



The Role of the Indonesian Ulema Council (MUI) of North Sumatra in Instilling Religious Values through Religious Training Programs in Serdang Bedagai Regency

Sahrul^{1*}, Abd Rahman²

Faculty of Islamic Studies, Universitas Muhammadiyah Sumatera Utara

Corresponding Author: Sahrul, syahrulceno7581@gmail.com

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ABSTRACT

This study analyzes the role of the Indonesian Ulema Council (MUI) of North Sumatra in instilling religious values in the community through religious training programs in Serdang Bedagai Regency, which faces a crisis of religious moderation among its youth and low Islamic digital literacy. Using a descriptive qualitative approach, data were collected through in-depth interviews, observation, and documentation, and analyzed with the Miles and Huberman interactive model. The findings show that: (1) the programs are implemented in a planned manner through organizational coordination, tiered target setting, and participatory methods; (2) the materials cover wasathiyah Islam and social media ethics based on the principle of tabayyun; (3) supporting factors include competent resource persons and participant enthusiasm, while inhibiting factors include limited funds, regional reach, and community awareness; (4) the programs play a real role in instilling religious moderation and digital ethics, reflected in changes in participants' attitudes and behavior. The strategies of habituation, exemplary modeling, and continuous mentoring are consistent with Bandura's social learning theory, Vygotsky's constructivism, and Mezirow's transformative learning.

INTRODUCTION

Indonesia, as a country with a Muslim-majority population, faces major challenges in maintaining and developing religious values amid the currents of globalization and modernization (Azra, 2019). Rapidly occurring social change has had a significant impact on community life patterns, including religious aspects. Globalization brings foreign values that are not always in line with Islamic teachings, while modernization demands the renewal of religious learning systems and methods. On the one hand, advances in information technology have opened wide access to various sources of religious knowledge; on the other hand, they have given rise to diverse responses and religious movements in addressing contemporary issues facing the Muslim community.

North Sumatra Province is one of the provinces with high ethnic and religious diversity, and therefore faces its own complexity in managing religious harmony. The presence of the Batak, Malay, Javanese, Minangkabau, Nias, and other ethnic groups creates social dynamics that demand a high degree of tolerance for harmonious life, and religious institutions play a central role in developing communication and digital literacy based on religious moderation to ensure harmony, including in virtual spaces (Humaizi, Dalimunthe, et al., 2024). Serdang Bedagai Regency, with its diverse community in terms of ethnicity, education, and economy, faces two main problems in this regard. First, among youth and students there is a crisis in the understanding of religious moderation, in which some tend to hold exclusive and intolerant religious views, exacerbated by the lack of guidance platforms that specifically instill the values of *wasathiyah* Islam that is *rahmatan lil 'alamin*. Second, the community, especially the younger generation, is very active on social media but does not yet have adequate Islamic digital literacy, so they are exposed to unverified religious content, including radical understandings, religious hoaxes, and misleading information that can damage their faith.

In response to these two problems, MUI of North Sumatra, through its education, youth, and cadre development division, organizes two strategic programs, namely the guidance of youth and students on *wasathiyah* Islam and the socialization of social media use from an Islamic perspective. Previous studies have shown that MUI plays a strategic role in education and character strengthening (Rosyid, 2020), that religious training is effective in fostering adolescent morality (Syam, 2023), and that structured religious activities are able to instill religious character (Muarif et al., 2025). Islamic educational institutions such as *pesantren* have also been shown to play a multidimensional role in shaping the Islamic identity of the younger generation through a peaceful and tolerant Islamic perspective (Aminudin S, 2025). However, no research has specifically examined the role of a provincial-level MUI in implementing religious training programs for the general public at the regency level, particularly in Serdang Bedagai Regency. This is the gap that this study seeks to address.

This study therefore aims to: (1) identify the strategies and methods used in implementing the religious training programs of MUI North Sumatra in Serdang Bedagai Regency; (2) identify the materials used in the training

programs; (3) analyze the supporting and inhibiting factors in program implementation; and (4) assess the role of the programs in instilling religious values and building tolerant religious awareness amid community diversity.

LITERATURE REVIEW

The Indonesian Ulema Council and Religious Guidance

The Indonesian Ulema Council (MUI), as a deliberative body of ulema, zu'ama, and Muslim intellectuals, holds a strategic role in guiding, fostering, and protecting the Muslim community. MUI performs the functions of fatwa, tabligh, hisbah, irshad, and tandhim, which make it the main reference for Muslims in understanding and practicing Islamic teachings within the Indonesian context. In the context of religious guidance, the existence of MUI is particularly important in providing a correct understanding of Islamic teachings amid the proliferation of unverified religious information in the digital era (Mausufi, 2023). Islamic education itself is essentially a process of forming the whole human being through learning, habituation, guidance, and potential development to achieve a balance between the physical and the spiritual (Kasman, 2023). Its principles emphasize universality, balance, and the formation of good habits alongside real practice (Nasir, 2020). Religious training, accordingly, is a systematic, planned, and structured effort to improve participants' understanding, knowledge, skills, and attitudes in the religious field through practical learning experiences.

Religious Values, Wasathiyah Islam, and Social Media Ethics

Islamic values structurally comprise three interrelated components that form a holistic value system: the values of aqidah (faith), worship, and sharia-morality (Asbar & Setiawan, 2022). Yusuf Qardhawi formulates five characteristics of Islamic teachings: rabbaniyah, insaniyah, syumuliyah, wasathiyah, and al-waqi'iyah, in which wasathiyah or tawazun refers to harmony between two opposing aspects without one being dominant or neglected (Fadli, 2023). Religious moderation grounded in wasathiyah is one of the most effective strategies for overcoming division, group egocentrism, and the emergence of radicalism in a plural society such as Indonesia (Mustafidin, 2021). Meanwhile, social media plays an ambivalent role: it can strengthen Islamic values when used wisely, but can also become a channel for intolerant ideas and disinformation (Rahmawati et al., 2023). Social media ethics in Islam are therefore grounded in the principles of tabayyun, amanah, guarding one's speech, avoiding ghibah and slander, and protecting one's own and others' honor; violations of digital ethics are generally caused by low internalization of moral values and Islamic digital literacy (Ananda et al., 2025).

Social, Constructivist, and Transformative Learning Theories

The instillation of values through training can be explained by Albert Bandura's social learning theory, which emphasizes that most human behavior is learned observationally through modeling with the stages of attention, retention, motor reproduction, and motivation (Warini et al., 2023). Vygotsky's constructivist theory complements this with the concepts of the zone of proximal development and scaffolding, namely systematic assistance from a more competent party within meaningful social interaction (Muhibin &

Hidayatullah, 2020). Mezirow's transformative learning theory explains the process of fundamental change in a person's frame of meaning covering the psychological, belief, and behavioral dimensions (Nawawi & Muhammad, 2024). These three theories form the analytical framework of this study: exemplary modeling corresponds to Bandura's modeling, continuous mentoring operationalizes Vygotsky's scaffolding, and the expected outcome of the training is a perspective transformation in Mezirow's sense.

METHODOLOGY

This study used a qualitative approach with a descriptive research design, namely a method aimed at describing the meaning of data or phenomena captured by the researcher by presenting supporting evidence. The qualitative method is based on postpositivist philosophy and is used to examine objects in natural conditions in which the researcher acts as the key instrument (Sugiyono, 2020). This approach was chosen because it suits the research objective of providing an in-depth description of the role of MUI North Sumatra in instilling religious values in the community of Serdang Bedagai Regency.

The research was conducted in Serdang Bedagai Regency, North Sumatra Province, as well as at the MUI North Sumatra office located at Jalan Majelis Ulama Number 3, Gaharu, Medan Timur District, Medan City. The data sources consisted of primary and secondary data. Primary data were obtained from key informants, namely the head of the fatwa commission, the general secretary, and the head of the education division of MUI North Sumatra who were directly involved in the programs, as well as members of the Serdang Bedagai community who participated in the training. Secondary data were sourced from MUI North Sumatra organizational documents such as its vision and mission, organizational structure, work programs, activity reports and documentation, as well as supporting literature in the form of books, journals, and relevant previous research.

Data were collected using three main instruments, namely observation, in-depth interviews, and documentation. Observation was carried out to directly observe the training implementation process, covering the materials, delivery methods, participant responses, and facilities used. In-depth interviews were conducted with MUI North Sumatra administrators, local religious figures, and training participants. Documentation was used to gather organizational documents, training materials, and photos and videos of activities. Data analysis followed the Miles and Huberman interactive model, which includes three components: data reduction, data display, and conclusion drawing or verification (Abubakar, 2021). Reduction was carried out by selecting and focusing the data according to the research questions; the data were displayed in the form of descriptive narratives accompanied by interview excerpts; and conclusions were drawn after the patterns of findings had been verified through source and technique triangulation.

RESULTS AND DISCUSSION

Strategies and Methods of Implementing the Religious Training Programs

The implementation of religious training programs by MUI North Sumatra does not take place spontaneously; rather, it is designed through a series of structured and systematic stages, from planning and target setting to the selection of methods and the determination of value-instilling strategies. In the planning process, the head of the MUI North Sumatra fatwa commission plays a significant role in formulating the program concept, which is then discussed with the guidance division administrators to align perceptions and technical implementation. This was explained by the head of the fatwa commission:

"Before a program is run, we first coordinate with the other administrators. Once the program design is complete, its implementation is handed over to the administrators in charge of guidance, so that the activities can run in an orderly and systematic manner."

This statement was reinforced by the secretary of MUI North Sumatra, who explained that once a program has been formulated, implementation responsibilities are divided according to each division so that it runs effectively and in a directed manner. The next stage is determining the target participants. MUI North Sumatra sets its targets in tiers and adjusts them to the characteristics of each program, as stated by the head of the fatwa commission:

"Our program targets are very broad, ranging from religious figures, religion teachers, and mosque administrators to the general public who wish to deepen their religious understanding. For the wasathiyah Islam program, we focus more on religious figures and da'i because they are the prime movers in the community. As for social media ethics, we mostly target the younger generation who are active on social media."

In delivering the materials, MUI North Sumatra applies varied and participatory methods, not limited to lectures but also including group discussions, question-and-answer sessions, and direct practice such as exercises in verifying hoax information. Participants considered these interactive methods helpful in understanding the material because they were allowed to express opinions and ask questions directly to the resource persons, supported by learning media in the form of videos, infographics, and examples of everyday cases. In addition to methods, MUI also designed specific strategies for instilling values, as stated by the head of the education division:

"The strategy we use in instilling religious values is not only through lectures or theoretical delivery, but through a comprehensive approach. First, we use the habituation method, in which participants are invited to directly practice the values being taught. Second, we use the exemplary approach by presenting figures who have already applied wasathiyah values in their lives. Third, we conduct continuous mentoring; it is not just one training session and then finished, but there is follow-up to ensure that these values are truly well embedded."

The frequency of implementation is adjusted to the level of need: the wasathiyah Islam program is held at least twice a year, while the socialization of social media ethics is held three to four times a year. The higher frequency of the social media ethics program reflects the urgency of the issue amid the rapid development of information technology and the increasing use of social media among the younger generation.

Materials of the Religious Training Programs

The training materials are arranged systematically based on community needs and adjusted to the focus of the programs that have been formulated. The head of the MUI North Sumatra fatwa commission explained:

"We have various religious training materials tailored to the needs of the community. One of them is about wasathiyah Islam, how we can be moderate in religion and not easily influenced by extreme understandings. There is also material on social media ethics, especially the importance of tabayyun and maintaining proper conduct in expressing opinions in the digital space."

The wasathiyah Islam material covers the importance of being moderate in religion, the characteristics of extreme understandings, and the essence of Islam as rahmatan lil 'alamin. The social media ethics material covers two aspects: an awareness aspect in the form of understanding the negative impacts of spreading hoaxes and hate speech as well as the importance of tabayyun before sharing information, and a skills aspect in the form of practical abilities to verify information and communicate politely online. The researcher's observations reinforced the interview findings: in the wasathiyah Islam material, the resource persons presented concrete examples of the moderate attitude of the Prophet Muhammad SAW through videos and infographics, while in the social media ethics material, participants were directed to practice directly how to verify information circulating on social media. Participants considered both materials relevant to current social conditions and mutually complementary in shaping a Muslim person who is moderate as well as intelligent and ethical in digital life.

Supporting and Inhibiting Factors in Program Implementation

The successful implementation of the programs is supported by both internal and external factors. The main supporting factor is the competence of resource persons who are experts in their fields. For the Wasathiyah Islam program, MUI presents ulema and academics who have long studied religious moderation, while for the social media ethics program, resource persons who are experts in digital communication are presented. The next supporting factor is the active participation of the trainees, as stated by the secretary of MUI North Sumatra:

"Alhamdulillah, the participants who take part in the training programs always show high enthusiasm. They actively ask questions, discuss, and even request that programs like this continue to be held. This is a great motivation for us to keep developing religious training programs."

On the other hand, program implementation does not always run smoothly. The most frequently encountered obstacle is limited operational

funds, which means the programs have not been able to reach all levels of society evenly, given that the Serdang Bedagai community is spread across various sub-districts. Another obstacle is the level of awareness of some community members who do not yet fully understand the importance of participating in religious training programs, so participation rates in some areas still need to be improved. Nevertheless, the response of the Serdang Bedagai community to the programs has generally been very positive: many participants stated that the programs were beneficial, hoped they would be held regularly, and were even enthusiastic about helping spread information about the programs to other community members.

The Role of the Programs in Instilling Religious Values

The religious training programs run by MUI North Sumatra in Serdang Bedagai Regency are not merely ceremonial activities; they play a major role in instilling religious values in a real and sustainable manner. In instilling the value of religious moderation, MUI does not take the approach of blaming particular groups, but instead invites participants to understand Islam as a religion that is rahmatan lil 'alamin, teaching balance and staying far from extreme attitudes, by demonstrating the exemplary conduct of the Prophet Muhammad SAW in the midst of a diverse society. The impact is felt directly by participants, as narrated by one participant from Serdang Bedagai:

"I used to be confused when I saw religious debates on social media; I did not know which one to believe. After joining this training, I am better able to filter which is right and which is excessive. I have also become more able to appreciate the differences around me and more aware that being tolerant toward others is part of the akhlak taught by Islam."

In addition to religious moderation, MUI North Sumatra also plays an important role in instilling the value of social media ethics, especially among the younger generation. The administrators emphasize that social media has its own adab in Islam, especially the principle of tabayyun, which teaches checking the truth of information before spreading it. Changes in participant behavior are clearly visible, as acknowledged by one training participant:

"After joining this, I have become more careful in using social media. Now, before sharing anything, I always check its truth first. I have also become more aware that what we share on social media carries accountability, not only before people but also before Allah."

The findings show that the value-instilling strategy of MUI North Sumatra has a strong theoretical foundation. The exemplary approach of presenting figures who have practiced wasathiyah values is in line with Bandura's social learning theory, which asserts that human behavior is largely learned through observation of models who display desired qualities, through the processes of attention, retention, motor reproduction, and motivation (Warini et al., 2023). The continuous mentoring strategy is an operational manifestation of Vygotsky's scaffolding concept, namely systematic temporary assistance to bring participants to a higher level of understanding through meaningful social interaction (Muhibin & Hidayatullah, 2020), while the

habituation method is in line with the principles of Islamic education that emphasize the formation of good habits and a balance between theoretical aspects and real practice (Nasir, 2020). When compared with the religious training model for mosque youth in Bantaeng, which follows three steps: analyzing problems, selecting media and training methods, and considering training outcomes (Syam, 2023), the pattern developed by MUI North Sumatra is relatively more complete because it adds a sustainability dimension in the form of post-training mentoring and periodic scheduling. From a da'wah perspective, MUI's strategy of placing religious figures and da'i as the main targets is also in line with Qorib's (2018) view that da'wah amid a plural society requires a wise and contextual approach that positions preachers as role models who embrace all groups. This tiered targeting is strategic in terms of value diffusion: trained religious figures become living models observed and imitated by their congregations, so that the impact of the training spreads in a chain beyond the direct participants. Thus, the strategy combines three channels of value instillation at once: the cognitive channel through materials, the affective channel through exemplary modeling, and the conative channel through habituation and practice, which in the framework of Islamic education is a prerequisite for forming individuals balanced in knowledge, attitude, and practice (Kasman, 2023).

The substance of the wasathiyah Islam material is consistent with the characteristics of Islamic teachings formulated by Yusuf Qardhawi, in which wasathiyah refers to harmony between two opposing aspects without one being dominant or neglected (Fadli, 2023), and is highly relevant to the plural Indonesian context as an antidote to intolerance and radicalism (Mustafidin, 2021). The choice to make wasathiyah Islam the core material also has strong roots in the Islamic scholarly tradition of North Sumatra itself: Qorib (2019) asserts that the wasathiyah character makes Islamic movements open, able to build relationships with various parties, and able to contribute regardless of cultural and religious background. The training material thus does not merely respond reactively to the threat of radicalism, but offers a positive and inclusive construction of religious identity. Meanwhile, the social media ethics material emphasizing tabayyun reinforces the findings of Putri and Harfiani (Putri & Harfiani, 2025) that Islamic religious education plays a significant role in character formation in the digital era, and is in line with the finding that violations of digital ethics are generally rooted in low internalization of moral values and Islamic digital literacy (Ananda et al., 2025). The balance between the awareness dimension and the skills dimension means that the material is operational and directly applicable, in accordance with the al-waqi'iyah characteristic of Islamic teachings, and both materials embody the three holistic components of Islamic values: aqidah, worship, and sharia-morality (Asbar & Setiawan, 2022).

Regarding the supporting and inhibiting factors, the findings are consistent with Syam's (Syam, 2023) research in Bantaeng, which found that obstacles to religious guidance stem from both internal institutional factors and external factors in the field. The presence of competent resource persons as the

main supporting factor is in line with the findings of Nurjannah, Pasaribu, and Harfiani (2025) that the success of Islamic character formation is largely determined by the role of educators who not only master the material but also serve as role models; in the context of MUI training, the resource persons simultaneously function as models in Bandura's sense. The high motivation of participants also corresponds to the motivation and reinforcement stage in Bandura's theory, in which observed behavior is realized when there is a sufficiently strong drive in the form of directly perceived benefits (Warini et al., 2023). To overcome the limitations of funds and reach, MUI North Sumatra can adapt the asset-based community-driven development approach as successfully applied in the transformation of pesantren education in Tuban (Muarif et al., 2025), namely by optimizing the internal potential of the Serdang Bedagai community itself: mosques, majelis taklim, mosque youth organizations, sub-district MUI, and training alumni as implementing nodes, while managing the positive community response as social capital through funding synergy with local government.

The two participant excerpts show that the training programs do not stop at increasing cognitive understanding but have touched changes in perspective and behavior. Within the framework of Mezirow's transformative learning theory, changes of this kind constitute a perspective transformation covering three dimensions at once: the psychological dimension in the form of changes in participants' self-understanding of diversity, the belief dimension in the form of revising the way of understanding Islamic teachings from exclusive tendencies toward wasathiyah, and the behavioral dimension in the form of real changes in social media habits (Nawawi & Muhammad, 2024). Participants' willingness to verify information before sharing it indicates the internalization of the principle of tabayyun as the foundation of Islamic digital information literacy (Ananda et al., 2025), and their awareness that social media activity carries accountability before Allah shows that the embedded values have reached the stage of trans-internalization, merging with participants' consciousness of faith (muraqabah). These findings reinforce previous studies showing that social media can be optimized as an instrument for strengthening religious moderation among the younger generation when accompanied by adequate literacy guidance (Rahmawati et al., 2023), reaffirm Rosyid's (2020) findings on the strategic role of MUI in education and community guidance, and extend them to cross-segment community guidance at the regency level by a provincial-level MUI. Unlike guidance based on formal educational institutions or pesantren (Muarif et al., 2025), the MUI North Sumatra model shows that the instillation of religious values can run effectively through community-based non-formal Islamic education channels, in accordance with the affirmation that communities play an important role in the success of Islamic education (Humaizi, Hasan, et al., 2024) and as also demonstrated by the effectiveness of non-formal institutions such as the Qur'an Education Park in fostering the community's religious abilities and practices (Jumahir, 2024). At a more fundamental level, successful internalization of religious values also has implications for the inner well-being of the community, since Islamic

spirituality has been proven to play an important role in the happiness of Muslim citizens (Amiruddin et al., 2021) the instillation of the values of aqidah, worship, and morality through MUI training thus has a double implication, forming a community that is moderate as well as more spiritually prosperous.

CONCLUSIONS AND RECOMMENDATION

MUI North Sumatra plays a strategic role in instilling religious values in the community of Serdang Bedagai Regency through religious training programs that are planned, structured, and sustainable. First, the implementation strategy is carried out through systematic organizational coordination, tiered target setting, participatory methods, and value-instilling strategies of habituation, exemplary modeling, and continuous mentoring in line with the theories of Bandura and Vygotsky. Second, the training materials cover Wasathiyah Islam, which emphasizes moderate attitudes and the essence of Islam as rahmatan lil 'alamin, and social media ethics, which combines awareness and skills aspects based on the principle of tabayyun. Third, the supporting factors include the competence of resource persons and participant enthusiasm, while the inhibiting factors include limited operational funds, uneven program reach, and the low awareness of some community members. Fourth, the programs have proven to play a real role in building moderate and tolerant religious awareness and changing participants' social media behavior in a wiser and more responsible direction, which in Mezirow's framework constitutes a perspective transformation in the psychological, belief, and behavioral dimensions.

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