**El-Ghiroh : Jurnal Studi Keislaman**
P-ISSN: 2087-7854, E-ISSN: 2656-3126
https://jurnal.staibsllg.ac.id/index.php/el-ghiroh
D OI: https://doi.org/10.37092/elghiroh.v23i2.1287
Volume 23 No 2, September 2025, 183-193

# EXPLORATION OF ISLAMIC RELIGIOUS EDUCATION PROGRAM AT MA`HAD AL JAMIA`AH AN EFFORT TO INCLUDE MULTICULTURAL VALUES IN THE MILLENNIAL GENERATION

**Karliana Indrawari, Rizki Yunita Putri, Madi Apriadi, Lia Pitrianingsih**
Institut Agama Islam Negeri Curup, Curup, Indonesia
*karlianaindrawari@iaincurup.ac.id, rizkiyunitaputri@gmail.com, madiapriadi@gmail.com, liapitrianingsih@gmail.com*

*Article History*
*Received :05-08-2025*
*Revised :11-09-2025*
*Accepted :18-09-2025*

***Keywords:***
*Exploration,*
*Islamic Religious,*
*Educational,*
*Millennial Generation,*

**Abstract**

*The purpose of this study is to find out the multicultural values instilled in the millennial generation in Ma'had Aljamiah, this research is motivated by the degradation of national morality values that are really concerning and multicultural problems that cause conflict prone to changes caused by radical elements in the millennial generation. This type of research is qualitative research research with a descriptive approach, the data collection techniques used are observation, interviews, and documentation. The results of this study show that the strengthening of multicultural values in Mahad Al Jamiah to instill the character of students has been realized through a moral knowing approach. Every night Monday to Thursday, students learn to recite, Friday is filled with yasinan, and the mauizotul hasanah program is implemented. Ustadz and ustadzah alternately delivered material on Islamic creeds, morals, morals, and laws. Saturday night is filled with muhadoroh activities for self-development. Strengthening through moral feeling is applied by instilling a sense of empathy and mutual help among students. Strengthening through moral action is reflected in the obligation of congregational prayer and discipline in Mahad Al Jamiah IAIN Curup. Factors supporting the strengthening of multicultural values of the millennial generation in Mahad Al Jamiah IAIN Curup are influenced by the students themselves, the support of ustadz/ustadzah, seniors, ma'had administrators, dorm friends, and various activities. However, inhibiting factors can arise from the students themselves.*

## Introduction

Challenges facing the millennial generation are the rapid flow of globalization and the digital era. The millennial generation is required to keep up

with changes in both the social order and the social, lifestyle, technology, and economic conditions. Advances in technology have made the millennial generation dependent on technology**.** (Yulianti & Marlianti, 2021).

Issues related to multiculturalism in Indonesia are not a new issue. Character education as an intermediary to build up students' sense of tolerance has not been completely marked by the prevalence of verbal bullying committed by students in elementary schools to schoolmates of various religions and skin tones. Students do not yet have a reinforcing of the requirement for multiculturalism education through character training of mutual respect, helping, tolerance, being open-minded indicating the need to integrate multiculturalism and character education in learning (Minarni, Slamet & Syawaludin, 2020).

For Muslims, a good attitude in utilizing technology is maintaining good morals and character. Humans possess reason, which can be used to determine what is good and what is not in using technology. The presence of technology among the millennial generation, lacking good character, has given rise to various problems. Therefore, character development is necessary for the millennial generation.

Character is a crucial and crucial quality for the millennial generation. They must possess strong character to remain rooted in Indonesian culture.(Gunawan & Argadinata, 2020) The millennial generation is the backbone of the nation. If the millennial generation is qualified and good, the nation and state will progress and be of high quality, and vice versa. (Yulianti & Marlianti, 2021).

The truly concerning degradation of the nation's moral values and multicultural issues, namely in religious and social life, are prone to communal conflict, intolerant behavior and attitudes, and the emergence of radical elements. Several studies even indicate symptoms of intolerance in the population, reinforced by the results of a survey by the Indonesian Survey Circle showing that 31% of university students are intolerant. (Purwanto et al., 2019) Seeing this problem, it must be addressed immediately because the millennial generation will be an easy target for anti-multicultural propaganda agents.

The Higher Education environment is required to implement multicultural values because Higher Education is a miniature of the social life of the Indonesian population which is diverse in terms of gender, ethnicity, religion, and social class. (Mufidah et al., 2010) fact is that Indonesia is a multicultural country among the existing cultures and mutual attraction based on their interests and tendencies. The emergence of disharmony in relations between residents is caused by cultural relations between those with different cultural backgrounds not being maintained.(Zuriah, 2010)

Multicultural education will be created if all humans strive to uphold diversity, heterogeneity and values of belief. Valuing diversity requires significant sacrifice. Creating and developing human character education is an effort that must be undertaken by all individuals and all parties, including society, schools, and families.

In the world of education, particularly in formal educational institutions, character education is not merely about learning knowledge, but also about instilling ethical, aesthetic, moral, and noble values. Character education is included in every subject, including history, religion, and Pancasila morality. The application of multicultural education through a cultural approach and the noble

values of Pancasila is part of the effort to shape and build the character, understanding, and awareness of the next millennial generation.

The instilling of a character of tolerance in the form of behavior that respects differences of opinion, differences in religion, race, ethnicity, language and between religious groups, so that this behavior forms an awareness in accepting differences so that harmony is formed amidst the differences that exist in Indonesian society. (Rukiyati Sugiyo & L. Andriani Purwastuti, 2017).

According to Ibid in Zubaedi (2011), the application of character values that must be applied in the learning process both in formal and non-formal institutions are responsibility, social care, environmental care, love of reading, love of peace, friendship, respect for achievement, love of the homeland, national spirit, curiosity, democracy, independence, creativity, hard work, discipline, tolerance, honesty, and religion.

Ma`had al Jami`ah IAIN Curup is a dormitory or Islamic boarding school managed by the IAIN Curup campus. The existence of Ma`had al Jamiah IAIN Curup makes a significant contribution to the nation's great interests and is an important pillar of an academic structure. The vision of Ma`had is to be a center for improving the quality of faith and morals, deepening spirituality and acts of worship, mastery of the Quran, and developing Islamic knowledge.

Based on initial observations, the students studying at the Islamic boarding school are students from different regions, ethnicities, languages, and even have different characters. Strengthening multicultural values has been implemented at the Islamic Boarding School of Curup in the form of art performances, muhadoroh (religious gatherings), and welcoming new students, but it has not been optimal. Therefore, the researcher wants to see the strengthening of multicultural values through *moral knowing, moral feeling,* and *moral action.*

**Reasearch Methods**

This research is a qualitative research with a descriptive approach. The primary data sources are dormitory supervisors, male and female ustaz (Islamic teachers), and male and female students. Secondary data sources are books, articles, and scientific journals. The research subjects used *snowball sampling technique.* The research subjects included dormitory supervisors, male and female Islamic teachers, male and female Islamic students. The data collection techniques used were observation (observation was conducted to directly determine the character of the millennial generation through strengthening multicultural values), interviews (researchers conducted interviews with dormitory supervisors, male and female Islamic teachers, male and female Islamic students to determine the character of the millennial generation through strengthening multicultural values in the form of *moral knowing, moral feeling, moral action),* and documentation (documents of strengthening activities, taught materials, and program documents). The data analysis techniques used were data collection, data reduction, data display, and data verification.

The reason for using qualitative methods in this study is because they are appropriate for investigating complicated and lesser-known issues, such as the dynamics of instilling multicultural ideals and the problems encountered during the process. Another argument is that multicultural ideals are strongly linked to social and cultural environments. Qualitative methods enable researchers to

account for the local context and specific problems at Ma'had Al-Jamia'ah, making the findings more relevant and meaningful. This approach allows researchers to find elements that influence the success or hurdles to establishing intercultural ideals that cannot be achieved just from quantitative data.

## Discussion

### Strengthenung Multicltural Values In the Form Of Moral Knowing, Moral Feeling, and Moral Action

Strengthening multicultural values, especially inclusive values, equality values, and tolerance values at the IAIN Curup Islamic Boarding School has been implemented through *moral knowing,* namely by instilling religious understanding among students, strengthening *moral feeling* is done by fostering empathy through activities at the school, as well as strengthening *moral action* by directly participating in all activities at the school

Strengthening multicultural values through moral knowledge involves firstly developing a moral foundation, understanding moral values, having perspective, having a decision-making perspective, and finally, self-knowledge. For example, every Monday night, there's a "Moizatul Hasanah" (Islamic gathering) where the male and female teachers sometimes take turns presenting the material. This is where values—belief, morality, and morality—are instilled. This program is similar to a religious study group, so it instills good daily behavior. Essentially, it provides spiritual enlightenment, reminding students of Islamic law. And on Friday nights, there's self-development, where the teachers can share Islamic knowledge, but this is also interspersed with teaching the Yasin prayer and other similar activities.

The values that become customs and traditions that develop within society are character values or moral values, which serve as a benchmark for whether or not a person is moral in the eyes of others. Character values often emerge and are habits that form when people understand value theory and apply it in their daily lives.

Indicators of character values are religious, love of the homeland, love of peace, love of reading, discipline, honesty, tolerance, democracy, creativity, hard work, environmental awareness, and social awareness (Kemdiknas, 2009) Character is seen from the form of *moral knowing, moral feeling,* and *moral action.* (Rasimin, 2016).

The application of multicultural values, namely a) *Moral Knowing* (moral knowledge) through the instillation of multicultural values, namely: the value of justice, the value of tolerance, the value of democracy, the value of equality. b) *Moral feeling* through student days in three places, namely the dormitory hall, the mosque, and the field, and c) *moral action* through the spiritual work camp program, namely they mingle with families of different religions and follow their daily activities, Interfaith education to develop social intelligence. Examples: interfaith dialogue programs, etc.

The term multiculturalism is not familiar with the Pesantren DI. If multiculturalism is meant to respect the others, pesantren use term *tasamuh* which means tolerance toward diversities regardless of races, ethnicities, and language differences (Latief, 2020).

Multicultural values include inclusivity, equality, and tolerance. Based on interviews, observations, and documentation, these values have been reinforced at the IAIN Curup Islamic Boarding School.

**Inclusive Values**

The ideal of pluralism within a social group is also represented by inclusive values, which emphasize the principle of inclusion and cultivate awareness to the different unique possibilities that exist as well as the truths that are defended by one group and another.

According to an interview with Ustdaz Ilham, materials that celebrate diversity and embrace people from other cultures help to strengthen inclusive values through moral knowledge. In a similar vein, Ustdazah Oktia stated that the Mauizotul Hasanah events, which are held every Sunday night at the Ma'had Al Jamiah to foster religious understanding, are an example of how inclusive ideals are strengthened via moral knowledge. As a student, Juliet also mentioned that a lot of information is taught at Ma'had Al Jamiah regarding the value of being accepting of one another's diversity.

Furthermore, by encouraging empathy and embracing diversity through activities at the madrasah that are constantly mixed with other cultures and ethnic groups given by the professors, inclusive principles are strengthened through moral emotion. Furthermore, by implementing activities that regularly bring students from various regions and ethnic backgrounds together, Ustadha Tri indirectly fosters empathy or concern for differences while also instilling inclusive values at the al-Jamiah madrasah. A male student also highlights the fact that the students always come together and respect one another's differences during the annual talent event.

Getting the pupils at Mahad Al Jamiah IAIN Curup accustomed to activities involving numerous students from all ethnicities and cultures is one way to strengthen inclusive ideals through moral action, according to the teachers. Similarly, the male and female students communicated that every Saturday night there is a Muhammadiyah activity, and every night the students, whether from the Iqro, Tahsin, or Tahfid levels, are needed to study, and they are all mixed up from different places.

According to field observations, the Mahad Al Jamiah IAIN Curup has implemented the strengthening of inclusive values through moral knowing, moral feeling, and moral action. This is demonstrated by the nightly activities that include learning to recite the Quran, practicing muhadoroh, participating in the mauizotul hasanah event, and showcasing talents. By embracing diversity, these activities foster, instill, and habituate the value of openness in an indirect manner.

**Equality Value**

The value of equality is the same as the value of brotherhood, where this value is the value of humans respecting other humans even though they have different religions, tribes, religions and beliefs, because every human being has the same rights and is a brother.

Based on an interview with Ustadz Silhat, the strengthening of equality values through moral knowing is carried out by providing materials on equal rights and that there is no difference in the eyes of God except piety. Likewise, Ustadzah Rafia Arca's answer was that the strengthening of equality values

through moral knowing is carried out through the mauizotul hasanah activity every Saturday night at Ma'had al Jamiah in instilling religious understanding. Deska, a female student, also said that many students are always provided with religious materials delivered by Ustadz and Ustadzah, especially regarding equality because we come from many different regions and tribes.

Furthermore, strengthening the value of equality through moral feeling is done by cultivating a sense of empathy by always considering everyone equal, there is no difference between rich and poor or from which tribe, everyone is the same if they enter this school. Activities at the school are always carried out in groups from various regions and various study programs, as well as from different semester levels. delivered by Ustadz. Next, Ustadzah Tri conveyed many moral strengthening feelings in instilling the value of equality in Mahad Al Jamiah, namely through activities such as performing arts and muhadoroh, so that indirectly foster a sense of empathy and mutual love without discriminating between poor and rich. This was also emphasized by the students that at the beginning of each year there is a talent show for students, there they always gather together and welcome new students with pleasure.

Strengthening the value of equality through moral action is carried out through artistic performances showing talent, muhadoroh, congregational prayers and working together to clean the Mahad al Jamiah.

Based on observations, it was found that strengthening the value of equality through moral knowing, moral feeling and moral action has been carried out at Mahad Al Jamiah IAIN Curup, as shown by activities carried out in groups and mixed between semester levels, regions of origin and differences in study programs in all activities, both during talent shows, muhadoroh and reciting the Koran every night.

**Tolerance value**

The value of tolerance is the value of freedom of belief, no coercion in religion, freedom of assembly, freedom of opinion and thought and as a form of respecting and recognizing human rights. Based on an interview with Ustaz Aji, the strengthening of tolerance values through moral knowledge is provided by providing tolerance both in religion and material on respecting the attitudes and behavior of others. Similarly, Ustazah Rafia answered that the strengthening of tolerance values through moral knowledge is carried out through group activities of reciting the Koran and halaqah every night at Ma`had Al Jamiah to instill a religious understanding of tolerance. Arju, a female student, also said that there are many advices from educators at Ma`had Al Jamiah.

Furthermore, strengthening the value of tolerance through moral feeling is done by fostering a sense of empathy by accepting differences with activities at the Mahad, mutual respect and appreciation while in the dormitory and in activities delivered by the ustadz. Furthermore, Ustadzah Tri conveyed a lot of strengthening moral feeling in instilling the value of tolerance at Mahad Al Jamiah, namely the division of students in rooms from different regions, semesters and study programs so as to foster a sense of mutual respect and appreciation. This was also emphasized by the students that we always exchange and join with everyone from all Mahad activities.

Strengthening the value of tolerance through moral action is carried out through activities at the Islamic boarding school, all of which are directed at

cultivating mutual respect and fostering tolerance, according to the male and female teachers. Likewise, the male and female students conveyed that there is no discrimination within the Islamic boarding school because we educate them through all the activities, always mixing and matching without discrimination.

Based on observations, it was found that strengthening the value of tolerance through moral knowing, moral feeling and moral action had been carried out at Mahad Al Jamiah IAIN Curup, as shown by the fact that all activities at Mahad were directed towards fostering the value of tolerance in instilling the character of students.

Multicultural values are a movement of renewal and a renewal idea in the educational process, so that there is an equal opportunity to achieve success and academic achievement at school.(Mastuhu, 1999)

The instillation of multicultural values through providing opportunities for students to obtain the same education, instillation also through the evaluation of the curriculum and paradigm of schools and institutions so that discriminatory education does not occur, as well as instillation by encouraging the creation of justice, tolerance and freedom for each student.(Mastuhu, 1999) Specifically in higher education, the instillation of multicultural values is further enhanced due to the large number of students from different ethnicities, religions, races, and social classes within the student body. (Mufidah et al., 2010)

Strengthening multicultural values through moral knowledge by building a strong understanding of diverse cultures and their values through multicultural education. Developing an educational curriculum that includes teaching about diverse cultures, history, and the contributions of diverse societies.

Develop and use teaching materials that represent diverse cultures and backgrounds. Provide training to educators on teaching in multicultural environments. Organize field trips, cultural exchanges, or student exchange programs to provide firsthand experience with different cultures. Teach students about the concepts of discrimination, stereotyping, and prejudice. Provide an understanding of their negative impacts and how to prevent them. Encourage students to participate in open discussions about culture and moral values. Incorporate arts and culture into education.Integrating local communities in multicultural education.(Islam & Maskuri, 2020)

Strengthening multicultural values through moral feeling by integrating emotional education and empathy into the curriculum to help individuals understand and manage their feelings related to culture and moral values. Engaging students in empathy exercises that involve them in feeling and understanding the feelings of others. Encouraging open discussions about emotions and feelings that arise when interacting with different cultures. Helping students develop emotional management skills such as self-control, stress management, and effective communication skills. Encourage individuals to develop tolerance towards cultural differences and moral values. Teach the importance of patience in dealing with differences.(Munir & Herianto, 2020)

Strengthening multicultural values through moral action by encouraging active multicultural education, which involves direct experience and participation in cross- cultural activities. Joining a movement or group An

activist who champions multicultural values and equality. Building interpersonal relationships with individuals from various cultures. Driving awareness and support through social media and online campaigns. (Muadin, 2022)

**Supporting And Inhibiting Factors For Strengthening The Multicultural Character Values**

In providing reinforcement of multicultural values through moral knowing, moral feeling, and moral action in instilling character, there are factors that influence both supporting factors and inhibiting factors. Currently, many educational institutions carry out character education and development, but the role of the family is still very important for character education.

Likewise, what was conveyed by the students was that the inhibiting factor was the lack of attention of the students in applying the lessons that had been delivered. One of them was when the students had not really adjusted to the dormitory environment, there was still a deep sense of individualism or egoism and attitudes (habits from the past) that were mixed into the Mahad Aljamiah environment, lack of self-awareness, from themselves who were sometimes negligent, and lazy and did not want to be invited to do good.

The first moral education received by a child is moral education from parents and has the longest and most lasting influence on the child's moral development. This can be seen from the results of an interview with Ustadzah Tri Wati (ma'had staff) The inhibiting factors usually come from the students themselves. We don't know their backgrounds. Sometimes, students who are rarely away from their parents and often pampered, so when they arrive at the school, everything feels different—like someone who's feeling homesick. A child with a strict family background can also be a hindrance at the school, making it difficult for them to integrate with their peers.

In school the teachers will change every year, but outside of school children certainly have at least one parent who guides and raises them over the years, eventually parents are in a position that requires them to teach values as part of a larger view of the world. Parents

who provide morals effectively, based on research indications, are those who are "authoritative" in guiding their children to obey them, but also provide clear reasons for what parents want from their children so that children can understand the logic of moral actions and carry out responsible actions based on their own initiative.(Rofi'i, 2017)

Instilling multicultural values is not without its challenges, one of which is the lack of a curriculum specifically addressing the instillation of multicultural values in history lessons. This requires educators to be able to instill multicultural values in their own way. without any established guidelines in the curriculum. Besides the lack of a specific curriculum that addresses the instillation of multicultural values, implementing out-of-class learning also presents challenges. These challenges include time and cost. The time required for out-of- class learning must be carefully considered to avoid disrupting the teaching and learning process in other subjects. Therefore, time and cost are the primary constraints in instilling multicultural values.

The driving factor is that the school fully supports the instillation of multicultural values. This support is provided by the school by holding class

meeting activities which involve all students without differentiating between ethnicity, race and religion.

Based on interviews with students Pandi, Zuhri and Andre that there is support from ustadz, ustadzah, and mahad managers with activities in Ma'had Al jami'ah which are quite diverse and require interaction between individuals, kating-kating exemplifies how to behave towards multicultural values, as well as warnings and advice from the asatidz in respecting differences. As well as supporting factors in strengthening the multicultural values of the millennial generation in Ma`had Al Jami`ah IAIN Curup namely Murobbi and murabbiyah ustad wal Ustadzah and educators are those who strengthen the multicultural values of maha santri maharajami a with their guidance ma santri mahad Al jami'ah have good morals. As well as supporting factors in ma'had al-jami'ah is the existence of a submission of conscience carried out in activities such as salary, muhadrah, gebyar, ngaji malam, all of which are as increasing Islamic values.

This is emphasized by an interview with Ustadzah Oktia that the supporting factors are definitely the support from the leadership of the school, the ustadzah and ustadz and the unity of the students in participating in all existing activities, because without the support and support of the students all activities will not run. It is emphasized by the answer from Ustadz Aji that the most influential factors are factors from all parties in the school, as well as the existence of activities that directly foster inclusive values, tolerance values and equality values such as muhadoroh, art performances, congregational prayers and others.

In implementing classroom learning, educators have not yet succeeded in developing a varied learning environment. They consistently prioritize expository learning systems that emphasize cognitive development. It's no surprise that many students are apathetic and skeptical about history.(Lestariningsih & Jayusman, 2018)

**Conclusion**

In order to develop pupils who are tolerant and value diversity, it is crucial to reinforce multicultural ideals through the development of moral knowledge, moral emotion, and moral behavior. While moral feeling cultivates empathy and a respectful attitude toward others, moral knowing offers a profound grasp of cultural and theological variety. Moral behavior, on the other hand, motivates students to live out these principles in their daily lives.

It is possible to develop people who are able to act morally in a multicultural setting in addition to understanding and feeling diversity when these three elements are strengthened in concert. For intercultural values to be instilled successfully and efficiently, comprehensive and sustainable educational programs that incorporate these three elements must be developed.

Synergistically, these three elements can be strengthened to produce people who can act morally in a multicultural setting in addition to understanding and feeling variety on an emotional level. Therefore, in order to successfully and efficiently implant multicultural values, comprehensive and durable educational programs that include these three features must be developed. The supporting factors for strengthening the multicultural values of the millennial generation at Ma`had Al Jami`ah IAIN Curup are influenced by the students themselves, the

support of the ustadz ustadzah, the support of seniors, the Ma`had educators, dormitory friends, and several existing activities. The inhibiting factors are from the students themselves. In strengthening multicultural values to the Ma`had by creating more activity programs that lead to *moral knowing, moral feeling* and *moral action* and conceptualized curriculum material.

## BIBLIOGRAPHY

Gunawan, I., & Argadinata, H. 2020. Dampak Pembelajaran Berkarakter Terhadap Penguatan Karakter Siswa Generasi Milenial. In *JAMP: Jurnal Adminitrasi Dan Manajemen* core.ac.uk. https://core.ac.uk/download/pdf/328160744.pdf

Islam, M. H., & Maskuri, M. 2020. Pembentukan Kepribadian Multikultural Melalui Pendidikan Diversitas. *Pendidikan Multikultural*, *4*(1), 23–44.

Kemdiknas, P. K. 2009. Pengembangan dan Pendidikan Budaya dan Karakter Bangsa: Pedoman Sekolah. In *Pusat Kurikulum Balitbang Kemdiknas*.

Latief, Muahemin and ERwin Hafid. 2020. Multicultural attitudes in an Islamic Boarding School Of South Sulawesi-Indonesia, *Cogent Education Journal.* https://doi.org/10.1080/2331186X.2021.1968736

Lestariningsih, W. A., & Jayusman, A. P. 2018. Penanaman Nilai-Nilai Multikultural dalam Pembelajaran Sejarah di SMA Negeri 1 Rembang Tahun Pelajaran 2017/2018. *Indonesian Journal of History Education*, *6*(2), 123–131.

Mastuhu. 1999. *Memberdayakan Sistem Pendidikan Islam* (cet. 2). Logos Wancana Ilmu.

Muadin, A. 2022. Kepemimpinan Transformatif Di Lingkungan Pendidikan Multikultural Dalam Tinjauan Sosial Keagamaan. *Al Mabhats: Jurnal Penelitian Sosial*, *7*(2), 133–148.

Mufidah, E., Aguspratiwi, C. R., & Meilina, F. 2010. *Pendekatan Pembelajaran Multikultural untuk Mencegah Isu Ekslusivisme Mahasiswa Universitas Islam Negeri Malang*.

Munir, moh badrul, & Herianto, H. 2020. *Tingkat Pemahaman Moderasi Beragama Serta Korelasinya Terhadap Pengaruh Kesehatan Mental, Keaktifan Berorganisasi Dan Prestasi Akademik*. 137–150.

Purwanto, Y., Qowaid, Q., & Fauzi, R. 2019. Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perpendidikan Tinggi Umum. *Edukasi*, *17*(2), 110–124. https://www.neliti.com/publications/294708/internalisasi-nilai-moderasi-melalui-pendidikan-agama-islam-di-perpendidikan-tinggi

Rasimin, R. 2016. Pengembangan Karakter Multikultural Mahasiswa dalam Pembelajaran Civic Education (Studi pada Mahasiswa Jurusan Kpi Fakultas Dakwah Iain Salatiga). *INJECT (Interdisciplinary Journal of* https://www.ijtihad.iainsalatiga.ac.id/index.php/INJECT/article/view/645

Rofi'i, A. halim. 2017. *Pendidikan Karakter Adalah Sebuah Keharusan*. Universitas Brawijaya.

Winarni Retno dkk. 2020. Development of Indonesian Language Text Books with Multiculturalism and Character Education to Improve Traditional Poetry Writing Skills. *European Journal Of Education Research Vol 10 Issue 1 455-46.*

Yulianti, A., & Marlianti, C. 2021. Analisis Karakter Generasi Milenial dari Sudut Pandang Buya Hamka. *Jurnal Fakultas Ilmu Keislaman Kuningan*. http://jurnal.unisa.ac.id/index.php/jfik/article/view/73

Zuriah, N. 2010. Model pengembangan pendidikan kewarganegaraan multikultural berbasis kearifan lokal dalam fenomena sosial pasca reformasi di perpendidikan tinggi. *Jurnal Penelitian Pendidikan*, *13*(1), 75–76.