

Implementation of Moderate Islamic Values in State Islamic Senior High Schools in Banggai Regency, Indonesia

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ABSTRACT: This study aims to investigate the implementation of moderate Islamic values for state senior Islamic high schools in Banggai Regency. The implementation of Islamic moderation is a part of realizing the goals of national education, including having faith and devotion to God Almighty, having noble character and becoming democratic and responsible citizens. This study used qualitative multi-cases research method and the data were gathered through field observation, in-depth interviews, and written document analysis. In-depth interviews involved two principles from two State Islamic Senior High Schools, two vice principals, six teachers, and ten students from the two Islamic schools. The data were analyzed using thematic approach. Prior data analysis, the data were selected and reduced according required themes. Then, the data were presented and verified based on theoretical constructs. The results of the research reveal that the implementation of moderate Islamic values State Islamic Senior High Schools in Banggai regency were carried out through religious activities, such as tunes and preaching, commemoration of the Prophet Muhammad's birthday and Isra' Mi'raj, congregational midday prayers, Dhuha prayers, Friday prayers. The implementation of moderate values were also conducted through non-religious activities such as national commitment, tolerance, non-violence and respect for local culture. The involvement of all Islamic school stakeholders required them to work together to optimize religious activity programs and general activities so that the implementation of moderate Islamic values can be carried out more effectively and smoothly. The Ministry of Religious affairs provides full support and attention to the schools in implementing moderate Islamic values for students.

KEYWORDS: Moderate values, Islamic values, tolerance, peace education, Banggai regency

I. INTRODUCTION

Character is a trait inherent in students, therefore, the learning process does not neglect to always instill good character in students because character cultivation is very important in education (Peterson, 2020; Vazquez-Marin, Cuadrado, & Lopez-Cobo, 2022). Thus, an expression from Al-Ghazali emerged that character is closer to morals. Islamic senior high schools or Madrasah are educational institutions in Indonesia that have grown and developed for the community and are accustomed to their independence. This means that this independence is not limited to the issue of funding but also its management, especially in private madrasas, which are larger in number compared to public madrasas. However, the development of education and teaching is still bound by centralized rules to obtain formal legality (Lau, Vähäsantanen, & Collin, 2024). Education has a new, more autonomous and democratic pattern, so that madrasas have the opportunity and have greater authority in managing their institutions, and in terms of decision-making, prioritizing a professional approach rather than a bureaucratic one.

Moderate Islamic values are crucial to implement in both public and private madrasah students, both in terms of the learning process in the classroom and in the school environment (Ab Rashid et al., 2020). Therefore, the role of a teacher in instilling moderate Islamic values is essential and is inserted through learning materials using learning methods integrated with the Pancasila and Rahmatan lil'Alamin student profiles, providing good examples such as politeness, good speech and morals, and teaching students to respect differences and appreciate plurality in society. In instilling the principles of religious moderation to madrasah residents in Indonesia, the guidebook for the implementation of religious moderation in madrasas explains that there are nine principles of religious moderation: diversity, togetherness, kinship, independence, equality, usefulness, honesty, sincerity, and continuity. These nine principles are a mutually supportive and inseparable unity.

The principle of diversity (Couch, 2022) means that all activities in the madrasah are carried out while respecting differences, creativity, innovation, and local wisdom within the framework of the Unitary State of the Republic of Indonesia. The principle of togetherness means that all activities are carried out by the madrasah community through mutual cooperation. The principle of kinship means that all activities in the madrasah become part of a comfortable and enjoyable process of transforming values. The principle of independence means that all activities in the madrasah are initiated by, for, and for the madrasah community (Novalia,

Implementation of Moderate Islamic Values in State Islamic Senior High Schools in Banggai Regency, Indonesia

Marini, Bintoro, & Muawanah, 2025; Zackariasson, 2019). The principle of equality means that all activities in the madrasah provide equal and equal opportunities to the madrasah community. The principle of usefulness means that all activities in the madrasah must have a positive impact on students, the madrasah, and the community. The principle of honesty means that all activities in the madrasah are carried out openly, prioritizing the values of honesty and anti-corruption. Sincerity means that all activities in the madrasah are carried out with a basis of sincerity, volunteerism, and are oriented towards meaning for others. Continuity means that all activities in the madrasah are carried out in an integrated and sustainable manner.

Based on published data, it was found that Islamic generation schools in Banggai Regency have implemented moderate Islamic values through learning, although not yet fully implemented, but in learning the teachers insert moderate Islamic values into their students. Not only that, but they have implemented character formation for students every morning in front of the school door carried out by the on-duty teacher in addition to the practice of religious moderation has been carried out through programmed activities. Instilling the values of religious moderation is an important part of institutional existence. As an Islamic educational institution, it is necessary to develop Islamic aspects consisting of faith, sharia and morals, noble moral characteristics become behavioral identities for Muslims who reflect fair attitudes and not excessive in acting. A fair attitude in behavior has a correlation with the moderation of teaching values in Islam, furthermore, balance in practicing Islamic teachings is also important to be understood by every Muslim, especially students in public Islamic schools in Banggai Regency.

However, little research has been conducted to explain how Islamic schools in Banggai Regency operate. This lack of research on the application of moderate values in school environments can contribute to our limited understanding of the importance of moderate Islamic values in schools. Therefore, this study will examine the application of moderate Islamic values in Islamic high schools in Banggai Regency to provide understanding to the academic world and the government regarding the importance of implementing moderate Islamic values in religious schools to create a more moderate and tolerant lifestyle among students and teachers.

II. LITERATURE REVIEW

A. The Concept of Moderate Islam

Islam comes from the words *aslama*, *yuslimu*, *Islaman*, which mean submission, obedience, and total surrender (Hawting, 2005). Furthermore, the word Islam can be derived from the words *salama*, *yaslamu*, and *salamun*, which mean safety. Terminologically, Islam is defined as the religion of Allah revealed to the Prophet Muhammad (peace be upon him), perfecting the teachings of Allah revealed through previous prophets and messengers. Thus, the teachings of Islam imply submission, obedience, and surrender to all that Allah wills. Adherents of Islam are known as Muslims. There are steps that Muslims must go through to become fully Muslims. Muslims possess good morals, and obedience and compliance will bring salvation and peace to humanity. The step in question is reciting the Shahada (testimony), which is a statement that contains a confession that there is no God worthy of worship except Allah SWT and that the Prophet Muhammad SAW is the Messenger of Allah. This must be said clearly, sincerely, and correctly. This is an exception for those who have embraced Islam since childhood. It is not merely a matter of reciting the Shahada, but rather a Muslim's belief in the entire truth of the Islamic religion. This is what is called faith. Faith in Islam can be demonstrated through various means: confirming with the heart, pronouncing with the tongue, and practicing with actions. Faith in the existence of Allah SWT is the foundation of all elements of existing beliefs, meaning that faith plays a primary role in shaping a Muslim's beliefs, values, and actions. Faith can influence a person's behavior in various aspects through social interactions, attitudes, and daily life. The influence of faith is the creed because the creed or belief that a person adheres to is the most important foundation in life for religious people. For a Muslim, creed serves as the initial foundation when determining his or her life path in this world.

Terminologically, *aqidah* can be defined as a fundamental belief and fundamental conviction (Ghazzal, 2005). The term "*aqidah*" refers to the foundation, principle, firm and certain belief, and conviction that must be upheld by those who believe in it, without being influenced or doubted. A person's faith and belief are firmly bound in their hearts. A series of Islamic laws are built on this foundation, known as *al-Fiqh al-Akba* (*Fiqh al-Akba*), which emphasizes the immense human need for God. There is no life or peace of mind except through knowing God. The Prophet Muhammad (peace be upon him) also provided a foundation for *aqidah*, encompassing faith, Islam, and *ihsan* (good deeds). This substance can be understood from a dialogue between the Angel Gabriel and the Prophet Muhammad (peace be upon him). The dialogue explains that the Angel Gabriel asked the Prophet Muhammad (peace be upon him) about faith, Islam, and *ihsan*. The Prophet Muhammad (peace be upon him) firmly answered the question, explaining that the three elements and components in question have different meanings, yet are closely related. The general definition of faith is belief in Allah and all His Words, affirming that the Prophet Muhammad (peace be upon him) is the Messenger of Allah, and that everything under him is the truth from Allah. The basic foundation of children's education is faith in Allah SWT. This is something that must be done by parents and adult parents who guide and educate them, because this can be a provision for life and provide a positive impact and very broad implications for the development of their souls.

B. Islamic Moderate Values

Moderate Islamic values are crucial in addressing diversity in Indonesia, encompassing tolerance, balance, openness, and social justice (Jubba, Awang, Qodir, Hannani, & Pabbajah, 2022). This diversity, demonstrated in every phase, is described in the history of hadith during the time of the Prophet Muhammad, the Companions, the Successors, and the period of codification or compilation. The reality of diversity that will be faced requires a tolerant attitude while still prioritizing the values of religious moderation. In other words, the value of religious moderation, which encompasses the spirit of tolerance, needs to be embraced by everyone in their lives. This is crucial to prevent us from arbitrarily blaming others and assuming our own righteousness.

According to Quraish Shihab's view in Iffati Zamimah. Explains that religious moderation has several important pillars, namely first, the pillar of justice. Second, the pillar of balance. Third, the pillar of tolerance. This means an attitude of being willing to acknowledge and respect all differences in religion, culture, views, and permissive towards the habits of others that are contrary or paradoxical to our habits, as long as they do not harm human rights and our religious values. One of the innovations in implementing the value of religious moderation is through Islamic education, both formal and non-formal, at various levels, namely the principle of wasathiyah or moderate Islamic values in carrying out Islamic teachings should be internalized and implemented through the world of Islamic education. In this case, Islamic education must be able to adapt not only to theoretical religious problems that are merely cognitive in nature, meaning that the implementation of learning only focuses on religious knowledge academically, but how to think, pay more intensive attention to changing cognitive religious knowledge into something meaningful so that it can be implemented within students and then practiced in real life.

The first method of implementing moderate Islamic values in our Islamic education process is to first prioritize building a moderate Islamic educational institution environment. Once a moderate educational institution has been established, the entire academic community must embrace it. This context is inseparable from the presence of professional teachers who possess a moderate religious attitude. This is an absolute and essential element within the Islamic educational institution, providing all teachers and educational staff with a thorough understanding of religious moderation.

III. METHODOLOGY

This study uses qualitative methods. In qualitative research, the use of theory is only a guide data gathering and analysis (Nurdin & Pettalongi, 2022; Nurdin, Stockdale, & Scheepers, 2016). The data was collected through direct observation, in-depth interviews, and written document analysis at the research site (Rusli, Hasyim, & Nurdin, 2021; Rusli & Nurdin, 2022). The research was conducted in two State Islamic Senior High Schools in Banggai regency, Indonesia. The researcher chose the location based on the consideration that the schools have a implemented Islamic moderation programs . The results of this study can later serve as a reference and a guideline for building a peaceful life and for making these two schools a model for other educational institutions.

Data were collected through direct observation, focus group discussion, in-depth interviews, and written document analysis. The interviews involved three school principals, five teachers, and one staff member. The interviews were recorded and transcribed. The results of the transcripts were consulted with the participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014). The data analysis technique used a deductive thinking technique, which can be interpreted as a research procedure that produces deductive data from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998). The analysis started with open, axial, and selective coding. The final result of the data analysis is the themes found from the data.

IV. RESULTS AND DISCUSSION

A. Implementation of Islamic Moderate Values in State Islamic High School Banggai Regency

The implementation of moderate Islamic values for students in both public and private madrasas in Banggai Regency requires guidance, habituation, and the creation of an Islamic atmosphere accompanied by the continuous and principled instillation of moderate values. Creating and implementing moderate Islamic values can be done by holding religious activities as well as general activities in the madrasa environment itself so that moderate Islamic values can be inserted and practiced such as national commitment, tolerance, anti-violence and accommodating to local culture, so that they can be embedded in a person's soul to be applied and developed. As Lukman Hakim Saifuddin has stated that "to explore how strong religious moderation is practiced by someone in Indonesia, and how much vulnerability it has. This vulnerability needs to be recognized so that we can identify and take appropriate steps to strengthen religious moderation with four indicators of religious moderation that will be used: national commitment, tolerance, anti-violence and accommodating to local culture." Developing the concept of moderate religion among the people is very important, especially in madrasas which are Islamic educational institutions that share the same religion but have diverse mindsets so that madrasas with a moderate religious concept are expected to be able to provide a comprehensive (kaffah) and contextual understanding of religion, as well as understanding that diversity and differences are the law of nature.

Then it is also explained in the Pocket Book of Religious Moderation of the Ministry of Religious Affairs of the Republic of Indonesia, put forward by Lukman Hakim Saifuddin "the principle of moderate religion is" fair and balanced. Being fair means

Implementation of Moderate Islamic Values in State Islamic Senior High Schools in Banggai Regency, Indonesia

putting everything in its place while implementing it well and as quickly as possible. While a balanced attitude means always being in the middle between two poles ". The strengthening and implementation strategy is explained in the book of Religious Moderation, there are four indicators of religious moderation, namely national commitment, tolerance, non-violence, and accommodating to local culture. In seeing and recognizing religious moderation, of course, these four indicators can be used to know how strong religious moderation is practiced by someone in the school environment and in the community. For this reason, if there is a discrepancy, it must be recognized so that it can be done in a good and correct way and appropriately by internalizing and strengthening the values of religious moderation itself ". Basically, humans are social creatures, like to live together and like to work together in diversity. The values of moderate Islam through the pillars of religious moderation can be described as follows;

a. Nationality Commitment

A very important indicator is the national commitment to see the extent to which a person's religious views, attitudes and practices impact loyalty to the basic consensus of the nation, especially those related to the acceptance of Pancasila as the state ideology, his attitude towards ideological challenges that are contrary to Pancasila, as well as nationalism. Which is part of the national commitment, namely the acceptance of the principles of the nation as stated in the 1945 Constitution and the regulations under it. "The Minister of Religious Affairs, Lukman Hakim Saifuddin said that the national commitment is very important to be used as an indicator of religious moderation because in the perspective of religious moderation when practicing a religious teaching is the same as carrying out obligations as a citizen, furthermore when fulfilling obligations as a citizen is a form of practicing religious teachings.

National commitment is implemented in madrasas through various activities and programs that emphasize national values, such as flag ceremonies, commemorations of national holidays, extracurricular activities such as the United Nations (PBB), Scouting, and others. The goal is to instill a sense of patriotism, a spirit of nationalism, and interfaith tolerance among students. Through these activities and programs, madrasas are expected to become educational institutions capable of nurturing a young generation with a love for their homeland, a nationalist spirit, and a strong commitment to national development. This means that a national commitment to religious moderation is an effort to create a conducive atmosphere for various religions and beliefs to develop and coexist peacefully.

b. Tolerance Activities

Tolerance is an attitude of giving space and not interfering with the rights of others to believe, express their beliefs, and express opinions, even if these differ from what we believe. Thus, tolerance refers to an open, broad-minded, voluntary, and gentle attitude in accepting differences. Tolerance is always accompanied by an attitude of respect, accepting different people as part of ourselves, and thinking positively. As an attitude in dealing with differences, tolerance is the most important foundation in democracy, because democracy can only work when someone is able to restrain their opinions and then accept the opinions of others. Therefore, the maturity of a nation's democracy can be measured, among other things, by the extent of the nation's tolerance. The higher the tolerance for differences, the more democratic the nation tends to be, and vice versa. The aspect of tolerance is actually not only related to religious beliefs, but can be related to differences in race, gender, sexual orientation, ethnicity, culture, and so on.

According to Lukman Hakim Saifuddin, "the tolerance that is emphasized is interfaith and intrafaith tolerance, both related to social and political tolerance. This does not mean that tolerance outside of religious issues is unimportant, but rather focuses on religious moderation, of which religious tolerance is the core." From this explanation, madrasas are expected to realize this through programmed activities through interfaith relations, we can see attitudes towards adherents of other religions, a willingness to dialogue, and cooperation. Then, intrafaith tolerance can be used to address minority sects that are considered deviant from the mainstream of the religion.

c. Anti Violent and Radicalism

In the context of religious moderation, anti-violence and radicalism are ideas and ideologies that promote change in the socio-political system through violent or extreme means used in the name of religion, both verbally, physically, and mentally. Radicalism is essentially the actions or attitudes of individuals or groups who seek change through violence. Radical groups generally seek change that contradicts the social system, employing short-term, drastic measures. Therefore, radicalism is often associated with terrorism, as radical groups can resort to any means necessary to achieve their goals, such as terrorizing those who disagree with them. Radicalism is often associated with a particular religion, but in reality, it can be inherent in all religions. Radicalism emerges when an individual or group perceives injustice and threat. This means that when feelings of threat and injustice arise, radicalism does not necessarily arise; rather, it is fostered ideologically, fostering hatred toward a group perceived as posing a threat and hatred. Injustice has broad dimensions, including social injustice, economic injustice, political injustice, and so on. Feelings of being threatened and injustice can arise simultaneously as well as separately, then injustice and feelings of being threatened can also foster support for radicalism and terrorism, but not everyone is willing to do this.

d. Accommodate Local Culture

One of the key pillars of religious moderation in madrasas is accommodating local culture. Madrasas serve as a forum for fostering a love and pride for local culture, while also promoting moderate religious values. Methods to achieve this include incorporating local wisdom into the curriculum, holding activities that promote local culture, and involving students in social activities related to local culture. As explained by Anggraeni, Hakim, Mardiah, and Lubis: "In principle, culture has values that are inherited and implemented in line with social changes occurring in society. Culture is inseparable from religiosity, where inherent values are evidence of societal interaction with the culture. The presence of culture and its noble values is a means of building religiosity and spirituality toward a civil society, namely a cultured and civilized society." Religious practices and behaviors that are accommodating to local culture as explained by Lukman Hakim Saifuddin that "moderate people have a tendency to be more friendly in accepting local traditions and culture in their religious behavior, as long as they do not conflict with the main teachings of religion. In this case, to see the extent of willingness to accept religious practices that accommodate local culture and traditions through religious practices and behavior." Religious practices and behaviors in Banggai Regency, where the majority of the population is Muslim, show a strong accommodation to local culture and wisdom. This is seen in various rituals and traditions that combine religious values with local customs. This accommodative attitude is based on the principle of religious moderation that prioritizes tolerance, respect for the diversity of traditions and acceptance of local wisdom as long as it does not conflict with the basic principles of religion.

B. Method of Islamic Moderate Values Implementation

Religious moderation stems from a religious attitude that prioritizes balance, upholding religious values to create harmonious relationships within the nation and state. Therefore, a method of understanding is crucial to achieve our culture of preserving Indonesianness and diversity as a heterogeneous nation. A fundamental consideration in understanding religious moderation, including Islam, is the application of religious values that embrace a middle path of tolerance and balance, expressed through religious attitudes. In the Islamic context, Islamic education plays a crucial role in strengthening and developing moderate religious understanding. Madrasahs (Islamic schools) are a small part of a community's identity; they possess a system of values and behaviors that can be created through habituation, acculturation, and empowerment in daily life. These three processes constitute a hidden curriculum that supports the achievement of educational goals. Implementing moderate Islamic values in education requires careful consideration of the goals and objectives to be achieved, as well as the methods to achieve these goals and objectives. An organization or educational institution must always interact with the environment where the system will be implemented so that it does not conflict but is in the same direction and synergy with the environment, as well as looking at internal and external capabilities which include the organization's strengths and weaknesses.

There are three types of implementation of the cultivation and strengthening of moderate character of madrasah residents, including: 1). Individual, namely the implementation of the cultivation and strengthening of moderate character is carried out individually, carried out by observing and measuring the level of understanding, attitudes and behavior of diversity. 2). Group, namely the implementation of the cultivation and strengthening of moderate character in groups, carried out by means of mentoring or coaching in groups, both through intracurricular and extracurricular activities. 3). Classical, namely the implementation of the cultivation and strengthening of moderate character of students in a classical manner, carried out by integrating religious moderation into the material and learning process as well as assignments given by teachers to students. To realize the value of Islamic moderation can be embedded in students, it is necessary to provide understanding through several methods including the method of insertion in learning, implementation of learning, and assessment in learning. Based on the findings of researchers, the method of implementing moderate Islamic values at MAN Banggai consists of three things, namely insertion in learning, implementation of learning, assessment in learning, as stated by a principal of an Islamic Senior High School as follows:

1. "Insertion in learning by "inserting in learning devices inserting moderation values through three insertion patterns, namely First: integration through CP (Learning Outcomes) and TP (Learning Objectives) is one of the main alternatives that can be directly carried out by educators. Second: insertion through learning methods that focus on challenges and experiences in learning that are taken and applied to students, namely the learning process tends to be more student-centered with the aim that students are more actively involved directly in the learning process and develop their potential optimally. Third: insertion that refers to the building of an environmental climate based on religious moderation, namely inserting the values of religious moderation in religious activities and other general activities in madrasahs."
2. "Implementation of learning, namely "it is important to build self-awareness to understand and realize and practice the principles of moderation in forming positive attitudes of students both in their personal and social lives by means of teachers must be able to be examples or role models in this case attitudes, behavior, positive actions consistently inside and outside the classroom to shape the character of students. Teachers act as role models of morals, discipline, ethics that include honesty, justice, and responsibility, exemplary methods also include the ability to provide encouragement, enlightening ideas, and help students in solving their problems, as well as maintaining professionalism in all aspects of teaching duties."

Implementation of Moderate Islamic Values in State Islamic Senior High Schools in Banggai Regency, Indonesia

3. "Assessment in learning is a systematic process of collecting data and information about the learning process and outcomes of students to determine learning needs, development, and achievement of learning objectives, which are then used as a basis for continuous improvement of the learning process and decision making. This assessment is divided into formative assessments conducted during learning to provide feedback and improvement, then summative assessments, which are conducted at the end of the learning period to measure the achievement of overall learning objectives."

V. CONCLUSIONS

Moderate Islamic values have been well implemented in students at state Islamic senior high schools in Banggai regency. Religious activities to instill moderate values include the tone and da'wah, Maulid and Isra Mi'raj of the Prophet Muhammad SAW, congregational dhuhur prayer, dhuha prayer, and Friday prayer. The general activities of the pillars of religious moderation are national commitment: flag ceremony, tolerance: character building greetings, smiles, greetings, anti-violence: pencak silat activities, and accommodating to local culture: wearing traditional clothes on certain occasions. Then other religious activities are muhadharah, reading Asmaul husana and short surahs, Maulid and Isra Mi'raj of the Prophet Muhammad SAW, congregational dhuhur prayer. The general activities of the pillars of religious moderation are national commitment: flag ceremony and scouts, tolerance: participating in school activities with drum band practice anti-violence: pencak silat activities, and accommodating to local culture: cultivating mutual cooperation and wearing batik clothes. The second method of madrasas in implementing moderate Islamic values is through insertion in learning, implementation of learning and assessment in learning.

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