

TEACHERS' STRATEGIES IN IMPLEMENTING RELIGIOUS MODERATION CONTENT IN THEMATIC LEARNING AT AL-AZHAR MADRASAH IBTIDAIYYAH AND MAS MADAIYYAH SENDURO

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Abstract

This study aims to describe teachers' strategies in implementing religious moderation in thematic learning at Al-Azhar Madrasah Ibtidaiyyah (MI) and Madaiyyah Senduro Madrasah Aliyah (MAS). Religious moderation, as a balanced, tolerant, anti-violent, and nation-oriented religious attitude, is very important to be instilled from an early age through formal education. This study uses a qualitative approach with a descriptive research type. Data were collected through in-depth interviews, classroom observations, and documentation studies, then analysed using the interactive analysis model of Miles, Huberman, and Saldana. The results showed that teachers at MI Al-Azhar used concrete experience-based strategies, such as storytelling, collaborative games, and daily prayer habits, to instil the values of tolerance and togetherness. Meanwhile, teachers at MAS Madaiyyah developed strategies for thematic discussions, case studies, and self-reflection that encourage students to think critically and reflect on religious moderation. The obstacles encountered include teachers' limited understanding of religious moderation, a dense curriculum, and the negative influence of social media. However, supporting factors such as madrasah policies, teacher role models, and the local socio-cultural context contributed to the success of the implementation. This study emphasises the importance of the role of teachers as agents of moderation through thematic learning, as well as the need to strengthen teacher capacity and learning innovation to shape a moderate generation in an era of diversity.

Keywords: teacher strategy, religious moderation, thematic learning, madrasah

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan strategi guru dalam mengimplementasikan muatan moderasi beragama pada pembelajaran tematik di Madrasah Ibtidaiyyah (MI) Al-Azhar dan Madrasah Aliyah (MAS) Madaiyyah Senduro. Moderasi beragama sebagai sikap beragama yang seimbang, toleran, anti-kekerasan, dan berorientasi pada kebersamaan bangsa menjadi sangat penting untuk ditanamkan sejak dini melalui pendidikan formal. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif. Data dikumpulkan melalui wawancara mendalam, observasi kelas, serta studi dokumentasi, kemudian dianalisis dengan model analisis

interaktif Miles, Huberman, dan Saldana. Hasil penelitian menunjukkan bahwa guru di MI Al-Azhar menggunakan strategi berbasis pengalaman konkret, seperti storytelling, permainan kolaboratif, dan pembiasaan doa harian untuk menanamkan nilai toleransi dan kebersamaan. Sementara itu, guru di MAS Madaiyyah mengembangkan strategi diskusi tematik, studi kasus, serta refleksi diri yang mendorong siswa untuk berpikir kritis dan melakukan muhasabah terkait moderasi beragama. Hambatan yang ditemui antara lain keterbatasan pemahaman guru tentang moderasi beragama, kurikulum yang padat, serta pengaruh negatif media sosial. Namun, faktor pendukung berupa kebijakan madrasah, keteladanan guru, dan konteks sosial budaya lokal membantu keberhasilan implementasi. Penelitian ini menegaskan pentingnya peran guru sebagai agen moderasi melalui pembelajaran tematik, serta perlunya penguatan kapasitas guru dan inovasi pembelajaran untuk membentuk generasi moderat di era keberagaman.

Kata kunci: strategi guru, moderasi beragama, pembelajaran tematik, madrasah

INTRODUCTION

Religious moderation in the context of Indonesian education has become an important discourse in line with the increasing diversity of society and the challenges of globalisation, which often give rise to social friction and potential intolerance. Religious moderation is understood as a balanced religious attitude that promotes tolerance, respects differences, rejects extremism, and is based on the universal values of religious teachings (Indonesian Ministry of Religious Affairs, 2019). Amidst the plurality of Indonesia's diverse nation, primary and secondary education has a strategic role in instilling the values of religious moderation from an early age. Madrasahs, as Islamic educational institutions, are required not only to teach cognitive aspects of religion, but also to internalise moderate attitudes that can produce a generation that is religious, tolerant, and patriotic.

Teachers have a central role in implementing religious moderation in schools, especially in thematic learning. Thematic learning in madrasah ibtdaiyyah and madrasah aliyah allows for the integration of religious moderation values into various subjects. According Annisha, (2024), the thematic approach facilitates students' understanding of concepts in their entirety, rather than partially, and encourages contextual learning experiences. In this context, teachers can incorporate religious moderation through learning themes that are close to students' daily lives, such as themes of togetherness, cultural diversity, and national unity.

Previous studies have shown that Islamic religious education that only emphasises cognitive and dogmatic aspects without a contextual approach has the potential to cause exclusivism in religion (Azra, 2019). Therefore, teachers' strategies in implementing religious moderation are very important. Teachers are required to be creative in developing learning tools, selecting methods, and creating a conducive classroom atmosphere so that the values of moderation can be practised in real life. According to (Tilaar, 2003), education must be a vehicle for social transformation that instils the values of togetherness and tolerance, not merely a transfer of knowledge.

On the other hand, the concept of religious moderation has a philosophical dimension that is closely related to Islamic spiritual psychology. Prof. Mohd Tajudin Ninggal, for example, in his concept of Islamic Psychotherapy, emphasises the importance of tazkiyah (purification of the soul), muhasabah (self-reflection), sabr (patience), and ihsan (spiritual excellence) in shaping a balanced, tolerant, and peaceful personality (Amram & Dryer, 2008). These values are in line with the objectives of Islamic education in madrasahs, namely to shape students who are not only intellectually intelligent, but also have good character and the ability to live side by side in diversity.

Criticism of Western approaches, which often neglect the spiritual dimension, is also relevant to strengthening the argument for the importance of religious moderation in Islamic education. Aderibigbe et al., (2023) reveals that Western-based counselling or educational approaches tend to claim to be neutral and universal, when in fact they are often culturally biased and neglect local values, including the religious dimension (Albana, 2023). This emphasises that the implementation of religious moderation in madrasahs must be rooted in the socio-cultural and spiritual context of Indonesian society, so that it does not merely become a slogan, but a real practice in teaching and learning.

In practice, teachers face the challenge of how to integrate the values of moderation into thematic learning with a predetermined curriculum. On the one hand, they must still meet basic competency targets, while on the other hand, they must incorporate values such as tolerance, anti-violence, respect for diversity, and love for the country. According to Siregar et al., (2023) research, effective strategies for instilling religious moderation in schools include collaborative learning methods, cross-cultural group discussions, case studies, and reflection on religious values in relation to social reality. In this way, students not only understand the concepts theoretically but also internalise moderate attitudes in their daily lives.

Al-Azhar Madrasah Ibtidaiyyah and MAS Madaiyyah Senduro were chosen as research locations because both institutions represent two different levels of education but have the same orientation in integrating Islamic and national values. Madrasah Ibtidaiyyah, as basic education, is the initial foundation for students to learn about the concept of moderation. Meanwhile, Madrasah Aliyah, as secondary education, is a space for the formation of adolescent identities that are vulnerable to radical ideologies. Research conducted by Selvia et al., (2023) shows that secondary school is a crucial phase for the internalisation of tolerance values, because at this age, students begin to form their outlook on life and social identity.

This background highlights the urgency of research on teachers' strategies in implementing religious moderation in thematic learning. Not only as an academic endeavour, this research also has practical contributions to the world of Islamic education, particularly in facing the challenges of intolerance, radicalism, and national disintegration. The results of this research are expected to provide an empirical description of concrete strategies that teachers can implement, the obstacles they face,

and possible solutions to strengthen the role of madrasahs in developing a moderate generation. Thus, this research focuses not only on the cognitive aspects of religious moderation but also on the pedagogical strategies applied by teachers in the context of thematic learning. This approach will enrich the literature on moderate Islamic education, strengthen the concept of religious moderation in education policy, and make a real contribution to the development of an inclusive, tolerant, and civilised national character.

METHOD

This study utilised a qualitative approach with a descriptive research design, as its main objective was to describe in depth the strategies used by teachers in implementing religious moderation content into thematic learning (Jaya, 2020). The qualitative approach was chosen so that the researcher could understand the social reality in a contextual and natural manner in accordance with the experiences of teachers and students. The research locations were set at Madrasah Ibtidaiyyah Al-Azhar and Madrasah Aliyah Mada'iyah Senduro, which were selected purposively because both have distinctive characteristics in integrating Islamic and national values into their learning curricula. The research data sources consisted of primary and secondary data. Primary data were obtained from teachers, madrasah principals, and students through in-depth interviews and classroom observations. Secondary data consisted of curriculum documents, learning tools, and archives related to madrasah policies on strengthening religious moderation. Data collection techniques included semi-structured interviews to explore teachers' views, strategies, and experiences; participatory observation to observe thematic learning practices in the classroom; and documentation studies to supplement information on policies and teaching materials. Data analysis was conducted using the interactive analysis model of Miles et al., (2020), which consists of three main stages: data reduction, data presentation, and conclusion drawing or verification. Data reduction was carried out by sorting data relevant to the research focus, then presenting it in the form of thematic narratives for ease of understanding, and finally drawing descriptive-analytical conclusions. To maintain data validity, this study used source and method triangulation techniques by comparing the results of interviews, observations, and documentation. With this method, the study is expected to provide a comprehensive picture of the teachers' strategies in implementing religious moderation through thematic learning in both madrasahs.

RESULTS AND DISCUSSION

Research conducted at Madrasah Ibtidaiyyah (MI) Al-Azhar and Madrasah Aliyah (MAS) Mada'iyah Senduro revealed a number of important findings related to teachers' strategies in integrating the values of religious moderation into thematic learning. These findings were obtained through direct classroom observations, in-depth interviews with teachers, school principals, and students, as well as documentation of the learning tools used. In general, both madrasahs showed a strong commitment to providing learning that

not only emphasised cognitive aspects but also instilled spiritual values, moderate attitudes, tolerance, and nationalism in teaching and learning activities.

Teachers at MI Al-Azhar emphasised that religious moderation is part of the madrasah's mission to produce a generation of Muslims with noble character who are also able to coexist in diversity. This can be seen from the learning strategies used, where teachers always relate the learning themes to the values of togetherness, tolerance, and mutual respect. For example, in the theme 'Togetherness in Diversity', teachers not only teach social concepts about coexistence, but also emphasise Islamic teachings on the importance of respecting differences, as stated in the Qur'an. Al-Hujurat verse 13. Teachers explain that differences in ethnicity, culture, and religion are *sunnatullah* (God's will) that must be accepted with gratitude. With this approach, students not only understand the material but also develop a positive attitude towards diversity.

At MAS Madaiyyah Senduro, teachers face different challenges because the students are in their teenage years and are searching for their identity. Teachers use more applicable thematic learning strategies, including group discussions, case studies, and role-playing. In one observation session, the teacher raised the theme of 'Unity in Diversity' and then asked students to analyse current news about intolerance. Through this activity, students were encouraged to think critically, seek solutions, and relate them to Islamic teachings about *ukhuwah* (brotherhood) and sisterhood.

This strategy proved effective in instilling the value of moderation because students not only received information but were also trained to practise tolerance in responding to social issues. One notable finding was how teachers at both madrasahs used thematic learning to incorporate religious moderation into daily activities. At MI, teachers often use stories of prophets, companions, and Islamic figures who exemplify wisdom and tolerance in dealing with differences. These stories are combined with simple activities such as group games that require cooperation between students. This strategy is effective in building direct experiences for primary school children who are more receptive to values through concrete activities.

Meanwhile, at MAS Madaiyyah, teachers place more emphasis on self-reflection and discussion. They encourage students to engage in *muhasabah* (self-reflection) regarding their attitudes towards friends from different backgrounds. Teachers also guide students to understand the concepts of *tazkiyah* (purification of the soul) and *ihsan* (spiritual excellence) as explained in Islamic psychotherapy literature (Habsy et al., 2025). The application of *tazkiyah* values, for example, is demonstrated in exercises to control emotions when there are differences of opinion, while *ihsan* values are reflected in students' efforts to do good even when faced with differences of opinion.

Other findings show that the role of teachers is not limited to teaching in the classroom, but also as role models. Teachers at both madrasahs realise that their exemplary behaviour greatly influences students. The teachers' patient, non-discriminatory, and open attitude towards discussion became a real model for students to learn to be moderate. According

to the students interviewed, they felt comfortable talking with their teachers because the teachers did not impose their opinions and respected the students' opinions. This is in line with Eriyanto, (2024) view that education is actually a process of character building through role models, not just the transfer of knowledge.

However, this study also found a number of obstacles. First, time constraints in thematic learning often make it difficult for teachers to develop in-depth activities related to religious moderation. Teachers must still pursue curriculum targets, so that the values of moderation are sometimes only conveyed briefly. Second, not all teachers have a comprehensive understanding of the concept of religious moderation. Some teachers still consider moderation to be limited to tolerance, when in fact it encompasses anti-violence, national commitment, and respect for local traditions. Another obstacle is the diverse backgrounds of students, most of whom are influenced by social media and environments that sometimes spread narratives of intolerance.

Nevertheless, the efforts of both madrasas should be appreciated as they demonstrate a high level of awareness of the importance of religious moderation. The strategies used by teachers, whether through learning themes, discussion methods, or role modelling, have had a tangible positive impact on students' understanding and attitudes. Observations show that students at MI Al-Azhar are more willing to cooperate despite differences of opinion, while students at MAS Madaiyyah tend to be more critical but still able to restrain themselves in discussions. The findings of this study reinforce previous research results that emphasise the important role of schools in building moderate attitudes. Siregar et al., (2023), for example, shows that collaborative and real-life-based learning is more effective in instilling the value of tolerance. Similarly, Selvia et al., (2023) research emphasises that adolescence is a crucial phase in identity formation, so teachers need to provide learning that fosters awareness of plurality.

In this context, the strategies implemented by teachers at MI Al-Azhar and MAS Madaiyyah prove their relevance to previous academic findings. Overall, the results of this study reveal that teachers' strategies in implementing religious moderation through thematic learning involve three main aspects. First, the planning aspect, where teachers develop lesson plans by incorporating the value of moderation into the learning objectives. Second, the implementation aspect, where teachers use various methods such as stories, discussions, case studies, and role-playing to convey the value of moderation. Third, the exemplary aspect, where teachers demonstrate moderate attitudes in their daily lives, so that they become real role models for students. From these findings, it can be concluded that the implementation of religious moderation in madrasahs cannot be separated from the creativity, understanding, and exemplary behaviour of teachers.

Teachers are the key to successfully grounding the concept of religious moderation in education, especially through a thematic learning approach that allows for the integration of values as a whole. This study also confirms that Islamic education in madrasahs has great potential to produce a moderate generation capable of living peacefully in diversity,

as long as teachers continue to be empowered with a deep understanding and contextual learning strategies. In addition to the general strategies described above, this study found various concrete practices carried out by teachers in both madrasahs to ensure that the values of religious moderation were truly internalised by students.

Teacher Strategies at MI Al-Azhar

At MI Al-Azhar, teachers emphasise experiential learning because students are in the concrete operational stage of cognitive development (Brown & Desforges, 2013). Teachers recognise that primary school children find it easier to understand abstract concepts such as tolerance and togetherness when they are linked to real-life activities. Therefore, one of the strategies used is storytelling-based learning. Teachers often tell stories about the Prophet's companions or Islamic figures who demonstrated moderation, such as the story of the Prophet receiving non-Muslim guests with great hospitality. These stories are then linked to the students' daily lives, for example, how they should respect friends who have different opinions or help neighbours who have different beliefs.

In addition, teachers also use collaborative games. In one observation, the teacher divided the students into several mixed groups to make a collage with the theme 'The Beauty of Diversity'. This activity not only trains artistic skills, but also instills the message that different ideas can produce more beautiful works. The students looked enthusiastic, and even some students who were initially reluctant to mingle were eventually willing to interact because the classroom situation encouraged cooperation. Teachers at MI Al-Azhar also instill values of moderation in daily prayers and character building. For example, after praying together, the teacher invites students to pray for a gentle heart to love others. This simple activity slowly instils spiritual awareness that moderation is not only a social requirement but also part of worshipping Allah.

Teacher Strategies at MAS Madaiyyah Senduro

Unlike MI, at MAS Madaiyyah Senduro, teachers deal with critical teenagers who are searching for their identity. Teachers at this madrasah often use thematic discussions to internalise the value of moderation. In one activity, the teacher asked students to read current news about religion-based social conflicts. Afterwards, students were asked to express their views and discuss solutions based on Islamic teachings. Teachers then linked this to the principles of religious moderation, such as anti-violence, respect for local culture, and commitment to nationality. This strategy not only broadened students' horizons but also trained them to think critically and wisely.

In addition to discussions, teachers also use case studies. For example, teachers present cases of intolerance in the school environment or the surrounding community. Students are asked to analyse the causes, impacts, and solutions in line with moderate Islamic values. In one session, students concluded that stubbornness in religion actually causes division, so it is important to promote the principle of 'rahmatan lil alamin' (a blessing for the universe). This shows that students do not just memorise concepts, but can apply them in real-life analysis. Teachers at MAS also apply a reflective approach by providing

opportunities for students to engage in muhasabah. In certain sessions, students are asked to write down their personal experiences when interacting with friends from different backgrounds, then reflect on their feelings and attitudes. This activity deepens students' awareness of the importance of tazkiyah al-nafs (purification of the soul) to control the ego and build humility.

Obstacles Faced by Teachers

Although the above strategies are quite successful, this study also found significant obstacles. First, teachers' limited understanding of the concept of religious moderation. Some teachers still consider moderation to be limited to tolerance between religious communities, when in fact its scope is broader, including anti-radicalism, national commitment, and respect for tradition. This is in line with the findings of Siregar et al., (2023) research that many educators have not yet mastered the concept of moderation comprehensively, resulting in its implementation being less than optimal. Second, a heavy curriculum is often an obstacle. Teachers are required to complete basic competency targets in accordance with the national curriculum, while the integration of moderation values requires more time for discussion, reflection, or collaborative activities. As a result, some teachers only briefly insert moderation values without further reinforcement. Thirdly, the influence of social media on students has become a new challenge. Some teachers revealed that some students are exposed to intolerant content or radical narratives on social media, which sometimes influences their way of thinking. Teachers must work extra hard to correct this understanding through a dialogical approach.

Opportunities and Supporting Factors

Despite these obstacles, this study found a number of supporting factors. First, support from madrasah policies is very strong. The principals of both institutions provide space for teachers to innovate in integrating the value of moderation. For example, MI Al-Azhar has a weekly 'Moderation Day' programme, where each teacher is asked to insert messages of moderation into their lessons. Meanwhile, at MAS Madaiyyah, there is an extracurricular programme called 'Cross-Cultural Dialogue' which involves students in learning first-hand about diversity in society. Second, teacher role models are an important factor. Students consider that teachers who are patient, fair, and open-minded have a greater influence than long lectures. This is in line with Tilaar, (2003) opinion that character education is more effective through role models than verbal instruction. Thirdly, the local socio-cultural context is also supportive. The Senduro environment is known for its ethnic and religious diversity, so madrasahs are accustomed to coexisting with different communities. This condition provides opportunities for teachers to deliver contextual learning with real examples from everyday life.

Connection with Previous Theories and Research

The findings of this study are consistent with the thematic learning theory proposed by Braun & Clarke, (2021), which states that integrated learning allows students to see the connections between various concepts while instilling life values. The integration of

religious moderation into learning themes has been proven to help students understand that the values of tolerance and brotherhood are not separate from science but are an integral part of life. In addition, these findings are also in line with Prof. Mohd Tajudin Ninggal's (2025) ideas on Islamic Psychotherapy, which emphasise the importance of tazkiyah, muhasabah, sabr, and ihsan as the foundation for forming a spiritually and socially healthy personality. Teachers in both madrasas were found to use similar approaches in their teaching, albeit with language and methods adapted for children and adolescents. The results of this study also confirm Zuhdi's (2021) study that adolescence is a crucial phase of identity formation. At MAS Madaiyyah, reflective strategies and critical discussions have been proven to help students internalise moderate attitudes in the midst of their search for identity.

Research Implications

There are several important implications from the results of this study. First, for teachers, this study confirms that thematic learning strategies are very effective for integrating the value of moderation, as long as they are carried out creatively and contextually. Teachers also need to improve their literacy in religious moderation so that their understanding is more comprehensive. Second, for madrasahs, this study shows the importance of institutional support. Special programmes that emphasise moderation, both in and outside the classroom, need to be continuously developed so that students gain real-life experience. Third, for education policy, this study indicates the need for intensive training for teachers on religious moderation. The Ministry of Religious Affairs and teacher training institutions can integrate religious moderation material into professional development programmes.

CONCLUSION

Research on teachers' strategies in implementing religious moderation in thematic learning at Madrasah Ibtidaiyyah Al-Azhar and Madrasah Aliyah Madaiyyah Senduro shows that teachers play a key role in instilling the values of religious moderation in students through contextual and creative pedagogical approaches. The findings show that teachers at MI Al-Azhar emphasise strategies based on direct experience, such as storytelling, collaborative games, and daily prayer habits that emphasise togetherness and tolerance. These strategies are effective for primary school children who learn through concrete experiences. Meanwhile, teachers at MAS Madaiyyah Senduro use thematic discussions, case studies, self-reflection, and muhasabah to train adolescent students to think critically, foster spiritual awareness, and develop moderate attitudes in the midst of their search for identity. Although these strategies have proven effective, this study also found obstacles, including teachers' limited understanding of the comprehensive concept of religious moderation, adherence to a dense curriculum, and the negative influence of social media on students. However, these obstacles can be minimised thanks to the support of madrasah policies, consistent role models from teachers, and the pluralistic socio-cultural environment of Senduro, which is accustomed to diversity. Thus, the

implementation of religious moderation through thematic learning emphasises the importance of integrating cognitive, affective, and spiritual aspects in Islamic education. Teachers are not only educators but also role models who present moderation as a practical reality, not merely a theoretical concept. This study confirms that madrasah education has strategic potential in shaping a moderate generation that is tolerant, virtuous, and capable of living harmoniously in diversity. In the future, it will be necessary to strengthen teacher capacity through training in religious moderation, innovative learning methods, and supportive madrasah policies so that the implementation of moderate values becomes more effective and sustainable.

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