

ISLAMIC EDUCATION VALUES IN SHAPING WASHATIY ATTITUDES AT THURSINA HIGH SCHOOL MALANG

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Abstract: The diversity that exists in the Thursina Malang institution can be seen from the background of the origin of the Thursina Malang students, some are from various ethnic groups and cultures in Indonesia, they are from Kalimantan, Sulawesi, East Java, Central Java, Madura and Sumantra. Thursina's students are not only diverse in origin, but also the backgrounds of their parents are very varied, ranging from families of academics, businessmen, elite government officials and ordinary people. Thursina's students are not only diverse in terms of regional origin, but also the backgrounds of their parents who vary greatly from academics, businessmen, elite government officials and ordinary people. Even though the students come from various backgrounds, they can live side by side well because differences are considered very common, and at the Thursina institution, the mission of outvalues is broad knowledge, has moderate thoughts in Islam and has an understanding and attitude of rahmatanlilalamin. This study aims to describe, analyze and provide an interpretation of the values of Islamic education that are used as the basis for forming wasathiy attitudes at Thursina High School Malang. This research uses a qualitative approach with the type of case study. Data

collection techniques through observational studies, interviews and documentation. Data analysis used the Miles and Huberman interactive model analysis. checking the validity of the data through construct validity, internal validity, external validity and consistency. The results showed that in forming students to have a washatiy attitude at Thursina Malang high school, several Islamic educational values are applied, such as; the value of commitment, the value of being virtuous (maintaining integrity and morality), the value of empathy (sensitive to surrounding problems), the value of compassionate (love others wholeheartedly), the value of excellent in service (leading in helping others), the value of moderate (wise and respecting differences), the value of Rahmatan lilalamin (spreading kindness and benefits to others)

Keywords: Values, Islamic education, Thursina High School

INTRODUCTION

The diversity that exists at the Thursina institution is evidenced by the students who come from various ethnic groups and cultures in Indonesia, some of them come from Kalimantan, Sulawesi, East Java, Central Java, Madura, Sumantra and abroad.¹ The Tursina institution also has a mission that the out values that emerge from its students are broad knowledge, moderate thinking in Islam and the understanding and attitude of Rahmatanlilalamin.² From the output goals to be achieved by Thursina High School, it gives a strong signal to produce students who have moderate attitudes in religion.

Thursina students are also given an understanding in order to have a good personality and Rahmatan lillalmin, all the rules are listed in the Thursina Malang value guidelines, which regulates the ethics of students in their daily lives, what is do and don't. ³ It can also be seen in the visions

¹ Interview with Ustadz Syihabuddin as the principal of SMA Thursina Malang, December 1, 20221

² Analysis of the vision and mission documents of SMA Thursina Malang City

³ Results of an interview with Ustad Ferdy as the deputy principal of the Thursina Malang school student affairs, on December 5, 2021



and missions of the Thursina institution, Vision: "To become an excellent Islamic boarding school-based educational institution with international standards. Mission: "Providing a religious, challenging and rewarding learning environment that focuses on holistic and balanced education so as to produce Muslim scholars and Muslim women who are morally excellent, can be an inspiring leader and are insightful (internationally minded)".⁴

While the mission is in line with the values applied by the Thursina institution, they are: 1. Religious (Faithful, Virtuous, Committed), Sturdy in Aqidah & Worship, Noble Morals and Proud of Islam 2. Care (Personalised, Fast, Empathy, Love), Providing the Best Service, Full of Empathy and Compassion 3. Open-Minded (Knowledgeable, Moderate, Rahmatan Lil Alamin), Broad-minded, Respecting Differences and Spreading Benefits 4. Leading (Innovative, Excellent, Inspiring), Innovative, Being a Role Model and Good Inspiration.⁵

Core values are a set of values or norms that become the basic principles in carrying out duties and responsibilities, both as teachers (murabbi/murabbiyah), staff and students at Thursina IIBS. Some of these values become a culture that is built in Thursina which is expected to become a value that is integrated in Thursina students both during study and or as alumni.⁶ In addition, Thursina was also established with the hope of being an inspiration for other educational institutions to be able to organize educational programs that are holistic and balanced, well managed and all aspects that exist is in accordance with the times. Providing the best service is Thursina's commitment, by using effective management of Islamic boarding school, academic programs and services that are in accordance with Thursina's main goals, being able to deliver students to become modern Muslim scholars, a generation that is tough, has noble character and has a global perspective.⁷

⁴ Thursina Malang Profile Document

⁵ Thursina Malang Profile Document

⁶ Documentation of the Educational Philosophy of Pondok Thursina IIBS

⁷ Documentation of the Educational Philosophy of Pondok Thursina IIBS



RESEARCH METHODS

This study aims to describe, analyze and provide an interpretation of what Islamic educational values are used as the basis for forming wasathiy attitudes at Thursina High School Malang. This study uses a qualitative approach with case studies, data collection techniques through observation studies, interviews and documentation, while the data analysis uses the Miles and Huberman interactive model analysis. Then check the validity of the data through construct validity, internal validity, external validity and constancy.

DISCUSSION

A. The values of Islamic education at Thursina High School Malang

The values of Islamic education related to the wasathiy attitude of students in Thursina Malang high school are commitment, virtuous (maintaining integrity and morality), Empathy (sensitive to surrounding problems), Compassionate (love others wholeheartedly), excellent in service (leading in helping others), moderate (wise and respecting differences), rahmatan lilalamin (spreading goodness and benefits with others).

1. Commitment

According to language, commitment is an agreement, an attachment, to do something; contract. Commitment can also be interpreted as a high promise for someone to do something or someone who is willing to devote himself seriously under any circumstances to do the rules or something that has been regulated by the institution. So that when someone already has a commitment, they will feel safe and comfortable in carrying out their duties.⁸

Meanwhile, if it is drawn in understanding how humans are committed to carrying out religious orders, according to Gartner, religious commitment reflects the level of individual willingness to carry out orders or be affiliated with religious groups, willing to be part of the routine of religious activities, willingness to have the

⁸ E. Mulyasa, *Manajemen dan Kepemimpinan kepala sekolah*, (Jakarta:PT Bumi Aksara, 2011), p. 257



openness to accept experiences and practice beliefs and religious traditions that are carried out every day.

This portrait of commitment is in accordance with what the students of Thursina Malang are doing, which is that they are always accustomed to carrying out religious orders by praying five times in congregation, reciting the Qur'an, performing night prayers and dhikr to Allah SWT. These religious habits are carried out in boarding school dormitories and at times during formal school hours.

What the students in Thursina do shows an attitude of commitment to doing good in religion in accordance with Allah's commands so that humans are always committed to themselves to do or carry out all of Allah's commands and stay away from His prohibitions. The concept in the Qur'an gives an illustration that a santri must do his job as a santri, in accordance with existing programs and based on the rules that apply at the institution, according to what was conveyed by Ustad Fahdi.⁹ that Thursina students in order to have a strong awareness and commitment in carrying out programs related to worship must be given a strong understanding of the underlying arguments, therefore Thursina provides a lesson to encourage students to understand the Qur'an, with language material Arabic, Tafsir, Usul Fiqh, Qawaidul Fiqiyah and Nahu Sorof Science.

With awareness, a strong commitment will emerge to continue to carry out the existing rules. The embodiment of this commitment is by 1) having a strong Islamic Ghirah, 2) having a prideful love for Islam, the homeland and institutions, 3) maintaining istiqomah in worshiping Allah SWT, 4). Have a high spirit in maintaining and improving the quality of worship, 5) being grateful for everything they have.

⁹ The head of the Thursina Islamic boarding school in Malang, he controls the running of the programs of the Thursina Islamic boarding school in Malang, starting from the murobbi and the students at the Thursina institution.



2. *Virtuous (maintaining integrity and morality)*

Etymologically, the words integrity, integration and integral have the same Latin root, namely "integer" which means "whole" or entire" or "an integer" "a whole number", a number that is not a fraction. Integrity is a standard of morality and ethics of a person; it has nothing to do with the situation that happens around. The concept of integrity identifies with conscience, moral accountability, moral commitment, and one's moral consistency, between the behavior shown and certain values or principles.¹⁰

This attitude of integrity is fostered very well at the Thursina Malang institution, according to the existing documents that Thursina students must have commendable behavior (morals), be able to maintain their good name and be able to carry out their respective responsibilities. To realize an attitude of integrity, students are carried out by always behaving honestly wherever they are, always behaving politely, being responsible for the tasks assigned to them and respecting all *asatidz*.

In the industrial era 4.0 and social 5.0, the need for people with integrity is very important, it is not enough for someone to only have high intelligence and intellectuality and be highly educated but not have integrity. This is because this nation will collapse if the people who serve and lead this nation do not have integrity, therefore the attitude of integrity must start from the education sector. Starting from the lowest education to the highest level, this way this nation will progress quickly and there will be prosperity for the lower, middle and upper classes.

If it is drawn in the discussion of integrity, three keys can be taken to give the meaning of integrity, first, showing an attitude of honesty, meaning that when working, communicating and providing information must be done correctly and in accordance with the facts. Second, always committed, meaning to carry out what has been promised and not easy to convey something that is confidential.

¹⁰ Yukl dan Van Fleet, 1992; Mayer, Davis, & Schoorman, 1995; Becker, 1998)



Third, behave consistently, namely showing clearly that there is no gap between words and actions or in other words there are no lies between words and actions.¹¹

3. Empathy (sensitive to surrounding problems)

The meaning of empathy is an ability to be aware of, understand, and appreciate the feelings and thoughts of others. Empathy can be interpreted as being sensitive to the feelings of others, caring for others and paying attention to others.¹²

Someone who has high empathy can be seen from the characteristics they have. The characteristics of people with high empathy are as follows: a. Participate, meaning that the individual is able to feel an emotion or be able to identify the feelings of others; b. Built on self-awareness, the more open individuals are to their own emotions or to know their own emotions, the more skilled the individual is to read feelings, by increasing cognitive abilities, especially the ability to accept other people's perspectives, one will gain a more complete understanding of other people's feelings and emotions; c. Sensitive to non-verbal language, namely being able to read speech tones, gestures, facial expressions and so on because emotions are rarely expressed in words but are more often expressed through gestures.; d. Taking a role is doing concrete behavior, not only expressed through words but also through actions; e. have self-control, by recognizing hidden feelings or emotional signals in reactions to oneself that are empathetic so that they do not dissolve or get carried away in social situations.¹³

Empathy attitude has always been a concern for Thursina Malang management, through various programs to make it happen, starting from morning ceremonies, green and clean campus, almsy day, counseling with AA, KBM, Enrichment program, English and Arabic language development, discipline and behavior program,

¹¹ Andreas Harefa, *Menjadi Manusia Pembelajar*, (Jakarta; Kompas, 2000)

¹² Ministry of Religion RI 2004



learning project, Thursina student association, ukhuwah forum, personal hygiene and personal health. For students whose living conditions are at the upper middle level, it requires a continuous habituation so that an empathetic attitude exists.

In the hadith of the prophet, there are many who talk about and provide the basis for humans to have an attitude of empathy for fellow humans who are in trouble or problems, which reads "The parable of the believers in an attitude of loving and caring for each other, is like the body, if one member of the body is sick, then the other body part is sick."

An even stronger basis is in the Qur'an Surah Al Hujarat verse 10:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠

Meaning: Verily the believers are brothers, so make peace between your two brothers (who are in disagreement) and fear Allah so that you may receive mercy.

That verse gives an illustration that fellow Muslims must be at peace with each other, understand each other, there must be a concern with fellow Muslims because they are brothers.

4. **Compassionate (love each other wholeheartedly)**

Compassionate can be interpreted as loving others wholeheartedly, meaning someone who has an attitude of concern for others. People who have compassion can feel a more peaceful social life because they always spread productive goodness to those around them.¹⁴ Loving others wholeheartedly is a very good thing and must exist in the character of students according to what is done at the Thursina Malang institution, namely by cultivating peace-loving and loving others, treating friends like family, being sincere in helping friends in need, saying and greet others.

¹⁴ Diana Savitri Hidayati, "Self Compassion Dan Loneliness", *Jurnal Ilmiah Psikologi Terapan*. Vol. 03, No.01, Januari 2015, p.189



To realize the value of affection between students, the ukhuwah forum program is applied so that students know each other, understand each other by conducting deliberation to reach consensus or to take one opinion so that all communication problems between students can run well. This ukhuwah forum is very helpful in directing students to understand each other, which will foster an attitude of mutual love and help each other.

There are several aspects of self-compassionate that can be understood through several components developed by Kristin Neff, a psychologist at the University of Texas, namely: 1) Self kindness, 2) Common humanity, Mindfulness (full awareness of the current situation). By having an understanding of how to feel suffering, difficulties, and awareness of their own condition, humans will be able to understand other people's situations and conditions so that they grow to love each other and not hate others.

5. *Excellent in service (leading in helping others)*

The purpose of excellent in service is to be at the forefront of helping others, in the context of the Thursina Malang institution, the character of the santri as a result of the education they get, the khidmah attitude in doing good to others is a form of the success of educational institutions. Like what the Thursina institution does in various ways so that its students have a leading attitude in helping others, this is realized by asking how friends and asatidz are doing, giving attention and assistance to friends, maintaining self-respect, friends and asatidz, being alert and responsive in their actions. obey the orders of asatidz and likes to share and cooperate with friends in goodness.

According to KBBI, Indonesian Dictionary, solemnity is respect. Those who listen to religious lectures from the Kiai with reverence; serve, be loyal to the teacher. The students *worship* their



teacher; means the students being solemn or be polite to the teacher.¹⁵ In the Tursina, the students' excellent in service attitude is fostered through the morning ceremony program which is held every Monday to Saturday which is directly led by the picket teacher every day. In the morning ceremony, the motivation was given to always be devoted to *asatidz*, always maintain personal and environmental hygiene, provide assistance to friends and obey the *asatidz* and be alert when there are orders from *asatidz*.

According to the researcher, the foremost in helping others or serving others is the attitude of students who are done to help without thinking about rewards, there is sincerity, there is no egoism and materialistic but what is done is solely to serve in order to get a reply and blessing from Allah SWT. In cultivating an attitude of helping wholeheartedly, this is also done to *asatidz*, for example obeying what he is ordered, arranging books or *asatidz* books, always behave well when a friend needs help. For example, when studying together and there are still friends who do not understand what has been explained by the teacher, other friends often provide understanding to their friends who do not understand the subject matter.

6. *Moderat* (wise and respects differences)

Moderate according to Kamali is synonymous with the words *tawassuṭ*, *I'tidāl*, *tawâzun*, *iqtisâd*. This term moderation is closely related to justice, and it means choosing a middle position between the extremities. The opposite of *wasathiy* is *tatarruf*, which denotes a “tendency towards the periphery” “extremism,” “radicalism,” and “excessiveness”..¹⁶ Meanwhile, Qardhawi identified *wasathiy* into

¹⁵ Tim Prima, *Kamus Besar Bahasa Indonesia Edisi Terbaru*, (Gitamedia Press), p. 434.

¹⁶ Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: the Qur'ānic Principle of Wasathīyyah* (New York: Oxford University Press, 2015), 9



several broader meanings, such as justice, istiqamah, elected and best, security, strength, and unity.¹⁷

The key is balanced and fair. According to Mohammad Hashim Kamali, balance and being fair are the basic principles of moderation in religion. A person who is religious should not have extreme and even radical views by only seeing things from one point of view, but must be able to find a middle point from these two points of view, with that as a relationship between religious communities a harmonious and comfortable relationship will be created.¹⁸

Meanwhile, according to Yusuf al-Qaradawi that moderation is a fair attitude, the embodiment of a sense of security, unity and strength. In order to achieve this attitude, one must have a complex understanding, from a complex understanding one will be able to appreciate the differences in each other's beliefs. Yusuf Qardhawi raised values that must exist in moderation, such as deliberation, justice, freedom, human rights.¹⁹

In the Qur'an, an explanation of this moderation is also given which is stated in Surah Al Baqarah verse 143 ": *Which means: And thus (also) We have made you (Muslims), a just and chosen people so that you are witnesses to (deeds) of mankind and so that the Messenger (Muhammad) is a witness to (deeds) you. And We have not set the Qibla to be your Qiblah (now) but that We may know (to make it clear) who followed the Messenger and who turned away. And indeed (the change of Qibla) is very heavy, except for those who have been guided by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind*

¹⁷ Yusuf Qardhawi, *al-Kalimat fi al-Wasathiy al-Islamiyah wa Ma'alimaha* (Cairo: Dar al-Shuruq, 2011)

¹⁸ Harin Hiqmatunnisa dan Ashif Az-Zafi, "Penerapan Nilai-nilai Moderasi Islam dalam Pembelajaran Fiqih Di PTKIN menggunakan Konsep Problem Based Learn", *Jurnal JIPIS*, Vol.29, No. 1 (April 2020), 29

¹⁹ "Taqrir al-Madhahib-Qaradawi's Declaration of Principles Regarding Sunni-Shi'i Ecumenism" *Published online*, http://www.qaradawi.net/site/topics/static.asp?cu_no=2&lng=0&templateid=11&temp_type=42. Diakses pada 2 Juli 2020.



The verse above shows that Muslims are called *ummatan washatan*, a harmonious and balanced intermediary community, because they are able to combine the two previous religious poles, namely the religious attitude of Judaism which is too down to earth and Christianity which is too high. The verse is also closely related to concrete evidence of the mental readiness of Muslims to accept Allah's decree when the Qibla direction changes from facing the Aqsa Mosque in Palestine to facing the Haram Mosque in Mecca. This proves the independence and purity of Islamic teachings brought by the Prophet Muhammad. can be a mediator, not influenced by the religious attitude of the previous people who glorify the Aqsa Mosque.

With this balance in life, it is very important, especially if the condition of the nation is very diverse, then plurality becomes a necessity. Therefore, to foster peace, justice, it must be started from education in educational institutions, like what has been done by the Thursina institution. Malang, with the concept that students have a moderate attitude when they see a difference.

7. *Rahmatan lilalamin* (spread goodness and benefits with others)

The concept of *Rahmatan lilalamin* can be seen in the letter *al anbiya* 'verse 107, according to what is explained by M. Quraish Shihab in his *Tafsir al-Misbah* stating that the editor of Qs. *al-Anbiya* '(21) verse 107 is very short, but it contains a very broad meaning. Only with 5 words consisting of 25 letters including the connecting letter which is located at the beginning of this verse mentions 4 main things, namely: (1) Allah's Apostle/messenger in this case the Prophet Muhammad, (2) who sent him in this case Allah S.W.T. (3) who was sent to them (*al-'alamiin*). (4) the treatise, all of which hint at His attributes, namely the grace of a very large nature as understood from the *nakirah* form of the word. Plus it describes the coverage of goals in all times and places. *Rasulullah SAW* is a blessing, his arrival not only brings teachings, but his figure and personality is a blessing bestowed on him by Allah SWT. This verse

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does not state that: "We have not sent you (O Muhammad) to bring mercy, but as a mercy to all the worlds".²⁰

In the Qur'an, it is explained clearly, namely Surah Al Anbiya 'verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ١٠٧

Meaning: We have not sent you (O Muhammad) to bring mercy, but as a mercy to the whole world

Ar-Razi is judged by scholars as the interpreter of Ahlu Sunnah stating that Rahmatan lil 'Alamin is as follows: "In the verse Rahmatan lil 'Alamin, indeed the Messenger of Allah is mercy in the field of religion and the world. As for religion, the Messenger of Allah (SAW) was sent when people were ignorant and lost, and the people of the book were confused about their problems because of the length of their boredom and interruption of their confusion, and the discrepancies in their books.. It was in such circumstances that Allah (swt) sent the Messenger of Allah (saw): when there was no way for seekers of truth to success and happiness (reward); The Prophet invited them to the path of truth and explained to them the path to happiness (reward); The Prophet explained sharia and explained the difference between halal and haram. It is the seekers of truth who can benefit from rahmatan lil alamin. Rahmah cannot be felt by taqlid experts, opponents of the truth, and arrogant people. It is the seekers of truth who get help from Allah SWT.²¹

That in order to cultivate the attitude of rahmatan lilalamain, students are required to always spread the benefits, starting from the smallest things, reminding each other to their friends to follow the rules that have been set by the institution, inviting orderly participation in congregational prayers, attending regular recitations

²⁰ M. Quraish Shihab, 2006, *Tafsir al Misbah...*, p. 519

²¹ Al-Imam Muhammad Fakhruddin Ibnu Al-Allamah Dliyauddin Umar, *Al-Tafsir A Fakhur Razi Juz 23*, (Beirut: Darul Fikr, 1981), p. 230-231



and also how students are able to help others. For example, there are friends who need help.

CONCLUSION

Based on the results of the discussion on the Internalization of Islamic Educational Values in Shaping Wasathiy Attitudes in Thursina Senior High School Malang, it can be concluded that in forming students to have a wasathiy attitude in Thursina Senior High School Malang, they apply several Islamic educational values which are the basis. The values are: First, the value of commitment, where students are always committed to carrying out daily worship and muamalah programs by praying on time, attending recitation activities, school in an orderly manner and always committed to always loving Indonesia, always proud with Islam and the homeland. Second, Virtuous Values (maintaining integrity and morality), students always maintain their integrity and morality through daily morning ceremonies, self-discipline programs, flag ceremonies, class pickets, learning excursions, overseas programs, volunteer programs and school attire.

While the third value is the value of Empathy (sensitive to surrounding problems), students always have an attitude of empathy for others, this attitude can be formed because of the morning ceremony program, green and clean campus, alms day, counseling with AA, KBM, Enrichment program, English and Arabic language development, discipline and behavior programs, learning projects, Thursina student association, ukhuwah forum, personal hygiene and personal health. Fourth, Compassionate Value (love others wholeheartedly), students have a loving attitude towards their friends and others as evidenced by the existence of a santri ukhuwah forum and social service to the community.

Fifth, the value of excellence in service (leading in helping each other), namely students always have high enthusiasm to always serve without expecting anything in return, this can be seen from the habit of students who always help or serve their friends and obey the asatidz. Sixth, moderate values (wisdom and respect for differences), students always work together even though they have different understandings of



Islam, ethnicity and family background and are able to tolerate in worship practices and democracy in deliberation. Seventh, the value of Rahmatan lilalamin (spreading goodness and benefits to others), namely students always have the habit of doing good and benefiting fellow humans, such as reminding each other of goodness, helping and sharing and being friendly to everyone.

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