur in Muslim minority areas, whether related to religious issues, diversity, or more specifically tolerance, require concrete solutions that are useful for overcoming these problems. One solution that is often echoed is religious moderation. Moderation is a choice to view something, act and behave in the middle, not extreme and not liberal. By analogy, moderate behavior is like a movement that starts from the edge and tends to approach the axis, while extremism is like a backward movement that continues to move away from the axis towards the outermost side (Rosyadi & Machali, 2020).

Islamic education has an important role in forming an attitude of religious moderation in Muslim individuals. This education not only covers cognitive aspects (religious knowledge), but also affective (Islamic values and attitudes) and psychomotor (practice of worship and muamalah (Sholihah & Maulida, 2020). The implementation of Islamic education in strengthening the attitude of religious moderation in Muslim minority areas is an interesting topic to study. In understanding it, Albert Bandura's social cognitive theory is relevant. This social cognitive theory has several main concepts, namely the concept of modeling or imitation of behavior, self-efficacy, self-regulation, reciprocal determinism, and reinforcement. (Yanuardianto, 2019)

In this context, Albert Bandura's social cognitive theory is considered relevant to the implementation of Islamic education in strengthening religious moderation in Muslim minority areas. Although there have been many studies on Islamic education, no studies have been found that examine how social cognitive theory can be used to understand Islamic education which plays a role as a means of strengthening religious moderation in Muslim minority areas. The majority of existing research discusses Islamic Religious Education learning in schools to then be linked to Bandura's social cognitive theory. Therefore, this study aims to analyze the implementation of Islamic education in the

context of a minority Muslim community in strengthening religious moderation in its society, using Albert Bandura's social cognitive theory, so that it can provide new insights for the development of more effective Islamic education strategies.

II. METHOD

This study uses a qualitative approach with the main objective of identifying the implementation of Islamic education in areas with a minority Muslim population in strengthening religious moderation to then be reviewed from Albert Bandura's social cognitive perspective. The location of this study is Suwaru Christian Village, Pagelaran District, Malang Regency. In this context, the study was conducted using a case study type. A case study is a research method that studies a particular phenomenon or situation in depth, in detail, and contextually.

The data collection techniques used by the researcher are interviews, observation and documentation. The main informants to be interviewed by the researcher are the parties who are the main sources of research data, namely the managers of TPQ and Madrasah Diniyah, teachers and students of Madrasah Diniyah, Modin as the manager of religious activities, the Head of Muslimat/Fatayat Ranting Suwaru and the Suwaru Village apparatus. As for observation, the researcher has two choices in his role during observation: first, as an active participant who is directly involved in the activities being observed, or second, as an observer who maintains his distance and only records what happens. In addition, researchers also collected relevant official and unofficial documentation regarding the implementation of Islamic education and religious moderation in Suwaru Village.

In this study, researchers used the analysis method proposed by Miles, Huberman, and Saldana, which consists of several stages, namely data collection, data filtering or condensation, data presentation, and drawing conclusions and verification (Matthew B. et al., 2014). Furthermore, researchers used four main criteria in the data validity technique proposed by Guba and Lincoln, namely credibility, dependability, confirmability, and transformability (Lincoln & Guba, 1985).

III. RESULT AND DISCUSSION

A. Result

Suwaru Village is one of the villages in Pagelaran District, Malang Regency which has

an area of 265 ha (BPS Kab. Malang, 2024, p. 7). This village is 2 km from the capital of Pagelaran District, 14 km from the capital of Malang Regency, and 28 km from the South Coast. Suwaru is a small village known as the largest Christian village in Malang Regency. Since long ago, there have been 2 religions in this village, namely Christianity and Islam. of the 600 families in Suwaru Village, 450 of them are Christians, so only about 25% of the total population are Muslims. This is what then made Suwaru Village famous and known to many people as the largest Christian village in the Malang area.

1. Implementation of Islamic Education in Strengthening Religious Moderation of Muslim Communities in Suwaru Christian Village

Suwaru Village, which is demographically dominated by Christians, still shows social openness towards followers of other religions, namely Islam. The Christian community in this village is open to Islamic education organized by the Muslim community. As is also the case with the Muslim community. The existence of formal Islamic educational institutions has not yet been found, considering the relatively small number of Muslim residents so that it is not yet possible to form Islamic-based educational institutions.

TPQ and Madrasah Diniyah are non-formal Islamic education organized by the Muslim community of Suwaru Village. According to the founder and manager of TPQ and Madin, Mr. Syahrowi, the total number of students is around 60 children aged 4-17 years. TPQ is implemented every Friday-Wednesday at 15.30-17.00 WIB in the building next to the Darul Huda Suwaru mosque. TPQ is intended for children aged kindergarten and elementary school with a focus on learning to read the Qur'an and practicing worship such as ablution and prayer. This TPQ uses the At-Tartil method and provides achievement cards to monitor the progress of its students' recitation. The TPQ teachers consist of 5 teenagers who help Mr. Syahrowi teach the Qur'an and worship. In addition, students are also directed to practice worship, memorize short letters, daily prayers, write Arabic and are told the stories of the Prophets and Apostles.

The Madrasah Diniyah is held in the evening after the Isya prayer at the Darul Huda Suwaru Mosque. Unlike TPQ, this Madin is intended for junior high and high school students who can already read the Qur'an fluently. The Islamic material taught at this Madrasah Diniyah is several books such as the book *safinatunnaja*, *hadith arba'in nawawi*, also interspersed with books on *ta'lim muta'alim* and *akhlaqu lil banaat*. Mr. Syahrowi said that the purpose of holding this Madrasah Diniyah is so that Muslim children in Suwaru can not only recite the Qur'an, but also be able to or at least have studied basic books. After obtaining basic religious knowledge and being able to recite the Qur'an fluently, several students continue to study religion at Islamic boarding schools, both *salaf* and *tahfiz*. This is a matter of pride when children who live in minority Muslim areas still receive good religious knowledge like children who live in majority Muslim areas. Strengthening religious moderation in non-formal Islamic education in Suwaru Village is by internalizing the values of religious moderation in the learning process at TPQ and Madrasah Diniyah. In TPQ learning, where the age range of students is around 4-12 years, teachers provide stories of prophets and apostles to then explain commendable morals that can be emulated, including moderate attitudes and love of peace. Meanwhile, in Madrasah Diniyah learning, where the age range of students is around 13-17 years, teachers provide concrete examples in life of how they should have good morals, including being moderate as taught in the books studied.

In addition to TPQ and Madin, Suwaru Village has Muslimat and Fatayat organizations that are actively involved like other villages. This organization plays an important role in the implementation of non-formal Islamic education. According to the Head of the Suwaru Muslimat Branch, Mrs. Sri Rahayu, the activities of this organization are active and routinely carried out with various activities such as *yasinan*, *diba'an*, *pengajian*, meetings and management meetings, *tahlil* and *istighosah*. In addition, during the month of Ramadan, *Safari Ramadhan* is also held, sharing *takjil*, and breaking the fast together with members of the Suwaru Muslimat/Fatayat Branch.

Internalization of the values of religious moderation also occurs in the activities of the Muslimat/Fatayat organization. Through pengajian, for example, Muslimat members are reminded of the importance of living harmoniously in diversity, as well as how to apply Islamic teachings that prioritize mutual respect between fellow religious people. In addition, the social activities held contain values of concern and solidarity that can encourage the Muslim community to play an active role in building a peaceful and harmonious society without looking at the differences in background that exist.

In addition to non-formal Islamic education, namely TPQ and Madrasah Diniyah, the Muslim community in Suwaru Village also organizes other non-formal Islamic education, including tahlilan and pengajian. Tahlilan is held once a week every Thursday night in residents' homes in turns. In addition to the routine tahlilan on Thursday nights, residents also hold tahlilan if a family member dies so that many people can pray for them. This routine tahlilan activity, in addition to aiming to pray for the deceased and read the tahlil prayer which has religious value, can also strengthen ties between residents. The busyness of individuals that takes up time makes fellow residents rarely meet each other, so routine activities like this are needed to continue to maintain ties.

Another informal Islamic education held by the Muslim community of Suwaru is routine pengajian. This pengajian is held every 2 weeks at the Darul Huda Mosque which aims to be a means to provide an opportunity for the community to deepen their religious knowledge collectively. This pengajian is usually held at night after Isya' and is attended by the Muslim community of Suwaru Village, starting from fathers, mothers, even children also attend and follow it. The community is always enthusiastic if they know that pengajian will be held at the mosque. They have a high desire to learn religion, and continue to instill that enthusiasm in their children, so that even though they live in a Muslim minority area, they still have good religious knowledge and can practice it in their daily lives.

Strengthening religious moderation at routine tahlil events is more about a

tolerant attitude that is reflected in the togetherness and friendship that is built between Muslim and non-Muslim communities. Then in pengajian activities, strengthening religious moderation focuses on conveying the values of moderation that are conveyed and exemplified by religious leaders. Therefore, we can conclude that Islamic education has an important role in strengthening religious moderation in the Muslim community of Suwaru Village.

2. Contribution of Islamic Education in Strengthening Religious Moderation in Suwaru Village Based on Albert Bandura's Social Cognitive Theory

According to Albert Bandura's social cognitive theory, most human learning occurs in a social environment. Bandura's social cognitive theory has several basic concepts, namely modeling (imitation), self-efficacy (self-confidence) and reciprocal determinism (reciprocal interaction). In this case, the researcher understands the context of the implementation of Islamic education in strengthening religious moderation attitudes in Suwaru Village with Albert Bandura's social cognitive theory.

a) Modeling (imitation)

In the implementation of non-formal and informal Islamic education in Suwaru Village, several informants stated that religious leaders and Muslim community leaders in Suwaru have a major role in strengthening religious moderation. With the Islamic education they follow, children can emulate the good deeds of their teachers at TPQ and madin, as well as emulate their parents at home. Not only that, in religious studies, tahlil and Muslimat/Fatayat activities, the Muslim community also indirectly learns how religious leaders there always establish relationships with the entire community, including non-Muslims.

b) Self efficacy (self-confidence)

In Bandura's social cognitive theory, self efficacy or self-confidence is also one of the concepts in it. In the implementation of Islamic education in Suwaru, informants stated that the activities followed such as TPQ, Madin, routine religious studies can foster self-confidence in the Muslim community to

be proud to maintain their identity as Muslims even though they are in the minority. Self-confidence to maintain their identity as Muslims, self-confidence to worship and practice Islamic teachings in everyday life while remaining moderate, and respecting the differences in beliefs of the surrounding community.

c) Reciprocal determinism (Reciprocal interaction)

Another concept contained in Bandura's Social Cognitive theory is reciprocal determinism or reciprocal interaction. This concept states that there are 3 main things, namely behavior, person/cognitive and environment that influence each other in learning. In the context of the implementation of Islamic education in Suwaru, the Muslim community whose thinking is formed from Islamic education is as a person, Suwaru Village which has different beliefs as an environment and an attitude of religious moderation as the resulting behavior are related and influence each other.

The environment, individuals and behavior will indeed continue to influence each other in a scope. These three things are also the main aspects of creating a harmonious, harmonious and peaceful life in Suwaru Village. In this context, Islamic education plays a very important role, because religious activities that take place routinely have a positive impact on the attitude of individuals in interacting with others. The teachings received through Madrasah Diniyah, pengajian, tahlilan, and various other religious activities not only increase religious knowledge, but also form a moderate character, which in turn influences the social behavior of the community. Thus, social interactions are created that respect each other, avoid conflict, and strengthen harmony between residents with different religious backgrounds.

B. Discussion

Islamic education in Suwaru Village is in line with the definition put forward by Hery Noer Aly in his book where Islamic education is defined as a series of structured and planned processes to provide Islamic values

to students (Aly, 1999). In the implementation of Islamic education, Islamic values are given to the Muslim community of Suwaru with a planned and structured process. Likewise, it is in line with the definition of Islamic education according to Fatah Syukur who states that Islamic education is a process of guidance carried out by educators to their students which aims to improve attitudes and become good Muslims (Syukur, 2012, p. 3). In the midst of an environment that is predominantly non-Muslim, of course Islamic education in Suwaru aims to shape its Muslim community into good Muslims.

The Al-Qur'an Education Park (TPQ) and Madin held in Suwaru Village are non-formal Islamic education as explained in government regulation No. 55 of 2007 concerning religious and religious education. Article 21 paragraph 1 of the Government Regulation states that non-formal diniyah education is organized in the form of book study, taklim assembly, Al-Quran education, diniyah takmiliyah, or other similar forms (PP No.55 Tahun 2007). TPQ and Madin are included in the second type of non-formal Islamic education, namely Al-Quran Education, where students are taught to read, write, understand, and practice the contents of the Al-Quran.

In addition to TPQ and Madin, there are also Muslimat and Fatayat activities in the form of study, taklim assembly, istighosah and other religious activities which are also included in non-formal Islamic education. Researchers understand these Muslimat/Fatayat activities as non-formal Islamic education because they are held by structured organizations but outside educational institutions. In M. Isnando Tamrin's research, non-formal education is all forms of education that are carried out intentionally, orderly and planned outside of school activities (Tamrin, 2018). Therefore, various activities of Muslimat and Fatayat organizations are part of non-formal Islamic education.

Tahlilan and pengajian held in Suwaru Village are also implementations of Islamic education. However, these two religious activities are not formal or non-formal Islamic education but informal Islamic education. This is concluded from the National Education System Law. No. 20 of 2003 Chapter I article 1 paragraph 13 which states that informal education is a path of family and environmental education in the form of

independent learning activities (UU Sisdiknas No. 20 Tahun 2003). These tahlilan and pengajian activities include activities initiated by the Muslim community as a means of learning in their environment, so they are categorized as informal Islamic education.

The existence of TPQ as a place for children to learn religion shows the process of internalizing religious values, especially in terms of implementing Islamic law. Activities such as reading the Qur'an and practicing worship indirectly strengthen children's awareness to carry out their obligations to Allah SWT as obedient creatures and follow religious commands. According to Vika Rohmatika in her research, teaching and reciting the Qur'an at TPQ is to build awareness that leads to and reflects the values of religious moderation through habituation and exemplary behavior. In her research, Vika concluded that the implementation of religious moderation values is very relevant to be given at an early age through learning activities at TPQ.

Unconsciously, these children are instilled with attitudes such as tolerance (*tasamuh*), justice (*l'tidal*), balance (*tawazzun*), and equality in order to maintain the integrity of the nation. One form found is implementing study time to balance student activities (*tawazzun*). Other activities that lead to moderation values are changing learning times and saying goodbye to classmates when TPQ activities are finished. This characterizes the value of adjustment that has been assembled from the values of *Tasamuh*, *l'tidal* and their similarities (Rahmatika, 2021). This is in line with the research of Arif Aji et al. which revealed that Islamic education and Islamic values that have been instilled in a Muslim will have an impact on harmonious religious moderation (Arif et al., 2022).

The attitude of tolerance is not only found in education for children, in the context of community life such as the implementation of worship and involvement in social agendas are also strengthened in Suwaru Village. Not only by the Muslim community who carry it out, but non-Muslim communities also attend several activities that are in the nature of worship for Muslims. Such as tahlilan which is not only used as a moment to worship (pray/pray), but also used as part of a forum for friendship by gathering and eating together, both for Muslims and non-Muslims.

Viewed from Albert Bandura's social cognitive theory, which emphasizes that human cognitive processes play a role in activities and maintaining behavioral patterns, the implementation of Islamic education in Suwaru can strengthen the moderate attitude of the Muslim community there. Bandura's theory, which has several concepts including modeling (imitation), self-efficacy (self-confidence) and reciprocal determinism (reciprocal interaction), can be seen from the process of implementing Islamic education in Suwaru (Bandura, 1986).

The implementation of Islamic education in Suwaru Village is in line with Bandura's social cognitive theory. There are religious figures who act as models, where they exemplify moderate behavior and attitudes so that society can imitate the behavior exemplified. The existence of figures who are used as models has a positive impact on the Muslim community, where they can also learn from what they see, then can be remembered, imitated and used as motivation to behave moderately (Rahyubi, 2012).

The next cognitive theory concept is self-efficacy or self-confidence (Abdullah, 2019). In the context of Islamic education in Suwaru Village, the concept of self-efficacy is very relevant in explaining how religious education plays a role in forming moderate religious attitudes among the community (Hidayanti, 2023). Through Islamic education, individuals can build self-confidence in practicing religious teachings in a balanced way, avoiding extremism, and interacting peacefully with others who have different religious backgrounds. The implementation of Islamic education in Suwaru has an impact on individuals to have self-confidence in maintaining and showing their identity as a Muslim. The pattern of non-formal and informal Islamic education obtained by the Muslim community forms their self-confidence to dare to worship and practice religious teachings even in a Muslim minority environment.

The last concept of Albert Bandura's social cognitive theory that researchers want to discuss is reciprocal determinism or reciprocal interaction (Alwisol, 2017, p. 299). In the context of implementing Islamic education in strengthening moderate religious attitudes in Suwaru Village, this concept is very relevant in providing an explanation of how Islamic education makes a real

contribution to strengthening moderate attitudes in Muslim society. The implementation of existing Islamic education such as TPQ, Madin, pengajian, tahlilan, etc. can provide religious knowledge and positive behavior in society to have moderate attitudes. This then influences the surrounding social environment.

This influence creates a mutually reinforcing cycle, where moderate individual behavior improves the quality of a harmonious social environment, and a harmonious environment further strengthens moderate attitudes in religion. In the concept of reciprocal determinism, Islamic education in Suwaru Village also shows how the social environment that supports religious moderation interacts with personal factors, such as religious beliefs and knowledge, to form more inclusive and tolerant behavior.

Thus, the concept of reciprocal determinism explains the dynamics of mutual influence between individuals, the environment, and behavior in the implementation of Islamic education in Suwaru Village. Religious education implemented in this village creates a sustainable cycle in which individuals and the environment mutually reinforce each other in forming a stronger and more integrated attitude of religious moderation in the social life of the community.

IV. CONCLUSION AND SUGGESTION

A. Conclusion

The religious moderation of the Muslim community in Suwaru is strengthened by the internalization of the values of religious moderation and moderate attitudes reflected in the implementation of Islamic education in the village. The contribution of Islamic education in strengthening the religious moderation of the Muslim community in Suwaru is shown by the role of religious figures who are role models for the community, as well as Islamic education that can increase self-confidence to maintain Islamic identity, as well as Muslim individuals, moderate behavior and the environment of Suwaru Village that influence each other. Some of these things are in line with the concepts of modeling, self-efficacy and reciprocal determinism in Albert Bandura's social cognitive theory.

B. Suggestion

This research is limited to the implementation of Islamic education in strengthening religious moderation as reviewed from Albert Bandura's social cognitive theory. For further researchers, they should be able to dig deeper and develop research related to the implementation of Islamic education and religious moderation in Muslim minority areas with different methods or theoretical studies. This research can be used as reading material, reference or opening data for further researchers.

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