

Research Article

The Implementation of Aswaja Values in the Book Al-Muqtathofat by KH. Marzuqi Mustamar

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Abstract

This study aims to describe the implementation of Aswaja values in learning the Al-Muqtathofat book by KH. Marzuqi Mustamar and to identify the supporting factors for strengthening students' Aswaja values at An-Nahdliyyah Islamic Boarding School, Mojokerto. This research employed a qualitative field research approach. Research participants were selected through purposive sampling. Data were collected through observations, interviews, and documentation and analyzed using the Miles, Huberman, and Saldana model, including data condensation, data display, and conclusion drawing. Data validity was ensured through source and technique triangulation. The findings indicate that the implementation of Aswaja values was conducted through bandongan, sorogan, and syawir learning methods. The values internalized include tawassuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice), which are integrated into both the learning process and students' daily activities. Supporting factors include students' enthusiasm for learning Aswaja, the commitment of caregivers and teachers, and strong parental support. However, technological development and globalization remain significant challenges in strengthening Aswaja values.

Keywords: Aswaja Values, Al-Muqtathofat, Islamic Boarding School, Religious Moderation, Character Education.

Implementasi Nilai Aswaja Kitab Al-Muqtathofat Karya KH. Marzuqi Mustamar

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi nilai-nilai Aswaja dalam

pembelajaran Kitab Al-Muqtathofat karya KH. Marzuqi Mustamar serta mengidentifikasi faktor-faktor pendukung penguatan nilai keaswajaan santri di Pondok Pesantren An-Nahdliyyah Mojokerto. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan. Informan penelitian dipilih melalui teknik purposive sampling. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model Miles, Huberman, dan Saldana yang meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Keabsahan data diuji melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa implementasi nilai-nilai Aswaja dilakukan melalui metode bandongan, sorogan, dan syawir. Nilai-nilai yang ditanamkan meliputi tawassuth, tawazun, tasamuh, dan i'tidal yang terintegrasi dalam proses pembelajaran maupun kehidupan sehari-hari santri. Faktor pendukung implementasi meliputi tingginya minat santri, dukungan pengasuh dan ustaz, serta dukungan orang tua. Namun, perkembangan teknologi dan arus globalisasi menjadi tantangan dalam penguatan nilai keaswajaan.

Kata Kunci: Nilai Aswaja, Al-Muqtathofat, Pondok Pesantren, Moderasi Beragama, Pendidikan Karakter.

INTRODUCTION

The rapid development of information technology, globalization, and the increasing openness of religious discourse have brought significant changes to the religious attitudes and perspectives of Indonesian society, particularly among younger generations. Alongside these developments, the emergence of religious intolerance, radicalism, and exclusivism has become a serious concern in the Indonesian context. Various studies have indicated that students and young people are vulnerable to radical ideologies due to limited religious literacy, inadequate understanding of Islamic teachings, and the widespread dissemination of unverified religious information through digital media. Consequently, educational institutions are required to strengthen religious moderation and promote inclusive Islamic values to prevent the spread of extremist ideologies (Damanik et al., 2026).

Islamic boarding schools (pesantren) have historically played a strategic role in preserving moderate Islamic teachings in Indonesia (Jihan et al., 2026). As indigenous Islamic educational institutions, pesantren are recognized for their contribution to developing religious understanding that is balanced, tolerant, and deeply rooted in local culture. Through the transmission of classical Islamic texts and direct guidance from religious scholars, pesantren have consistently nurtured students who uphold the principles of Ahlussunnah wal Jama'ah (Aswaja). These principles emphasize moderation (tawassuth), balance (tawazun), tolerance (tasamuh), and justice (i'tidal), which are essential foundations for maintaining social harmony and religious coexistence in a pluralistic society (Mohamad Anang Firdaus et al., 2025).

In recent years, the strengthening of Aswaja values has become increasingly important due to the growing challenges posed by transnational religious movements and the proliferation of digital religious content that often promotes rigid and literal interpretations of Islam. Such interpretations frequently reject local religious traditions and contribute to social polarization. Therefore, strengthening students' understanding of Aswaja values is crucial to fostering moderate religious attitudes and preventing the influence of radical ideologies.

One of the educational resources used to strengthen Aswaja values in pesantren is the book *Al-Muqtathofat* by KH. Marzuqi Mustamar. This book contains practical explanations and textual arguments regarding various Islamic traditions and practices commonly observed in Nahdlatul Ulama communities. It also presents theological and jurisprudential foundations for the implementation of moderate Islamic teachings in everyday life. The book serves not only as a reference for understanding Islamic rituals but also as a medium for internalizing Aswaja values among students.

Several previous studies have explored issues related to *Al-Muqtathofat* and Aswaja values. Lisaudaturohmah, Abd. Jalil, and Devi Wahyu Ertanti (Lisaudaturohmah Lisaudaturohmah et al., 2019) examined the internalization of aqidah education through *Al-Muqtathofat* and found that the book contributes significantly to strengthening students' faith and understanding of Ahlussunnah wal Jama'ah principles. (Maftuh & Rofiqoh, 2022) investigated the internalization of Aswaja values through the study of *Al-Muqtathofat* within youth organizations affiliated with Nahdlatul Ulama and concluded that regular religious activities effectively reinforce Aswaja values among members.

In addition, (Fauzi, 2019) analyzed the thoughts and contributions of KH. Marzuqi Mustamar in Indonesian hadith studies and highlighted the significance of his works in supporting religious practices among Indonesian Muslims. (Aini & Filfil, 2023) focused on the concept of religious moderation in KH. Marzuqi Mustamar's da'wah approach and demonstrated its relevance in maintaining social cohesion. Furthermore, (Salik & Mas'ud, 2020) examined the role of pesantren in countering radicalism through the ideas of KH. Marzuqi Mustamar and emphasized the importance of moderate Islamic education in contemporary society.

Although these studies provide valuable insights into *Al-Muqtathofat* and the ideas of KH. Marzuqi Mustamar, they predominantly focus on theological concepts, religious moderation, organizational contexts, or broader educational perspectives. Limited attention has been given to investigating how Aswaja values are implemented through the learning process of *Al-Muqtathofat* in pesantren settings, particularly regarding instructional methods, internalization processes, and supporting factors that influence students' understanding and practice of these values.

This study addresses this gap by examining the implementation of Aswaja values in learning *Al-Muqtathofat* at An-Nahdliyyah Islamic Boarding School, Mojokerto. Specifically, this research aims to describe how Aswaja values are integrated into teaching and learning activities and to identify the factors that support their implementation among students.

The findings of this study are expected to contribute both theoretically and practically. Theoretically, this research enriches the literature on Islamic education, pesantren studies, and the internalization of Aswaja values within contemporary educational contexts. Practically, the results provide insights for pesantren administrators, teachers, policymakers, and researchers in developing effective

strategies for strengthening religious moderation and preserving the tradition of moderate Islam in Indonesia.

RESEARCH METHODS

This study employed a qualitative research approach with a field research design. Qualitative research aims to understand social phenomena from the perspectives of participants within their natural settings and to interpret meanings attached to particular events, interactions, and experiences. According to (Creswell & Creswell, 2017), qualitative research is an approach used to explore and understand the meanings individuals or groups ascribe to social or human problems. This approach was considered appropriate for the present study because it sought to investigate the implementation of Ahlussunnah wal Jama'ah (Aswaja) values in the learning process of the Al-Muqtathofat book and to identify the supporting factors influencing the internalization of these values among students at An-Nahdliyyah Islamic Boarding School, Mojokerto.

This research was conducted at An-Nahdliyyah Islamic Boarding School, Mojokerto, East Java, Indonesia. The site was selected purposively because the institution systematically implements the learning of Al-Muqtathofat by KH. Marzuqi Mustamar as part of its efforts to strengthen students' understanding and practice of Aswaja values. Moreover, the pesantren represents a traditional Islamic educational institution that actively preserves the moderate Islamic tradition through the study of classical Islamic texts.

The participants of this study consisted of pesantren caregivers, teachers responsible for teaching Al-Muqtathofat, and students involved in the learning activities. Participants were selected using purposive sampling, which enables researchers to identify individuals who possess relevant knowledge, experience, and involvement related to the research topic. The inclusion criteria for participants included active participation in the learning process of Al-Muqtathofat and a comprehensive understanding of the implementation of Aswaja values within the pesantren environment.

The primary data sources were obtained directly from participants through interviews and observations. Primary data included information regarding the learning methods used in teaching Al-Muqtathofat, the process of internalizing Aswaja values, students' responses to the learning activities, and factors supporting the implementation of these values. Secondary data sources consisted of institutional documents, learning materials, curriculum guidelines, archives, photographs, attendance records, and relevant literature related to Aswaja values, pesantren education, and the works of KH. Marzuqi Mustamar.

Data collection was carried out through three techniques: observation, interviews, and documentation. First, non-participant observation was conducted to examine the learning process of Al-Muqtathofat, including teaching methods, interactions between teachers and students, and the implementation of Aswaja values in students' daily activities. Through observation, the researcher obtained a comprehensive understanding of how moderation, balance, tolerance, and justice were integrated into both formal and informal educational settings.

Second, semi-structured interviews were conducted with pesantren caregivers, teachers, and students. This interview format allowed the researcher to explore participants' experiences, perceptions, and interpretations in greater depth while maintaining flexibility during the data collection process. Interview questions focused on the objectives of learning Al-Muqtathofat, strategies for internalizing Aswaja values, supporting factors, and challenges encountered in the implementation process.

Third, documentation techniques were employed to collect supporting data from various written and visual sources. Documents analyzed in this study included institutional profiles, learning schedules, teaching materials, photographs of learning activities, official reports, and other relevant records. Documentation served to complement and validate data obtained through observation and interviews.

Data analysis was conducted using the interactive model developed by (Miles et al., 2018), which consists of three interrelated stages: data condensation, data display, and conclusion drawing and verification. Data condensation involved selecting, simplifying, and organizing the collected information according to the research objectives. Data display was carried out by systematically presenting the findings in narrative descriptions, matrices, and thematic categories to facilitate interpretation. Finally, conclusions were drawn by identifying patterns, relationships, and meanings emerging from the data, while continuously verifying the findings throughout the research process.

To ensure the trustworthiness of the findings, this study employed triangulation techniques, including source triangulation and method triangulation. Source triangulation was conducted by comparing information obtained from different participants, such as caregivers, teachers, and students. Method triangulation involved comparing data collected through observations, interviews, and documentation. In addition, member checking was conducted by confirming research findings with selected participants to enhance credibility and minimize potential bias.

The researcher also considered ethical aspects throughout the research process. Participants were informed about the objectives of the study, their voluntary participation, and the confidentiality of their information. Informed consent was obtained before conducting interviews and observations, and all data were used solely for academic purposes.

RESULTS AND DISCUSSION

Result

This study investigated the implementation of Ahlussunnah wal Jama'ah (Aswaja) values through the learning of Al-Muqtathofat by KH. Marzuqi Mustamar at An-Nahdliyyah Islamic Boarding School, Mojokerto. The findings are presented based on two research focuses: (1) the implementation of Aswaja values in the learning process of Al-Muqtathofat and (2) the supporting factors influencing the internalization of these values among students.

Implementation of Aswaja Values in Learning Al-Muqtathofat

The findings revealed that the learning of Al-Muqtathofat was conducted regularly as part of the pesantren's educational program aimed at strengthening students' understanding of Ahlussunnah wal Jama'ah principles. The learning process involved active participation from caregivers, teachers, and students through various traditional pesantren methods, including bandongan, sorogan, and syawir.

The bandongan method was implemented by allowing teachers to explain the contents of the book while students listened attentively, took notes, and provided specific markings on important sections (Chairi, 2019). Through this method, students acquired a comprehensive understanding of the theological and practical foundations of Aswaja teachings.

The sorogan method was carried out individually, enabling students to read selected passages from the book directly to the teacher. This method facilitated closer interaction between teachers and students and allowed teachers to assess students' understanding of the materials (Yulianti et al., 2024).

Meanwhile, the syawir method emphasized collaborative discussion and problem-solving among students. Through guided discussions, students were encouraged to express opinions, analyze religious issues, and develop critical thinking skills while maintaining respect for different viewpoints (Wahyuni & Nuha, 2024).

The implementation of Aswaja values was integrated not only into classroom learning but also into the daily activities of students within the pesantren environment. Four core Aswaja values were consistently emphasized throughout the learning process (Emi et al., 2022).

First, the value of tawassuth (moderation) was reflected in the pesantren's efforts to encourage students to adopt balanced religious perspectives and avoid extreme interpretations. Students were taught to understand religious differences objectively and to reject radical and intolerant attitudes.

Second, the value of tawazun (balance) was implemented by promoting harmony between religious obligations and social responsibilities. Students were encouraged to balance spiritual practices with academic learning and community engagement.

Third, the value of tasamuh (tolerance) was fostered through discussions on religious diversity and the importance of respecting differences in opinions, traditions, and cultural practices within Islamic communities.

Fourth, the value of i'tidal (justice) was internalized by encouraging students to uphold fairness, responsibility, and objectivity in their interactions with others.

The findings also demonstrated that the internalization of Aswaja values extended beyond formal learning sessions. Students practiced these values through communal activities such as collective prayers, discussions, mutual assistance, religious commemorations, and daily interactions within the pesantren environment (Sarma Panggabean et al., 2025).

Supporting Factors for the Implementation of Aswaja Values

The study identified several factors that supported the successful implementation of Aswaja values through the learning of Al-Muqtathofat.

The first supporting factor was the strong commitment of pesantren caregivers and teachers to preserving and transmitting Aswaja teachings. Teachers consistently integrated Aswaja principles into both instructional activities and daily interactions with students (Rokhim, 2025).

The second factor was students' enthusiasm and motivation to study Al-Muqtathofat. Students demonstrated high levels of participation during learning sessions and actively engaged in discussions concerning religious practices and contemporary issues (Lisaudaturohmah Lisaudaturohmah et al., 2019).

The third factor was the availability of a conducive learning environment. The pesantren culture emphasized discipline, respect, cooperation, and adherence to religious traditions, creating favorable conditions for the internalization of Aswaja values (Fahrurrozi et al., 2025).

The fourth factor was parental support. Parents encouraged their children to participate actively in pesantren programs and reinforced Aswaja values within the family environment (Ayu et al., 2025).

However, several challenges were also identified. The widespread use of social media and unrestricted access to digital religious content exposed students to various religious interpretations that sometimes contradicted the moderate values promoted within the pesantren. In addition, the influence of globalization and changing social dynamics required continuous adaptation in educational strategies to ensure the relevance of Aswaja teachings.

Table 1. Core Aswaja Values Implemented in Learning Al-Muqtathofat

ASWAJA VALUE	MEANING	IMPLEMENTATION IN LEARNING ACTIVITIES
TAWASSUTH	Moderation	Promoting balanced religious understanding and rejecting extremism
TAWAZUN	Balance	Harmonizing religious, academic, and social responsibilities
TASAMUH	Tolerance	Respecting differences in opinions and religious practices
I'TIDAL	Justice	Encouraging fairness, responsibility, and objectivity

DISCUSSION

The findings indicate that the implementation of Aswaja values through the learning of Al-Muqtathofat constitutes an effective strategy for strengthening religious moderation among students. The integration of tawassuth, tawazun, tasamuh, and i'tidal into both instructional activities and daily practices demonstrates that pesantren education extends beyond cognitive knowledge acquisition and emphasizes character formation.

The use of bandongan, sorogan, and syawir methods reflects the distinctive pedagogical traditions of pesantren that support the internalization of religious values. These methods not only facilitate knowledge transmission but also encourage interaction, reflection, and contextual understanding. The findings

support the argument that traditional Islamic learning methods remain relevant in addressing contemporary challenges, particularly those related to radicalism and religious intolerance.

The implementation of tawassuth in this study aligns with the concept of religious moderation promoted by the Indonesian Ministry of Religious Affairs, which emphasizes balanced and non-extreme religious attitudes (Ministry of Religious Affairs of the Republic of Indonesia, n.d.). Through the learning of Al-Muqtathofat, students developed a comprehensive understanding of Islam as a religion that promotes peace, compassion, and coexistence.

The findings regarding the internalization of tawazun and i'tidal indicate that students were encouraged to maintain equilibrium between religious commitments and social responsibilities. This result is consistent with the argument that Islamic education should integrate spiritual, intellectual, and social dimensions to produce well-rounded individuals (Azyumardi Azra, 2019).

Furthermore, the emphasis on tasamuh demonstrates the role of pesantren in fostering tolerance and respect for diversity. This finding supports the study conducted by (Siti As Sifa Qurotil 'Aini & Ahmad Abdul Hadi Abdul Jawad Filfil, 2026), which highlighted the importance of moderate Islamic values in preserving social harmony and strengthening national unity.

The present findings also corroborate the study of (Lisaudaturohmah Lisaudaturohmah et al., 2019), which found that Al-Muqtathofat contributes significantly to strengthening students' understanding of Ahlussunnah wal Jama'ah principles. Similarly, (Maftuh & Rofiqoh, 2022) reported that the study of Al-Muqtathofat effectively internalizes Aswaja values among members of Nahdlatul Ulama youth organizations.

However, this study differs from previous research in several respects. Earlier studies primarily focused on theological concepts, organizational activities, and the general contribution of KH. Marzuqi Mustamar's works. In contrast, this study specifically examines the implementation process of Aswaja values within the learning activities of Al-Muqtathofat in a pesantren context. It highlights the pedagogical methods employed, the integration of values into students' daily lives, and the supporting factors that contribute to successful internalization.

The identification of technological advancement and digital media as challenges confirms previous concerns regarding the vulnerability of young people to radical narratives disseminated through online platforms. Therefore, pesantren institutions need to develop adaptive educational approaches that combine traditional learning methods with digital literacy programs. Strengthening students' critical thinking skills and their ability to evaluate online religious content is essential to ensuring the sustainability of moderate Islamic values.

Overall, the findings demonstrate that the learning of Al-Muqtathofat serves not only as a medium for transmitting religious knowledge but also as an effective instrument for developing students' character and strengthening religious moderation. The integration of Aswaja values into the educational culture of pesantren contributes significantly to the formation of students who are

intellectually capable, socially responsible, and committed to preserving moderate Islamic traditions in contemporary society.

CONCLUSION

This study concludes that the implementation of Ahlussunnah wal Jama'ah (Aswaja) values through the learning of Al-Muqtathofat by KH. Marzuqi Mustamar at An-Nahdliyyah Islamic Boarding School, Mojokerto, has been carried out systematically and comprehensively through traditional pesantren learning methods, namely bandongan, sorogan, and syawir. These methods facilitate not only the transmission of religious knowledge but also the internalization of core Aswaja values, including tawassuth (moderation), tawazun (balance), tasamuh (tolerance), and i'tidal (justice).

The findings indicate that the integration of Aswaja values extends beyond formal learning activities and is embedded in the daily lives of students through religious practices, social interactions, and the broader educational culture of the pesantren. This integration contributes significantly to the development of students' religious understanding, social awareness, and moderate attitudes toward diversity.

The successful implementation of Aswaja values is supported by several factors, including the strong commitment of pesantren caregivers and teachers, students' active participation, a conducive learning environment, and parental support. Nevertheless, the rapid development of digital media and the increasing exposure of students to diverse religious narratives present significant challenges to maintaining and strengthening moderate Islamic values.

This study contributes to the growing body of literature on Islamic education and religious moderation by demonstrating that the learning of Al-Muqtathofat serves as an effective medium for fostering Aswaja values in pesantren settings. Future research is recommended to explore the role of digital literacy and innovative learning strategies in strengthening Aswaja values among younger generations in various educational contexts.

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