

Integration of Moderate Religious Values into the Educational Curriculum at Pesantren-Based Madrasah Tsanawiyah

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Abstract: Religious moderation has become a strategic agenda in Islamic education, particularly in pesantren-based madrasahs that integrate formal schooling with traditional religious culture. This study aims to analyze how values of religious moderation are integrated into Pesantren-based Madrasah Tsanawiyah (MTs) through the interaction of the formal curriculum, teacher strategies, and pesantren culture as a hidden curriculum. Employing a qualitative research design, the study was conducted at MTs Negeri 1 Probolinggo using interviews, observations, and document analysis as data collection techniques. The findings reveal four main points: (1) the formal curriculum provides a normative and structural framework for embedding religious moderation values; (2) teacher strategies play a central role in internalizing these values through exemplary behavior and contextual pedagogical approaches; (3) pesantren culture functions as a hidden curriculum that continuously reinforces moderation values through daily practices, traditions, and social interactions; and (4) the integration of religious moderation values occurs in a cyclical and interconnected process rather than a linear one. In conclusion, the study demonstrates that the effective integration of religious moderation in pesantren-based madrasahs requires a synergistic relationship between curriculum design, pedagogical practice, and institutional culture to ensure the sustainability of moderate religious values.

Keywords: Pendidikan Islam, Kurikulum Madrasah, Moderasi Beragama, Pesantren

INTRODUCTION

The issue of intolerance and radicalization among the youth in Indonesia is becoming increasingly concerning. Despite Indonesia's recognition as a country rich in cultural and religious diversity, many young people are still trapped in narrow religious understandings (Imamuddin, 2025) (Arifin et al., 2024). This exacerbates interfaith relations and intensifies social polarization. The intolerance displayed among students highlights the failure of religious education, which should teach openness and mutual respect. Our educational system needs to be promptly adjusted to equip young people with a broader perspective and a better understanding of the importance of respecting differences (Mu & Muslich, 2025).

The influence of social media further worsens this situation. Today's youth are highly active on social media, where unverified religious information is easily spread (Barizi, 2023). Without proper understanding, many young people consume this information without critical analysis, which in turn shapes a more exclusive and intolerant worldview.

Radical and unverified information can reinforce narrow religious interpretations. Therefore, it is crucial to reassess how religious education is taught to make it more effective in addressing the challenges of an era increasingly influenced by digital media (Harahap et al., 2025).

Pesantren-based Madrasah Tsanawiyah plays a very strategic role in addressing this issue. With its approach that combines formal education and the reinforcement of religious character, pesantren-based MTs can be an ideal place to teach religious moderation. However, while the madrasa curriculum is supposed to integrate religious moderation values, their implementation is often limited (Muslih & Rahman, 2024). The religious moderation values in educational policies often remain theoretical and are not translated into real practices in students' daily lives (Tomia et al., 2024).

Several previous studies have discussed the importance of developing a curriculum based on religious moderation. Research

results show that moderation-based curricula can be effectively applied in several madrasas, positively impacting interfaith tolerance. However, despite efforts to implement such curricula, their application in pesantren-based madrasas remains suboptimal. Many studies focus more on theory and module development, but practical implementation is often hindered by various factors, including the lack of reinforcement in everyday life within the pesantren (Jayadi et al., n.d.).

Although various studies have suggested the development of moderation-based curricula, there is still a significant gap between theory and practice. The existing curriculum is often limited to normative planning without consistent application in the field. Religious education in pesantren-based madrasas needs a more applicable model that can integrate moderation values into the teaching and learning process, not just in policy documents (Ali, 2023). This demonstrates the need to explore approaches that are more suited to the social and cultural context of pesantren.

This study focuses on the novelty of integrating religious moderation through teacher role models and pesantren culture as part of the hidden curriculum. This approach emphasizes how religious moderation values are not only taught normatively in the classroom but also through real-life examples in students' daily lives at the pesantren (Indralaya, 2024) (Noviani & Yanuarti, n.d.). By linking theory with practical application in the field, this study aims to contribute to the development of a curriculum that is more responsive and contextual to the current social and religious dynamics (Hidayah, 2021).

METHODS

This study employs a qualitative approach with a case study design to analyze the integration of religious moderation values into the curriculum of Madrasah Tsanawiyah (MTs) based on pesantren. The qualitative approach was chosen as it allows the researcher to delve deeper into the phenomenon and provides a richer understanding of the practices and challenges faced in the implementation of a curriculum based on religious moderation (Nadhif et al., 2025).

The research was conducted at MTs Negeri 1 Probolinggo, which is a pesantren-based madrasah. This location was selected because of its characteristics that support the integration of religious moderation values into both the curriculum and the teaching practices. The subjects of this study

consisted of the madrasah principal, Islamic education teachers, and students involved in the learning process at this madrasah (Nazib et al., 2024). The researcher also conducted interviews with pesantren administrators to gain deeper insights into how the pesantren culture influences the implementation of religious moderation values (Najmi, 2023).

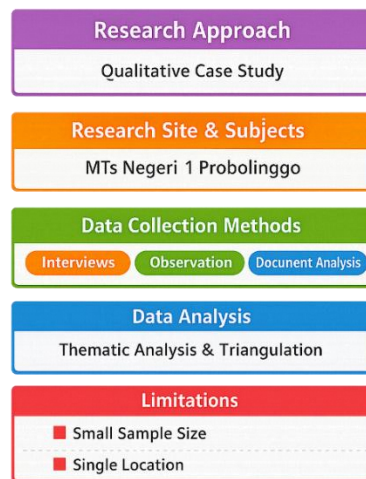


Figure 1. Research methodology infographic

The research data were collected through in-depth interviews, participatory observation, and document analysis. Interviews were conducted with the madrasah principal, Islamic education teachers, and students to explore their understanding and implementation of religious moderation values in the learning process (Umar et al., 2021), while observations were carried out in classrooms and extracurricular activities to examine the application of these values in the daily practices of the madrasah. Document analysis involved reviewing the curriculum, syllabi, and teaching materials used by the teachers (Islamy, 2022). The collected data were analyzed using thematic analysis through transcription, identification of key themes, and integration of data from multiple sources to obtain a comprehensive understanding, with data triangulation applied to ensure the validity of the research findings.

This study was conducted over a three-month period, from September to December 2025. This timeframe covered all stages of the research process, including data collection through interviews, participatory observation, and document analysis, as well as data analysis and validation.

FINDINGS AND DISCUSSION

Integration of Religious Moderation Values in the Curriculum Documents

The findings of this study indicate that the integration of religious moderation values in the curriculum of MTs Negeri 1 Probolinggo, a pesantren-based school, goes beyond being symbolic. It is thoughtfully and systematically designed to serve as a core aspect of the educational framework. This is clearly evident in the formulation of the madrasah's vision and mission, which prominently positions the development of religious, moderate, and harmonious character as the central goal of its educational approach. The deliberate inclusion of religious moderation values at the very core of the madrasah's vision and mission reflects the institution's deep awareness that these values are essential in preparing students to navigate the complex social and religious diversity they encounter. By emphasizing religious moderation in its foundational documents, the madrasah demonstrates its commitment to fostering a balanced and inclusive perspective in its students, ensuring they are equipped with the tools needed to engage with a pluralistic society (Istiqomah & Hidayah, 2023).

Table 1. Integration of Religious Moderation Values in Curriculum Components

Curriculum Aspects	Forms of Integration	Moderation Value
Vision and mission of madrasahs	Emphasis on religious and tolerant character	Tawassuth, Tasamuh
Syllabus of Moral Beliefs	Indicators of social attitudes and competencies	Tawazun, I'tidal
RPP	Contextual and reflective material	Tasamuh, Tawassuth

These findings indicate that the integration of religious moderation values has been systematically incorporated at the curriculum planning stage and serves as the foundation for the implementation of teaching in pesantren-based madrasahs. Additionally, the documentation reveals efforts by teachers and the madrasahs to adapt learning materials to the social and religious contexts of their students. The content of faith and morals is linked to the students' daily lives, addressing issues such as differing religious views and the social challenges faced by the younger generation. These findings demonstrate that the integration of religious moderation values is both formally and contextually embedded in the planning of the pesantren-based madrasah curriculum (R. Ahmad et al., 2022).

Teacher Strategies in Internalizing the Values of Religious Moderation

Based on the results of interviews and observations, it is clear that teachers hold a central

Further evidence of this integration can be found within the structure of the curriculum, syllabus, and lesson plans (RPP), particularly in the subject of Moral Beliefs. These educational documents outline specific indicators of attitudes and competencies that explicitly reflect the values of tolerance (*tasamuh*), moderation (*tawassuth*), balance (*tawazun*), and justice (*i'tidal*). The curriculum is carefully crafted to introduce and develop these values progressively, in alignment with the students' age and developmental stages. This gradual approach ensures that the values are not only taught in theory but are also internalized and practiced by the students as they mature. The step-by-step development of these values reflects a pedagogical strategy that is both contextually relevant and deeply focused on building character. By structuring the curriculum this way, the madrasah ensures that students are not only absorbing knowledge but are also growing into individuals who embody the principles of moderation and tolerance in their everyday interactions and choices (Ikhwan et al., 2023).

role in the process of internalizing the values of religious moderation among students. In particular, teachers in the Moral Faith subject are not just responsible for delivering academic content but also serve as key figures in shaping students' attitudes, values, and character. They have a crucial responsibility in guiding students through the development of their ethical and moral outlook, ensuring that students learn not only the theoretical aspects of religion but also how to apply these principles in their daily lives. Throughout the learning process, teachers actively employ a range of participatory and dialogical strategies. These include group discussions, case studies, and reflective exercises, all of which help foster a classroom environment where students are encouraged to engage with one another in a respectful manner, particularly with regard to differences in beliefs and perspectives (Albana et al., 2024).

One teacher, in particular, emphasized the significance of understanding and respecting the differences of opinion within Islam as a valuable component of the broader knowledge base that students should approach with open-mindedness and wisdom (Zulfikar et al., 2023). By presenting religious diversity as something natural and unavoidable, this approach helps students develop an awareness of the multiple viewpoints within Islam, allowing them to appreciate and accept these differences rather than dismiss them. This pedagogical strategy is effective in encouraging students to cultivate a more open, tolerant, and moderate perspective when engaging with religious teachings and practices, moving beyond narrow or dogmatic interpretations. Through such an approach, students are guided to embrace diversity as a strength rather than something to fear or oppose.

Beyond the formal classroom setting, the internalization of religious moderation values is also reinforced through the examples set by teachers and the broader cultural practices inherent in the pesantren environment. Teachers in this context are not only role models in terms of their teaching but also in the way they embody the values they promote. Their everyday interactions with students—marked by fairness, openness, and a deep respect for diversity—serve as powerful demonstrations of these values. By modeling behaviors that reflect respect for differences and encouraging an inclusive mindset, teachers effectively instill these values into students' daily routines and attitudes, helping to shape their character and approach to interpersonal relationships. This holistic approach ensures that the values of religious moderation are not just taught in theory but also practiced and internalized by students in their everyday lives, both within and outside of the classroom.

Table 2. Teachers' Strategies in Internalizing the Value of Religious Moderation

Strategy	Form of Implementation	Developed Values
Discussions and case studies	Discussion of differences of opinion	Tasamuh
Teacher role model	Fair and open attitude	I'tidal
Habituation of Islamic boarding schools	Boarding life and religious activities	Tawazun, Tawassuth

These findings highlight the significant role of teachers' strategies, supported by the pesantren culture, in shaping students' moderate attitudes in a sustainable manner. In addition to the formal learning activities conducted within the classroom, the internalization of religious moderation values is also carried out through the examples set by teachers and the practices ingrained in the pesantren lifestyle. Teachers' attitudes, characterized by fairness, openness, and respect for differences, are consistently reflected in their daily interactions with students, both in the madrasah and dormitory environments (Sartika, 2020).

The pesantren culture, which emphasizes principles such as togetherness, discipline, and proper conduct, serves as a crucial medium that strengthens the teachers' efforts in instilling the value of moderation. This cultural framework provides a contextual and supportive environment where the role of teachers in fostering moderate values is reinforced through day-to-day experiences. The lived experiences within the pesantren, whether in communal activities or individual interactions, serve as practical demonstrations of the principles of moderation that teachers aim to instill in their students.

These findings underscore the important contribution of teacher strategies, in combination with the pesantren culture, to the development of students' moderate attitudes. This synergy between the educators' guiding principles and the cultural environment of the pesantren offers a holistic and sustainable approach to nurturing moderate perspectives among students.

Pesantren Culture as a Hidden Curriculum for Religious Moderation

The findings of the study show that pesantren culture functions as a hidden curriculum that strengthens the integration of religious moderation values among students. This culture not only shapes social behavior but also serves as a medium for internalizing values such as tawazun (balance), tawassuth (moderation), and i'tidal (justice) in everyday life (Radiani, 2021).

Based on interviews with several teachers and students, it was revealed that values such as togetherness, discipline, and the manners of the santri (students) are often

directly applied in daily activities at the pesantren, both inside and outside the classroom. One teacher explained:

"In the pesantren, we always emphasize the importance of togetherness and respecting differences. This is part of the character education we teach to the students every day." (Teacher, MTs Negeri 1 Probolinggo)

A student also stated:

"We are taught not only to understand religion but also to respect differing opinions, both in learning and in daily life with friends from different backgrounds." (Student, MTs Negeri 1 Probolinggo)

Additionally, the headmaster added:

"The pesantren provides an environment that facilitates students in applying values of tolerance and justice in their social interactions, both in formal and non-formal activities." (Headmaster, MTs Negeri 1 Probolinggo)

These findings suggest that pesantren culture, as a hidden curriculum, reinforces the values of religious moderation indirectly, through daily habits and interactions that take place within the pesantren environment. The collective life in the pesantren dormitories provides an opportunity for students to learn and practice these values in real-life situations, not just through academic concepts. This demonstrates that the pesantren provides a conducive educational ecosystem, allowing students to develop moderate attitudes naturally and sustainably. Thus, pesantren culture functions as a practical space for religious moderation, deepening and enhancing the integration of these values within the formal curriculum.

Synergy of Curriculum, Teachers, and Pesantren Culture in Strengthening Religious Moderation

The strengthening of religious moderation at MTs Negeri 1 Probolinggo occurs through the synergy of three main elements: the formal curriculum, the role of teachers, and pesantren culture. The curriculum serves as a normative framework that guides education, teachers act as agents for internalizing values, and pesantren culture provides a space for the actualization of moderation values in daily life.

Based on interviews with teachers and school administrators, it was revealed that the curriculum applied in the madrasa has been integrated with religious moderation values; however, its

implementation heavily relies on the role models set by the teachers. One teacher emphasized:

"The curriculum provides the normative guidelines, but what truly brings it to life is the example we set every day for the students, both in teaching and in social interactions."

Furthermore, the head of the madrasa stated that the pesantren culture, with its values of togetherness and discipline, strengthens the application of religious moderation values:

"Our pesantren culture is where the values of religious moderation are truly applied. Not only in the classroom but also in the dormitories and daily activities."

These findings indicate that the integration of religious moderation values at MTs Negeri 1 Probolinggo is not linear but forms a mutually reinforcing system between the curriculum, the role of teachers, and pesantren culture. A curriculum that is purely normative, without teacher role models, tends to be ineffective, while teacher role models without the support of pesantren culture would be difficult to sustain in the long run. This highlights the structural advantages of pesantren-based madrasas, which are able to develop a holistic, contextual, and practical model of religious moderation education. Through this synergy, the values of religious moderation can be internalized more deeply and sustainably.

DISCUSSION

The findings of this study indicate that the integration of religious moderation values in pesantren-based madrasas does not occur in a partial manner, but instead forms a systematic and interconnected pattern. This pattern can be understood through the conceptual model of religious moderation integration, which consists of the formal curriculum, teacher learning strategies, and pesantren culture as a hidden curriculum. This model emphasizes that the internalization of religious moderation values is the result of the synergy of various educational components that operate simultaneously (M. Ahmad & Santoso, 2021).

The first component is the integration of religious moderation values in the curriculum document, which functions as a normative framework guiding the entire educational process. The curriculum is not only an administrative guide but also an ideological instrument that instills values such as *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice) as learning objectives (Rohim, 2024). This finding aligns with the view that the curriculum plays a strategic role in strengthening religious moderation. However, the study shows that the existence of the formal curriculum alone is insufficient without consistent pedagogical practices to support it.

The second component in the conceptual model is the teacher's learning strategy, which acts as a mediator between the formal curriculum and the students. Teachers not only translate the curriculum into learning activities but also bring the values of moderation to life through dialogical methods, case studies, and reflection. The teachers' role as role models, demonstrating fairness and openness, strengthens the values being conveyed in the lessons. This finding reinforces the view that the teacher's role as a role model is a key factor in value education, as emphasized in previous studies.

The third component, pesantren culture as the hidden curriculum, stands out as a distinctive feature and main strength of the model of religious moderation integration in this study. The pesantren culture, which emphasizes togetherness, discipline, and the manners of the *santri*, creates a space for the natural internalization of moderation values through the experience of living together. Moderation values are not only understood cognitively but are also practiced in everyday social interactions. This finding shows that the hidden curriculum functions as both a reinforcement and a complement to the formal curriculum and the teachers' teaching strategies (Sholikhah & Muvid, 2022).

Based on the interconnections between these three components, the conceptual model of religious moderation integration produced in this study is holistic and contextual. The integration of religious moderation values does not operate linearly, but in a circular and mutually reinforcing manner between the curriculum policy, the role of teachers, and the pesantren culture. This model expands on previous studies that tended to focus on the development of modules or conceptual approaches, by demonstrating the practice of integrating religious moderation that takes place within the educational ecosystem of pesantren-based madrasas (Hefni, 2022).

Thus, this conceptual model contributes theoretically to the development of religious moderation studies in Islamic education and provides practical contributions for pesantren-based madrasas in designing sustainable and applicable strategies for strengthening religious moderation (Badri, 2022).

CONCLUSION

This study reveals that religious moderation in pesantren-based madrasas is strengthened through the synergy of three key components: the formal curriculum, teachers' roles, and pesantren culture as a hidden curriculum. These components work together to reinforce one another, ensuring that religious moderation values are not only taught but also practiced in daily life. The formal curriculum provides the framework for instilling moderation values, but it requires the active involvement of teachers as role models who embody these values in their teaching and interactions. Teachers play a crucial role in internalizing these values, using methods such as dialogue and case studies to engage students.

Furthermore, pesantren culture, with its emphasis on discipline, togetherness, and respect, serves as a practical space for the internalization of moderation values. This combination of formal education and cultural practices creates a sustainable, holistic approach to religious moderation that is applicable and effective in pesantren-based madrasas.

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