

Religious Moderation in *Tunjuk Ajar Melayu* and Its Integration into the Madrasah Curriculum in Riau

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ABSTRACT

This study investigates the values of religious moderation embedded in *Tunjuk Ajar Melayu* by Tenas Effendy and examines their potential integration into the madrasah curriculum in Riau. Religious moderation is a central educational and sociopolitical concern in Indonesia, particularly in multicultural regions such as Riau, where local wisdom can support national values of tolerance and pluralism. Using a qualitative approach, this research applies Jorge J. E. Gracia's hermeneutic framework to analyze cultural texts within *Tunjuk Ajar Melayu*. The study combines literature review and qualitative document analysis based on Altheide's six-stage model. To enhance validity, data triangulation was conducted through in-depth interviews with cultural experts and individuals closely associated with Tenas Effendy. The findings reveal eleven core values of religious moderation reflected in Malay expressions, poetry (*pantun*), and moral teachings: *Tawassuṭ* (moderation), *I'tidāl* (justice), *Tasāmuḥ* (tolerance), *Shūra* (consultation), *Iṣlāh* (reform), *Qudwah* (exemplary conduct), *Tawāzun* (balance), *Musāwah* (equality), *Aulawiyah* (prioritization), *Taṭawwur wa Ibtikār* (innovation), and *Taḥaḍur/Ta'addub* (civility). These values align with Islamic principles and the goals of Indonesia's *Merdeka* curriculum, particularly through the local content subject *Budaya Melayu Riau* (BMR). The study concludes that integrating *Tunjuk Ajar Melayu* into religious education can reinforce moderate Islamic character and support culturally grounded curriculum development in madrasahs across Riau.

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1. INTRODUCTION

Religious moderation has become a strategic priority for the Indonesian government in managing religious and ideological diversity within its pluralistic society. In such a context, religious thought often spans a wide spectrum—from conservative to progressive—which, if not properly mediated, can lead to social friction and conflict (Hanafi, 1996). In response, the government has institutionalized religious moderation through various public policies, including Ministry of Religious Affairs Decree

No. 93 of 2022, which mandates the implementation of moderation values in educational institutions and the civil service.

Indonesia's framework of religious moderation is built on four key pillars: national commitment, tolerance, anti-violence, and accommodation of local culture (Kementerian Agama RI, 2021). These pillars are reinforced by nine core values—among them *al-Tawassuṭ* (moderation), *al-Tasāmuḥ* (tolerance), and *al-I'tidāl* (justice)—which aim to foster social cohesion and peaceful coexistence. However, contemporary challenges such as religiously motivated violence, radicalism, and terrorism persist. According to the Global Terrorism Index (2025), Indonesia ranks 30th globally in terrorism impact, with the Asia-Pacific region experiencing a notable rise in fatalities in 2024 (Institute for Economics & Peace, 2025). Moreover, nearly 33 million Indonesians are reported to have been exposed to radical ideologies, including those within academic institutions (Majid, 2022; Nasution et al., 2021).

To address these challenges, education and cultural approaches play a vital role in promoting moderation. In Riau Province, Malay culture offers rich local wisdom that aligns with Islamic values of moderation. For instance, research by Ghazali (2020) shows that Malay communities in Bagansiapi-api emphasize social harmony, cooperation, and respect for diversity. More specifically, *Tunjuk Ajar Melayu*, a literary and philosophical work by Tenas Effendy, contains numerous values aligned with religious moderation—such as deliberation, justice, compassion, and etiquette (Munir & Hidayah, n.d.).

Despite existing scholarship on Malay culture, few studies have directly examined the integration of religious moderation values from *Tunjuk Ajar Melayu* into formal Islamic education. Therefore, this study aims to analyze the religious moderation values within *Tunjuk Ajar Melayu* and explore their integration into the local content (*muatan lokal*) of madrasah curricula in Riau. This research seeks to fill that gap by demonstrating that religious moderation is not only a state-mandated framework but also deeply rooted in the region's cultural heritage, offering a contextually grounded approach to religious education in Indonesia.

2. METHODS

This study adopts a qualitative interpretive approach to explore the values of religious moderation in *Tunjuk Ajar Melayu* by Tenas Effendy and their potential integration into the madrasah curriculum. The research design combines literature review and case study methodologies to allow for an in-depth examination of both textual and contextual dimensions (Machi & McEvoy, 2012).

The analysis is guided by Jorge J. E. Gracia's hermeneutic framework, which emphasizes the importance of historical and cultural contexts in understanding meaning within a text (Gracia, 1995). This hermeneutic approach, including the application of the hermeneutic circle (Paya, 2022), facilitates a cyclical interpretation process between the parts and the whole of the text, particularly as it relates to embedded moral and religious values.

For textual analysis, the study utilizes Altheide's (1996) six-stage qualitative document analysis method, which includes: (1) identifying the problem, (2) framing protocol, (3) collecting data, (4) coding, (5) thematic analysis, and (6) interpretation (Beaudry & Miller, 2016). To enhance validity and reduce interpretive bias, data triangulation was employed through in-depth interviews with cultural experts, religious scholars, and individuals closely associated with Tenas Effendy. These interviews provided complementary perspectives on the contextual meaning, relevance, and applicability of the values extracted from the text.

The primary data source consists of Tenas Effendy's *Tunjuk Ajar Melayu*, while secondary sources include scholarly publications, journal articles, and expert interviews. By combining textual analysis with lived insights from cultural informants, this study aims to provide a comprehensive interpretation of religious moderation values in the Malay cultural context.

3. FINDINGS AND DISCUSSION

3.1. Definition of Religious Moderation

Etymologically, moderation implies avoiding extremism and promoting balance in thought and behavior (The Writing Team, 2015, p. 924). In Arabic, *wasīṭ*—derived from *wasāṭa*—signifies a position between two extremes (Ibnu Manzhūr, n.d., p. 4381). Religiously, it denotes adherence to faith through obedience and righteous conduct aligned with spiritual teachings (The Writing Team, 2015, p. 15). Intra-religious moderation fosters cohesion by reconciling diverse interpretations and discouraging extremism. Scholars conceptualize it in various ways: integrating tradition with modernity (Ahmed, 2007, p. 23), avoiding fanaticism (Al-Qardhāwī, 2011, p. 13), and promoting justice and harmony (Shihab, 2019, p. 3). It is also seen as embodying Islamic ethical values (Al-Zuhaili, 2006, p. 583), balancing material and spiritual life (‘Imārah, 2008), and offering a just, consultative, and inclusive approach (Al-Jabiri, 1997, pp. 152–157; Jerichow & Simonsen, 2013, p. 171; Fuller, 2005).

In contrast, inter-religious moderation addresses external dynamics in pluralistic societies, especially amid identity politics, misinformation, and inequality. It involves internal transformation (Schwedler, 2006, p. 22), wisdom (Franco & Cervantes, 2010, p. 28), building relationships (Taber, 2004, p. 84), and civic engagement (Esposito, 2005). Therefore, religious moderation is a comprehensive framework promoting cognitive balance, emotional tolerance, and constructive behavior in diverse religious contexts.

3.2. The Objectives of Religious Moderation

Religious moderation, which aims to create a harmonious and peaceful religious life, has internal and external dimensions. Internally, religious moderation seeks to prevent intolerant attitudes, understand the essential values of religion (Saputera & Djauhari, n.d.), encourage mutual respect for differing interpretations (Al-Syak’ah, 1996, p. 119), and maintain unity amidst diversity. Externally, religious moderation aims to establish a balanced and peaceful life (Al-Zuhailī, 2009, p. 405), promote an inclusive understanding of religion (Kurnialoh, 2013), and provide space for interfaith dialogue (Cheetham et al., 2013, pp. 193–194). Thus, religious moderation is fundamental to building a tolerant, inclusive, and harmonious society.

3.3. The Values of Religious Moderation

The principles of religious moderation in Islam encompass several key values, namely: (1) *Al-Tawassuṭ* (moderation) means maintaining balance and avoiding extremism, both in understanding and practicing religion (‘Umar, 2008, p. 2436). According to Ibn Faris, this concept emphasizes justice and moderation (Ibn Zakariyā, n.d., p. 108); (2) *Al-I’tidāl* (proportionality), as explained by Louis Maalouf, means being upright and just (Maalouf, 2008, p. 491), as mentioned in the Qur’an (the term *al-’adlu*): (3) *Tasāmuḥ* (tolerance) signifies mutual facilitation and respect for differences (Ibnu Manzhūr, n.d., p. 2088). According to Samir Al-Khalil, this concept involves embracing diversity (Al-Khalīl et al., 1992, p. 6); (4) *Al-Shūra* (consultation), as defined by Aḥmad bin Su’ūd Al-Saibānī, is a method of resolving issues through deliberation to reach a consensus (Al-Saibānī, 2020, p. 7); (5) *Al-Iṣlāḥ* (reform), which means improvement or reconciliation (Al-Rāzī, 1986, p. 154); (6) *Al-Qudwah* (exemplary conduct), referring to being a good role model (Al-Zabīdī, 2001, p. 276), as exemplified by the Prophet Muhammad (PBUH) in Surah Al-Ahzab, verse 21; (7) *Al-Muwāṭānah* (patriotism), as Muhammad Abed Al-Jabiri explains, emphasizes the relationship between citizens and the state (Al-Jābirī, 1994, p. 65); (8) *Al-Lā ‘Uf* (non-violence) refers to attitudes and actions that oppose violence (Abū al-Namr, 2008, pp. 26–27); and (9) *I’tirāf al-’Urf* (cultural awareness), meaning the recognition and respect for traditions and customs of society, as long as they do not contradict religious values (Jurjānī, n.d., p. 193).

3.4. Biography of Tenas Effendy

Tenas Effendy, a prominent cultural figure and literary scholar from Riau, was born on November 9, 1936. His childhood experiences, particularly his interactions with Malay customs and traditions through his father, the secretary to the Sultan of Pelalawan, nurtured his deep interest in local wisdom. His education, both in public and religious schools, was further enriched by informal learning from his social environment, which was rich in oral traditions and the arts. In Padang, he actively participated in artistic activities and organizations such as SEMI and the Young Artists Association of Padang. After moving to Pekanbaru in 1958, Tenas founded the Riau Art Studio and contributed significantly to developing the arts in Riau. In addition to being a playwright and writer, Tenas was recognized as a pioneer in Malay cultural research, which was realized through the establishment of the Tenas Effendy Foundation. Throughout his career, he authored over a hundred books and hundreds of papers on Malay culture. Tenas received numerous awards for his outstanding contributions, including an honorary Doctor of Literature degree from the National University of Malaysia (Hendrik et al., 2005, pp. 5–26). Tenas Effendy passed away on February 28, 2015, and was laid to rest in Pekanbaru.

3.5. Religious Moderation Values in the Book *Tunjuk Ajar Melayu* by Tenas Effendy

There are several values of religious moderation in *Tunjuk Ajar Melayu* by Tenas Effendy, including:

3.5.1. *Tawassuṭ* (Moderation)

The value of *Tawassuṭ* in *Tunjuk Ajar Melayu* by Tenas Effendy is reflected in his way of life. The proverb "*Menarik rambut di dalam tepung, rambut tidak putus, tepung tidak berserak*" (Pulling a hair from flour without breaking the hair or scattering the flour) illustrates his wisdom in resolving conflicts without taking sides (S. Abu Bakar, personal communication, 21 October 2024). This attitude is also evident in the architecture of his house, which retains a strong Malay identity, reflecting his commitment to cultural preservation (Hendrik et al., 2005, p. 192).

Geographic factors also influence the moderate nature of the Malay community. Research indicates that climate contributes to the gentleness, simplicity, and aversion to violence of the Malays, who prioritize harmony and balance, including preserving their environment and ecosystem (Rahim et al., 2019).

Tawassuṭ in Malay culture is the opposite of *tataruf* (excessiveness), which can disrupt social harmony. Tenas Effendy emphasizes the importance of balance through traditional expressions such as "*Makan jangan menghabiskan, minum jangan mengeringkan, menebas jangan membinasakan*" (Eat without finishing everything, drink without draining it dry, clear land without destroying it) (Effendy, 2006, pp. 479–480). This principle teaches that one should avoid excess in all matters—eating, speaking, acting, and managing wealth—and be able to control emotions to maintain social relationships.

This principle aligns with Islamic teachings, which prohibit *israf* (wastefulness), as mentioned in Surah Al-A'raf: 31. Muhammad al-Ṭāhir Ibn' Āshūr explains that *israf* means exceeding reasonable limits (Al-Baidawī, 2000, p. 541), while Wahbah Al-Zuhailī asserts that Islam teaches balance in all aspects of life (Al-Zuhailī, 2003, p. 547). As narrated by Ibn Abbas, the Prophet Muhammad (PBUH) also warned against religious extremism (Al-Qazwīniy, n.d., p. 1008).

The principle of moderation in *Tunjuk Ajar Melayu* is reflected in various wise sayings, such as: "*Memijak jangan menginjak, melanda jangan melapah, memukul jangan membidang, menampar jangan membekas, menebas jangan memupus, menebang jangan memunah, mengikat jangan mengebat, membelah jangan memecah, mencencang jangan memutus*" (Step without trampling, strike without crushing, hit without spreading wide, slap without leaving a mark, cut without erasing, fell without destroying, tie without strangling, split without breaking, chop without severing) (Effendy, 2006, p. 586). These proverbs emphasize the importance of balance and caution in actions.

"*Memijak jangan menginjak*" (Step, but do not trample) teaches one to be mindful in social interactions to avoid causing conflicts. "*Menebas jangan memupus*" (Clear, but do not eradicate) highlights that change should not destroy inherited values. "*Mengikat jangan mengebat*" (Tie, but do not bind too tightly) reminds us that one should not restrain or pressure others excessively in social relationships. Actions should be taken wisely to avoid extremism, whether in punishment, interpersonal relations, or conflict resolution.

The teachings of *Tunjuk Ajar Melayu* remain relevant in modern life. To prevent conflicts, a moderate attitude should be applied in consumption, environmental conservation, heritage management, and social interactions. Moderation is also essential in religious practice to avoid falling into extremism. Tenas Effendy's teachings affirm that moderation is not merely a cultural value but also a fundamental principle of life that aligns with Islam, serving as the key to harmony, justice, and balance.

There are similarities between *wasathiyyah* in Islamic tradition and *tawassuṭ* in Malay *Tunjuk Ajar*, both emphasizing the middle path, tolerance, and justice as core principles of life; both avoid extremism and promote social harmony, as well as teach the importance of self-control and balance in all aspects of life, whether spiritual, material, or social. This is reflected in Surah Al-Baqarah (2:143)

Integrating *Tunjuk Ajar Melayu* moderation values in education can be achieved by developing teaching materials based on Malay proverbs, applying dialogue and reflection, forming student character emphasizing tolerance and empathy, linking these values with Islamic Wasatiyyah teachings, and applying balance in environmental learning. For instance, Muchlis's research (Muchlis, 2020) indicates that students need to understand and apply moderation values through appropriate Islamic Religious Education (PAI) learning, utilizing learning organization, delivery, and management strategies for moderate-minded PAI material.

3.5.2. *Tawāzun* (Balance)

The value of *Tawāzun*, or balance, in Tenas Effendy's *Tunjuk Ajar Melayu* is rooted in his simple life, reflecting harmony between worldly and afterlife concerns. Growing up with limitations in Petalangan instilled in him a principle of avoiding excessiveness, shaped by hardships like clothing made from curtains and friends in bark cloth simplicity (Hendrik et al., 2005, pp. 15–16). A devout individual consistently engaged in worship and community mosque building, Effendy's emphasis on balance aligns with Islamic teachings, as exemplified in Surah Al-Qashash: 77, stressing the importance of managing earthly life while not neglecting the hereafter.

Tenas Effendy reinforced the principle of *Tawāzun* through various traditional expressions that reflect a balance between worldly and spiritual life and simplicity in daily living. His sayings, such as "*Apa tanda Melayu jati, bermewah-mewah ia tak sudi*" (What marks a true Malay? They refuse luxury) and "*Apa tanda Melayu terbilang, di dunia cukup, di akhirat lapang*" (What marks an exemplary Malay? Sufficient in the world, spacious in the afterlife) (Effendy, 2006, pp. 429–430), highlight that true Malays reject extravagance and prioritize a modest life by the Sunnah. They understand that the world is a temporary dwelling, while the afterlife is the ultimate destination.

His poetic verses, such as "*Wahai ananda dengarlah pesan, hidup di dunia wajib fikirkan, hidup di akhirat wajib disiapkan*" (O child, listen to this advice, think about life in this world, prepare for life in the hereafter) (Effendy, 2006, p. 430), emphasize the importance of maintaining a balance between worldly and spiritual life. Living does not mean abandoning the world but utilizing it sufficiently without neglecting spiritual responsibilities. This concept aligns with the hadith of the Prophet Muhammad (PBUH), which teaches that renouncing luxury for the sake of piety will be rewarded in the hereafter (Al-Ṭabarānī, n.d., pp. 200–201).

Therefore, the concept of balance in *Tunjuk Ajar Melayu* reinforces the idea that humans must balance their worldly and spiritual pursuits while avoiding excessiveness in all aspects of life.

Although the concept of *Tawāzun* expressed by Tenas Effendy is not explicitly mentioned within the framework of modern Islamic moderation, it has long been a fundamental value in Malay culture,

emphasizing balance in all aspects of life. This principle of balance prevents individuals from falling into material greed and ensures that they lead a harmonious social and spiritual life.

The concept of *Wasatiyyah* in Islam generally shares similarities with *Tawassuṭ* and *Tawāzun*. However, *Tunjuk Ajar Melayu* is unique in using local language and expressions. The Sufi tradition in Islam also emphasizes the importance of balance between worldly and spiritual life. This aligns with the neo-Sufism concept of Fazlurrahman (Rostitawati, 2018). However, Malay *Tunjuk Ajar* places greater emphasis on practical application in daily life.

Integrating *Tunjuk Ajar Melayu* values in education can involve a curriculum with *Tawāzun* values, interactive learning, character programs emphasizing moderation and tolerance, relevant extracurriculars, and teachers as role models. Research by Chadidjah et al. (Chadidjah et al., 2021) indicates that while moderation is internalized through habituation at elementary to secondary levels, though not formally in the curriculum, its practice is less evident in higher education.

3.5.3. *I'tidāl* (Justice)

The value of *I'tidāl* or justice in *Tunjuk Ajar Melayu* by Tenas Effendy serves as a fundamental principle in the life of the Malay community. As the Chairman of the Majelis Kerapatan Adat (Customary Council) of LAM Riau, he was known for his fairness in accommodating various opinions without violating the true customs and established traditions (S. Abu Bakar, personal communication, 21 October 2024). In Malay culture, justice is the key to social balance and must be upheld in all aspects of life.

Tenas Effendy emphasized that justice and truth are the main pillars of a person's or a nation's dignity, as reflected in the expressions: "*Apa tanda Melayu jati, membela keadilan berani mati*" (What marks a true Malay? Defending justice, ready to die) and "*Apa tanda Melayu jati, adil dan benar pelita hati*" (What marks a true Malay? Justice and truth, the light of the heart) (Effendy, 2006, pp. 95–97). This principle aligns with the command in Surah Al-Ma'idah: 8, which states that justice is closer to piety. Furthermore, Surah An-Nisa: 58 affirms that judgments must be made fairly, regardless of a person's status. This is also supported by a hadith narrated by Sayyidah 'Ā'ishah RA (Al-Bukhārī, 2002, p. 861). Tenas Effendy also reminded us that legal decisions must be based on knowledge and thorough consideration, as expressed in the saying: "*Adil menghukum, benar mengkaji*" (Be just in judgment, be thorough in study) (Effendy, 2006, pp. 95–97).

Beyond expressions, the value of justice is also conveyed through pantun and syair (traditional Malay poetry), which carry moral messages. One pantun states:

"Pasang kandil di tengah rumah, (Light the lantern in the middle of the house)

Orang yang adil diberkahi Allah" (Allah blesses a just person) (Effendy, 2006, pp. 99–100).

The courage to uphold truth is also a characteristic of the Malay people, as reflected in the saying:

"Adil jangan memilih kasih, (Be just without favoritism)

Benar jangan memilih kawan" (Be truthful without choosing friends) (Effendy, 2006, pp. 100–101).

Upholding justice requires perseverance, as expressed in this syair:

"Membela yang adil hendaklah tabah, (Defending justice requires patience)

Membela yang benar jangan gelabah" (Defending truth should not cause distress) (Effendy, 2006, pp. 98–99).

In the modern context, the teachings of *Tunjuk Ajar Melayu* remain relevant in law, governance, and social interactions. This principle promotes balance and prevents injustice in every decision, aligning with moderation in Islamic teachings. The harmony between justice, tradition, and religion signifies that the value of *I'tidāl* is an integral part of Malay identity, as affirmed in the saying "*Apa tanda Melayu bermaruwah, adil dan benar tempat berumah*" (What marks a dignified Malay? Justice and truth as a home).

The '*Adl* in Islam' concept shares similarities with *I'tidal*, but Malay *Tunjuk Ajar* specifically emphasizes the Malay cultural context. Islamic legal tradition (*fiqh*) also emphasizes the importance of

justice in various aspects of life, including criminal law (Kusuma & Diani, 2022), civil law, and family law.

Within the *Tunjuk Ajar Melayu* framework, the educational values of *I'tidal* (balance) and *Tasāmuḥ* (tolerance) are mutually reinforcing. Values and moral education foster empathy and social responsibility, balancing personal beliefs with respect for differences. Legal and civic education promotes equality and justice as the basis of tolerance. Social and environmental education cultivates respect for diversity through collaboration. Consequently, *I'tidal* establishes a strong base for *Tasāmuḥ*, aiming to create a tolerant and balanced generation grounded in *Tunjuk Ajar Melayu*'s noble values. The inclusion of *I'tidal*'s value in school curriculum's Basic Competencies is noted (Saefudin et al., n.d.).

3.5.4. *Tasāmuḥ* (Tolerance)

Tenas Effendy is known as a highly tolerant figure toward various cultures. He was always at the forefront of resolving cultural issues with his deep understanding of Malay identity (Hendrik et al., 2005, p. 180). In Tenas's view, the concept of Malay is inclusive and capable of uniting various ethnic groups (Hendrik et al., 2005, p. 185). This tolerance attitude later led to the establishing of the Persebatian Pemuka Masyarakat Riau (PPMR), which became the foundation for Minister of Home Affairs Regulation No. 34 of 2006 on National Integration (S. Abu Bakar, personal communication, 21 October 2024). The communal rural environment, which emphasizes the values of togetherness, helped shape Tenas Effendy's tolerant character. This aligns with Ferdinand Tönnies' concept of *Gemeinschaft*, which highlights the importance of social relationships based on familiarity and closeness (Megawati & Maulana, 2024, p. 3).

In *Tunjuk Ajar Melayu*, this principle is reflected in the attitude of mutual respect and acceptance of differences, as illustrated in the following traditional wisdom:

*"Yang manusia banyak ragamnya, (Humans come in various forms)
banyak pula kurang lehnyanya, (Each with strengths and weaknesses)
di dalam kurang ada lehnyanya, (Within weaknesses, there are strengths)
di dalam lebih ada lehnyanya."* (Within strengths, there are weaknesses) (Effendy, 2006, p. 483).

This wisdom reinforces the concept that every human has strengths and shortcomings, and differences should not be a reason to belittle one another. This aligns with a hadith of Prophet Muhammad (PBUH) narrated by Anas bin Mālik, emphasizing loving one's fellow brothers or neighbors (Al-Nisābūrī, 2006, pp. 40–41).

Tenas Effendy also emphasized the importance of maintaining good relationships with others:

*"Adat bergaul baik-baik, (In social life, be kind to all)
pantang sekali usik-mengusik. (Never disturb or cause turmoil)
Adat bergaul baik sangka, (In social life, assume the best,
jangan sekali sak dan sangka "* (Never harbor doubts or suspicions). (Effendy, 2006, pp. 558–563)

From the perspective of religious moderation, Tenas Effendy's teachings highlight that tolerance is the key to creating a harmonious social life. He conveyed that every individual has a role in society:

*"Yang buta peniup lesung, (The blind blows the mortar)
yang pekak pemasang meriam, (The deaf lights the cannon)
yang lumpuh penunggu jemuran, (The disabled person watches over the clothesline)
yang tua renta penunggu rumah, (The elderly guard the house)
yang bodoh dapat disuruh, (The ignorant can still be instructed)
yang bebal dapat diajar."* (The stubborn can still be taught) (Effendy, 2006, p. 483)

This wisdom emphasizes that everyone, despite their limitations, still has a role in social life. In the context of religious and societal harmony, differences should not be a source of division but rather an opportunity to complement and support one another.

Tenas Effendy also used the analogy of a forest to describe human diversity:

*"Kalau hendak tahu sifat manusia, (If you want to understand human nature)
tengoklah kayu di rimba, (Look at the trees in the forest)*

ada lurus ada bengkoknya, (Some are straight, some are crooked)
ada tinggi ada pendeknya, (Some are tall, some are short)
ada besar ada kecilnya, (Some are large, some are small,
ada berbuah ada yang tidak." (Some bear fruit, some do not) (Effendy, 2006, pp. 520–521).

Through this analogy, he affirmed that humans possess different characteristics, and these differences are part of *sunnatullah* (divine law). Being tolerant means accepting diversity as part of social harmony rather than a cause for division.

In an implicative sense, the concept of tolerance in *Tunjuk Ajar Melayu* is highly relevant to *rahmatan lil 'alamin*, which teaches appreciation for differences and peaceful coexistence. These values are increasingly significant in the modern world, where diversity is an undeniable reality that must be wisely managed.

The concepts of *tasamuh* and *ta'ayush* in Islam emphasize the importance of peaceful coexistence with differences. The Charter of Medina during the time of Prophet Muhammad (PBUH) is a concrete example of the implementation of tolerance in a multi-religious society (Watt, 1956, pp. 221–225).

The value of *Tasāmuh* in education can be implemented through multicultural education (Abidin & Muizzuddin, 2022). The value of *Tasāmuh*, or tolerance, in education, as manifested through multiculturalism, citizenship, and religious education, is strongly connected to the values of religious moderation in *Tunjuk Ajar Melayu*. Multicultural education instills understanding and appreciation of differences by *Tasāmuh*. Citizenship education promotes justice and equality, reflecting the value of *'adil'* (fair). Religious education encourages interfaith dialogue, which aligns with *Muawamah* and *Wasathiyah*. Thus, *Tasāmuh* in education forms a tolerant, fair, and moderate generation by the core of *Tunjuk Ajar Melayu*.

3.5.5. *Musāwah* (Egalitarianism)

Tenas Effendy embodied the value of *Musāwah* in his life by refusing to create social barriers despite coming from an aristocratic background. He changed his name from Tengku Nasaruddin Effendy to Tenas Effendy to avoid excessive honorifics that could hinder social interaction (Hendrik et al., 2005, pp. 23–24). His egalitarian attitude was also evident in his ability to blend with people from various social classes, from government officials to ordinary citizens, without discrimination. Tenas always made time for anyone who wished to meet him, including researchers and interviewers (S. Abu Bakar, personal communication, 21 October 2024).

In Malay culture, *Musāwah* emphasizes that all individuals hold equal status and should support one another. This is reflected in Tenas Effendy's expressions that highlight togetherness, such as "*bila mendapat sama berlabu, bila hilang sama merugi*" (when gaining, share the profit; when losing, share the loss) and "*ke laut sama hanyut, ke darat sama sesat*" (drifting together at sea, lost together on land) (Effendy, 2006, p. 480). These sayings underline the importance of social solidarity and mutual assistance without discrimination. This concept is also reinforced in Islamic teachings, as stated in Surah al-Māidah (5:2), which emphasizes the principle of cooperation in goodness (Al-Alūsī, n.d., pp. 56–57).

In *Tunjuk Ajar Melayu*, Tenas Effendy also taught that every individual shares the same responsibility in upholding customs and social norms in social life. Expressions such as "*sakit dan senang samalah untung*" (in pain and joy, share the fortune) (Effendy, 2006, p. 596)" and "*sebarang kerja berdada lapang, tolong menolong tenggang menenggang*" (any task should be done with an open heart, helping each other with consideration)" (Effendy, 2006, pp. 620–621) reinforce the values of brotherhood and togetherness. This aligns with Surah al-Nisā' (4:1), which affirms human equality as beings created from a single source (Al-Khawārizmī, 2009, p. 215).

In the modern context, the principle of *Musāwah* taught by Tenas Effendy can be linked to the values of religious moderation. His expressions emphasizing unity and equality, such as "*hati gajah sama dilapah, hati kuman sama dicecah*" (an elephant's heart is shared equally, a microbe's heart is also shared) (Effendy, 2006, p. 480) illustrate the close interdependence of individuals who support one

another. This concept serves as a social guide and a foundation for fostering harmony and solidarity within a diverse society.

Thus, the value of *Musāwah* in *Tunjuk Ajar Melayu* reflects the principle of equality in Malay culture and holds significance in building harmonious social relationships across various aspects of life.

Musawah and *Ukhuwah* in Islam emphasize equality before God and brotherhood among Muslims. The Farewell Sermon (*Khutbah Wada'*) of Prophet Muhammad (PBUH) is a concrete example of the affirmation of human equality (Al-Nisābūrī, 2006, pp. 557–558).

In education, *Musāwah* can be integrated by developing curricula on equality and human rights, utilizing Malay proverbs for learning, fostering inclusive attitudes and social responsibility in students, strengthening civic education with a focus on rights, obligations, and public participation, and through teachers serving as fair role models, thus cultivating a generation that values equality and contributes to a just society. This aligns with research by Juliani et al. (Juliani et al., n.d.), which indicates *Musāwah* can be practiced in learning by avoiding discrimination and gender differentiation.

3.5.6. *Shūra* (Consultation)

Tenas Effendy, as the Chairman of the Riau Customary Council, actively promoted consultation in decision-making. One example is his view on formulating Riau's vision and mission, which involved PT Caltex and a team of experts from the Riau Provincial Government. He emphasized that Malay customs and culture should be the spirit of Riau's economy and politics. This illustrates the significant role of consultation in making crucial decisions (S. Abu Bakar, personal communication, 21 October 2024).

Malay customs highly uphold the principle of deliberation and consensus, as reflected in various traditional expressions, such as "*bila bulat mufakat, berat ringan wajib diangkat*" (if consensus is reached, all burdens must be borne together) and "*siapa ingkar dari mufakat, tanda dirinya tidak beradat*" (whoever rejects consensus shows a lack of custom) (Effendy, 2006, p. 253). Consultation in the Malay cultural context is not based on a voting system but prioritizes consensus as the outcome. This process aligns with Allah's command in Surah Āli' Imrān (3:159), emphasizing the importance of consultation. Tafsir Al-Ṭabarī asserts that the Prophet Muhammad (PBUH) practiced consultation with his companions as a model for Muslims in resolving issues (Al-Ṭabarī, 1994, pp. 354–355). Abū Zahrah further explains that consultation should always precede decisive decisions, as exemplified by the Prophet Muhammad (PBUH) in the Battle of Uhud (Abū Zahrah, 2001, p. 1479).

In Malay culture, the value of consultation is also reflected in various sayings, such as:

Apa tanda Melayu jati, musyawarah mufakat tempatnya mati. (What marks a true Malay? Consultation and consensus are their principles)

Apa tanda Melayu bertuah, duduk tegaknya bermusyawarah. (What marks a prosperous Malay? Sitting upright in deliberation).

Apa tanda Melayu beradat, hidup dalam musyawarah mufakat. (What marks a cultured Malay? Living by consultation and consensus).

Apa tanda Melayu pilihan, musyawarah mufakat jadi pedoman. (What marks a distinguished Malay? Consultation and consensus as their guidance) (Effendy, 2006, pp. 254–258).

These expressions highlight that consultation is not merely a tradition but an identity and a way of life for the Malay people. The importance of consultation is also emphasized in negotiation ethics, where discussions should be conducted openly, without coercion, and focusing on politeness and togetherness in reaching a consensus.

Consultation in Malay tradition is closely linked to the value of religious moderation as developed in Islamic discourse. The concept of consultation (process) and consensus (outcome) in Malay culture aligns with the Islamic concept of *Shūra*, which emphasizes justice, equality, and adherence to Shariah (Al-Mouṣṣalli, 2007, pp. 35–36). This concept also includes specific ethical principles, such as the importance of politeness in discussions, avoiding coercion, and respecting the agreed-upon consensus.

Overall, the value of consultation in Malay culture reflects a local tradition and is relevant to the Islamic perspective, both in its historical context, its development in meaning, and its implications for social and political life.

The concept of *Shūra* in Islam shares similarities with musyawarah in Malay Tunjuk Ajar, but Malay Tunjuk Ajar places specific emphasis on the Malay cultural context. In the practice of musyawarah in Islamic history, the Prophet Muhammad (PBUH) frequently engaged in musyawarah, as narrated by Abū Hurairah (Al-Tirmidzī, 1996, p. 330).

In learning, the value of *Shūra* (consultation) aligns with religious moderation values in *Tunjuk Ajar Melayu*. Practicing *Shūra* through structured and group discussions cultivates polite argumentation, appreciation for diverse opinions, and compromise, mirroring tolerance (*tasāmuḥ*) and the middle path (*tawassut*). *Shūra* also fosters collective responsibility (*masulīyyah*), ethical argumentation (*adab*), and key religious moderation values. Consequently, applying *Shūra* in education develops critical thinking, collaboration, and instills moderation values like consultation (*muawamah*), tolerance, justice, and responsibility—central to *Tunjuk Ajar Melayu*—creating active and responsible young citizens. Practical discussions, facilitated by teachers (Sajida et al., n.d.), further enhance critical thinking through interaction and analysis.

3.5.7. *Iṣlāḥ* (Reformation or Reconciliation)

Tenas Effendy is known as a figure who played a role in resolving social and political conflicts in Riau. He once initiated a reconciliation forum at the Balai Adat Riau, bringing together the governor, regents, and mayors to foster unity in governance (Hendrik et al., 2005, p. 227).

The concept of *Iṣlāḥ* in Malay culture is reflected in various expressions that emphasize the principles of improvement and conflict resolution. Tenas Effendy stated:

Yang kusut diselesaikan (That which is tangled must be untangled)

Yang keruh dijernihkan (That which is murky must be clarified)

Yang terbongkah ditarah (That which is broken must be carved)

Yang kesat diampelas (That which is rough must be sanded)

Yang bengkok diluruskan (That which is crooked must be straightened)

Yang menyalah dibetulkan (That which is mistaken must be corrected)

Yang tertidur dikejutkan (That which is asleep must be awakened)

Yang terlupa diingatkan (That which is forgotten must be reminded)

Yang hilang disawang (That which is lost must be sought)

Yang sesat diunut (That which is astray must be guided)

Yang karam diselami (That which is drowned must be retrieved) (Effendy, 2006, p. 481).

Additionally, he emphasized the importance of evaluating and adapting to changing times:

Yang layak sama disimak (That which is appropriate must be considered)

Yang sesuai sama dipakai (That which is suitable must be used)

Yang menyalah sama disanggah (That which is wrong must be refuted)

Yang menyesat sama dikerat (That which is misleading must be cut off)

Yang menyimpang sama dibuang (That which deviates must be discarded)

Yang hutang sama disandang (That which is owed must be borne)

Yang beban sama ditahan (That which is burdensome must be endured)

Yang renggang dirapatkan (That which is distant must be brought closer)

Yang retak dibetulkan (That which is cracked must be mended)

Yang sumbing dibaikkan (That which is chipped must be repaired)

Yang buruk diperelok (That which is ugly must be beautified) (Effendy, 2006, p. 267).

These expressions reflect that the Malay community highly upholds the concept of *Iṣlāḥ* as an effort to improve social conditions while preserving beneficial traditions and adopting new, more relevant values. This aligns with the perspective of Wahbah al-Zuhailī, who asserts that Islam possesses flexibility across all eras through the principle of *ṣalāhiyyah al-Islām* (Al-Zuhailī, 2009, p. 713). Islam is

not a teaching that promotes division but rather serves as a unifying force for the ummah. The hadith regarding Mu'adh bin Jabal, who was instructed by the Prophet Muhammad (PBUH) to engage in *ijtihad* when encountering matters not explicitly addressed in the Qur'an and Sunnah, also reinforces that *Ishlah* is an integral part of the ever-evolving dynamics of life (Al-Jārūd, n.d., p. 454).

The *Ishlah* principle in Tenas Effendy's teachings emphasizes the importance of social transformation by resolving conflicts and improving societal conditions. This aligns with the values of religious moderation, which encourage a dialogical and peaceful approach to addressing differences, as reflected in various Malay cultural expressions that prioritize harmony.

The concept of *Ishlah* in Islam shares similarities with *Ishlah* in Malay *Tunjuk Ajar*, but Malay *Tunjuk Ajar* places specific emphasis on the Malay cultural context. The Prophet Muhammad PBUH carried out the practice of *Ishlah* when resolving a dispute between tribal chiefs regarding the placement of the Hajar Aswad in the Ka'bah (Al-Nisābūrī, 2006, p. 165).

The emphasis on improvement and conflict resolution in *Ishlah* aligns with religious moderation values in *Tunjuk Ajar Melayu*. Integrating *Ishlah* in education through dialogue and mediation-focused conflict resolution (paralleling Malay *musyawarah*), citizenship education promoting participation and brotherhood (*ukhuwah*), and character/ethics education stressing social responsibility and empathy (reflecting *tasāmuh* and compassion) cultivates conflict resolution skills and instills moderation values like justice, balance, and anti-extremism, central to *Tunjuk Ajar Melayu*, thereby fostering a generation capable of peaceful conflict resolution and harmonious society building.

3.5.8. *Qudwah* (Pioneering Leadership)

Tenas Effendy was a highly respected figure in Malay society, revered for his integrity, cultural wisdom, and exemplary leadership. HT. Azmun Jaafar, then Regent of Pelalawan, described him as a rare individual who served as a protector and role model not only for Malays but also for non-Malays (Hendrik et al., 2005, pp. 183–184). His authenticity stemmed from the consistency between his words and actions, lending profound influence to his writings. In an era increasingly driven by materialism and hedonism, Effendy's life and legacy offer a meaningful counterpoint rooted in moral clarity and cultural depth.

Central to his teachings is the concept of *Qudwah* (exemplary leadership), a value embedded in both Islamic tradition and Malay cultural heritage. This is encapsulated in his well-known proverb:

"When a grasshopper dies, it leaves behind its chirp; when an ant dies, its nest; an elephant, its tusks; a tiger, its stripes; and when a human dies, they leave behind their name" (Effendy, 2006, pp. 482–483).

This saying highlights that a person's enduring legacy lies not in material possessions, but in their deeds, knowledge, service, and character—paralleling the Islamic teaching that one's legacy continues through ongoing charity, beneficial knowledge, and the prayers of a righteous child (Al-Nisābūrī, 2006, p. 770).

Although Tenas Effendy did not explicitly associate his teachings with religious moderation, his emphasis on moral legacy aligns with the spirit of *Qudwah* as a pillar of moderation, social harmony, and diversity. The Prophet Muhammad (PBUH) exemplified this principle, known for his trustworthiness and integrity even before his prophethood (Al-Syaibānī, 1987, p. 569).

In educational contexts, integrating *Qudwah* involves character education emphasizing integrity, leadership training fostering vision and inspiration, and citizenship education promoting community service. Figures such as Hang Tuah and Raja Ali Haji serve as historical role models, reinforcing these values. Teachers, as moral exemplars, play a critical role in transmitting these principles to students (Reksamunandar, n.d.), ensuring that the legacy of exemplary leadership endures across generations.

3.5.9. *Aulawiyah* (Prioritizing What is Most Important)

Tenas Effendy was known as a figure who prioritized the interests of others above his own, despite living a modest life as a cultural figure and writer. His generous attitude and sensitivity to the needs of

others demonstrate how he understood and applied the principle of *Aulawiyah* in his daily life (S. Abu Bakar, personal communication, 21 October 2024).

The concept of *Aulawiyah* is reflected in the expressions of *Tunjuk Ajar Melayu*, such as upholding justice, prioritizing what is good and appropriate, and honoring those with knowledge and authority. In Malay culture, priority is given to those who possess wisdom and knowledge, as expressed in the saying:

"*Yang cerdas dikemukakan, yang pandai diketengahkan, yang bijak dimuliakan, yang arif didahulukan, yang muda diikutkan.*" (The intelligent are brought forward, the knowledgeable are put at the center, the wise are honored, the discerning are prioritized, and the young follow) (Effendy, 2006, pp. 267–268).

The hadith of Prophet Muhammad (PBUH), narrated by Ibn Umar, emphasizes respecting honorable individuals within a community (Al-Qazwīniy, n.d., p. 1223).

Additionally, the value of prioritization in Malay culture is evident in the 17 aspects that must be safeguarded, as mentioned by Tenas Effendy in *Tunjuk Ajar Melayu*. These include protecting religion, family (children, wife, and parents), nation, country, wealth, rights, truth, justice, rejecting oppression, dignity ('aradh), customary institutions, kinship, trust and promises, honor, heritage, and self-respect (Effendy, 2006, p. 281). This principle aligns with *maqāṣid al-Syarī'ah*, as articulated by Imam Al-Ghazali, which encompasses the preservation of religion, life, intellect, lineage, and wealth as the objectives of Islamic law (Al-Ghazālī, n.d., p. 482).

Another expression reinforcing the value of prioritization in Malay culture states:

"*Mati kayu karena pembalak, mati Melayu membela yang hak*" (Wood perishes because of the logger; Malays perish defending what is right) (Effendy, 2006, p. 281).

This saying implies that in Malay society, the primary principles to uphold are truth and justice, even if sacrifices must be made to defend them.

Safeguarding religion and family in *Tunjuk Ajar Melayu* aligns with the principle of religious moderation, where priority is given to matters that benefit the community.

The concept of *fiqh al-awlawiyyat* in Islam emphasizes the importance of understanding priorities in practicing religious teachings. The principles of *maqāṣid al-Syarī'ah* also provide a framework for determining priorities in Islamic law.

The educational value of *Aulawiyah*, or prioritizing the most important, can bolster moderation within *Tunjuk Ajar Melayu* by fostering balanced spiritual, social, and material development, fair decision-making, and responsible character, thus countering extremism. Integrating *Aulawiyah* involves character-focused curricula, religious education emphasizing tolerance, and citizenship education promoting active participation and truth. This cultivates a wise and moderate youth grounded in Malay values. This prioritization is crucial for students, given that not all possess strong critical thinking skills, and 'good thinking' may not always be explicitly taught (Pithers & Soden, 2000).

3.5.10. *Tathawur wa ibtikār* (Dynamic and Innovative)

Tenas Effendy was an exceptionally innovative figure. This is evident in his transformation of the role of the Malay Customary Institution (Lembaga Adat Melayu, LAM) of Riau from merely a cultural institution into a community empowerment entity, even advocating for the institution's economic independence (S. Abu Bakar, personal communication, 21 October 2024).

Malay culture teaches the importance of forward-thinking, as reflected in various expressions and verses emphasizing life planning, preparedness for change, and the significance of education and knowledge in navigating an ever-evolving era. In *Tunjuk Ajar Melayu*, Tenas Effendy wrote:

"*Apa tanda Melayu berbudi, membaca zaman ianya ahli – apa tanda Melayu berbudi, masa depannya ia kaji.*" (This expression affirms that the Malay people must be astute in understanding the times and planning for the future wisely) (Effendy, 2006, pp. 408–409).

This expression affirms that the Malay people must be astute in understanding the times and planning for the future wisely. In another verse, Effendy advises:

"Wahai ananda intan mustika, memandanglah engkau jauh ke muka, supaya dapat engkau berjaga, walaupun mati ada pusaka." (O dear precious child, look far ahead, so you may stay vigilant, for even in death, a legacy remains) (Effendy, 2006, pp. 410–413).

This verse highlights the importance of foresight and preparing for the future with knowledge and wisdom, ensuring that the next generations do not face difficulties. This thought aligns with Allah's command in Surah Al-Hasyr (59:18), which urges individuals to reflect on their preparation for the future.

Furthermore, this progressive mindset is in harmony with Socratic philosophy, which asserts that each generation must adapt to its era (Al-Syahrstāni, 1993, p. 406). In Malay poetry, this notion is also reflected in the saying:

"Apa tanda orang yang pandai, berfikiran luas ke masa depan." (What are the signs of a wise person with a broad mindset towards the future) (Effendy, 2006, pp. 413–415).

This demonstrates that Malay culture is deeply aware of the importance of being wise and careful in preparing for changing times.

The value of *Tathawur wa ibtikār* in *Tunjuk Ajar Melayu* is closely linked to religious moderation. This concept encourages individuals to think ahead, innovate, and avoid narrow-minded perspectives that focus solely on the present. This underscores that open and innovative thinking is integral to sustaining Malay culture and civilization.

Thus, Tenas Effendy's ideas in *Tunjuk Ajar Melayu* illustrate that the Malay community is always encouraged to think progressively, adapt to changing times, and maintain a balance between tradition and innovation in social life.

The concepts of *tajdid* (renewal) and *ijtihad* in Islam emphasize the importance of innovation and adaptation in understanding and applying religious teachings. The history of Islamic civilization also records many examples of innovation in various fields of science and technology, such as Jabir bin Hayyan (721-815 AD), Al-Khawarizmi (780-850 AD), Abbas bin Firnas (810-887), Al-Battani (858-929 AD), Ibn Al-Haytham (965-1040 AD), Ibn Sina (Avicenna) (980-1037 AD) and Al-Jazari (1136-1206 AD).

In the context of education, the value of *Tathawur wa Ibtikār* (Dynamic and Innovative) found in *Tunjuk Ajar Melayu* can be integrated through innovation-based education that emphasizes creativity and problem-solving with innovation projects, adaptive education that emphasizes adaptability through flexible curricula, and entrepreneurship education that emphasizes innovation and risk-taking through business incubation programs, aiming to develop students' innovation, adaptation, and entrepreneurship skills. For example, in the current context in Indonesia, learning innovation in the Merdeka Curriculum is essential to ensure education is relevant to the times and students' needs (Wahyuni et al., 2023).

3.5.11. *Tahaḍur/ Ta'addub* (Civility)

The value of civility (*Tahaḍur*) in Tenas Effendy's teachings is deeply intertwined with the traditional way of life of the Petalangan community. The Talang people lived in close harmony with nature, utilizing forest resources sustainably while upholding simplicity and deep-rooted traditions. This lifestyle fostered a culture of peace, contentment, and unity, as illustrated in the local proverb, "*Walaupun hidup di pondok ladang, makan sedap hati pun tenang*" (Although living in a field hut, eating simply, the heart remains at peace) (Effendy, 1997). This reflects the community's ability to find inner peace through modest living and respectful coexistence with the environment.

In Malay cultural values, *Tahaḍur* encompasses moral character (*budi pekerti*), wisdom (*akal budi*), and virtue (*baik budi*), which Tenas Effendy saw as the foundation of a civilized society. He emphasized that the character of a nation is revealed through the ethics and behavior of its people, as expressed in his poetic guidance:

"Kalau hendak tahu orang berbangsa, tengok kepada budi bahasanya..."

"Dalam berkata berlemah lembut, dalam melangkah berpatut-patut..."

"Tegak di rumah menjaga amanah, tegak di negeri menjaga pekerti..."

"Bersaudara satu rasa, bernegeri satu hati..." (Effendy, 2006, pp. 526–527).

These expressions highlight the integral relationship between personal virtue and national identity. Effendy taught that maintaining one's dignity (*marwah*), customs (*adat*), trust (*amanah*), and character (*pekerti*) is essential to living harmoniously within society. His teachings also stress unity and shared purpose, as seen in:

"Tegak mufakat menjaga tabiat, berkawan satu haluan, bersahabat satu niat..."

"Berguru pada yang tahu, mencontoh pada yang senonoh, belajar pada yang benar..." (Effendy, 2006, pp. 526–527).

Through these principles, individuals cultivate integrity and noble character, contributing to societal harmony and the development of a civilized nation.

In today's context—marked by ethical erosion, including corruption among leaders—Effendy's emphasis on *Tahaḍur* remains relevant. His teachings promote a collective moral awareness rooted in dignity (*marwah*), virtue (*budi*), and tradition (*adat*), aligning closely with the spirit of religious moderation and communal integrity.

The Islamic concept of *adab* shares similar values, particularly in education, worship, and social life. Classical works such as *Iḥyā' 'Ulūm al-Dīn* by Al-Ghazālī and *Tahdhīb al-Akhlāq* by Ibn Miskawayh also stress the ethical cultivation of the self. In Malay education, integrating *Tahaḍur* involves incorporating local wisdom into curricula, using interactive methods like role-playing and group discussions, and assessing character alongside academics to nurture morally upright, civilized youth (Fazry et al., 2025).

3.6. Integration of Religious Moderation Values in the *Tunjuk Ajar Melayu* Book by Tenas Effendy within the Local Content Curriculum of Madrasah

The Merdeka Curriculum integrates religious moderation values into the Pancasila Student Profile, which represents the character and competencies expected from graduates. Additionally, the Ministry of Religious Affairs strengthens the implementation of religious moderation by introducing the *Rahmatan Lil Alamin* Student Profile (P2RA), which emphasizes Islam as a religion that brings mercy and peace to all creation.

Here, the author provides the example of MTsN 1 Kota Pekanbaru. This madrasah began implementing the Merdeka Curriculum in the 2024/2025 academic year for ninth-grade students, as explained by the headmaster, Irwan Efendi. However, not all subjects integrate the Pancasila and *Rahmatan Lil Alamin* Student Profile Strengthening Project (P5RA), as it is only applied to specific subjects, such as Pancasila Education, Indonesian Language, Mathematics, Natural Sciences (IPA), Social Sciences (IPS), English, Physical Education, Informatics, as well as Arts and Crafts. Meanwhile, this project does not include Local Content (*Muatan Lokal*) subjects (I. Efendi, personal communication, 6 January 2025).

Nevertheless, religious moderation values can still be developed within local content subjects, particularly in Riau Malay culture (*Budaya Melayu Riau – BMR*). Based on Riau Provincial Regulation (Perda) No. 5 of 2018 on implementing Local Content Education, BMR is a mandatory subject at all educational levels in Riau, including at MTsN 1 Kota Pekanbaru for ninth-grade students. The BMR subject aims to build students' character through local cultural values, such as polite communication, regional cultural pride, and preserving the Malay language and literature.

The values from *Tunjuk Ajar Melayu* by Tenas Effendy can be integrated into BMR materials to strengthen religious moderation within the Merdeka Curriculum. For instance, *Tunjuk Ajar Melayu* teaches the concept of civilization (*Tahaḍur*), emphasizing politeness, justice, tolerance, and social ethics. Expressions such as "If you want to know a person's nobility, look at their manners..." and "Brothers share the same feelings, citizens share the same heart, kind to those in difficulty, obedient to customs, loyal to those who are devout..." reflect values that align with the concept of religious moderation.

The Ministry of Religious Affairs classifies the implementation of religious moderation in madrasahs into three models: individual, group, and classical (Direktorat KSKK Madrasah, 2021, pp. 17–18). *Tunjuk Ajar Melayu* values can be integrated into Local Content through the classical model by incorporating these materials into teaching modules based on the Merdeka Curriculum. These modules can be implemented using a Project-Based Learning (PBL) approach, allowing students to understand religious moderation values within their cultural context.

Thus, although Local Content subjects at MTsN 1 Kota Pekanbaru are not yet part of the P5RA project, integrating religious moderation values into the Riau Malay Culture subject remains feasible. This approach not only enriches students' knowledge of their local culture but also helps shape them into moderate, tolerant individuals who positively contribute to society.

For example, a teaching module about Riau Malay traditional ceremonies can integrate the values of religious moderation found in *Tunjuk Ajar Melayu*. Here is an example of a module:

TEACHING MODULE INDEPENDENT CURRICULUM

GENERAL INFORMATION

MODULE IDENTITY

Compiler's Name	:
Educational Unit	:
Class / Semester	: IX/Odd
Subject	: Riau Malay Culture
Time Allocation	: 2 x 40 Lesson hours (6 meetings)
Year of Compilation	:
Phase	: D
Subject Element	: Patterned Life Habits

INITIAL COMPETENCIES

1. Explain the meaning of traditional ceremonies based on local interpretations.
2. Explain the types of traditional ceremonies for Riau Malay.
3. Create an observation report of Malay traditional ceremonies held in the surrounding neighborhood.
4. Discuss traditional ceremonies based on their practice in the surrounding life.
5. Practice the implementation of traditional ceremonies in the neighborhood.

FACILITIES AND INFRASTRUCTURE

Gadgets, Laptops/PCs, Internet Access, Textbooks, Whiteboard/White Board, Worksheets, Material Handouts, Projectors/Projectors/Pointers, and other relevant references.

LEARNING MODEL

Project Based Learning (PBL) integrated with differentiated learning.

PANCASILA STUDENT PROFILE

1. Faithful and devoted to God Almighty.
2. Love of the Motherland and Mutual Cooperation.

TENAS EFFENDY'S VALUES OF RELIGIOUS MODERATION

1. Civilized (*Ta'addub*)
2. Exemplary (*Qudwah*)
3. Equality (*Musāwah*)
4. Dynamic and innovative (*Tathawwur wa Ibtikâr*)
5. Tolerance (*Tasāmuh*)

STUDENT TARGET

Regular/typical students: general, no difficulty in digesting and understanding the teaching material.

CORE COMPETENCIES

1. LEARNING OBJECTIVES

- a. Explain the meaning of traditional ceremonies based on local interpretations

- b. Explain the types of traditional ceremonies for Riau Malay
 - c. Create an observation report of Malay traditional ceremonies conducted near their residence
 - d. Discuss traditional ceremonies based on their practice in the surrounding life
 - e. Practice the implementation of traditional ceremonies that exist in the vicinity of their residence
2. **MEANINGFUL UNDERSTANDING**
- Tepuk tepung tawar is one of the sacred ceremonies of the Malay community, especially in the Riau area. This ceremony is carried out as a form of gratitude of the Malay community after they have felt the blessings from God and as a request for blessings to the Almighty for safety and blessings. The Malay community also carries out the tepuk tepung tawar event at other events, such as weddings, circumcisions, occupying new homes, and other celebrations.
3. **PROMPTING QUESTIONS**
- a. What are the Riau Malay traditional ceremonies?
 - b. Explain the series of wedding ceremonies in Riau Malay culture!
 - c. What is the name of the traditional ceremony in the Riau Islands?
4. **INITIAL COGNITIVE DIAGNOSTIC ASSESSMENT**
- What is meant by a traditional ceremony? Can you give an example?

Integrating religious moderation values in Local Content faces three main challenges: lack of teacher training, limited resources, and difficulty measuring impact. To address these challenges, the proposed solutions are to conduct teacher training, develop project-based teaching modules by utilizing local resources, and design comprehensive evaluation instruments.

4. CONCLUSION

This study concludes that Malay culture, deeply intertwined with Islamic teachings, encapsulates core values of religious moderation as expressed in Tenas Effendy's *Tunjuk Ajar Melayu*. Ten key values—*Tawassuṭ*, *I'tidāl*, *Tasāmuḥ*, *Shūra*, *Iṣlāḥ*, *Qudwah*, *Tawāzun*, *Musāwah*, *Aulawiyah*, and *Tahaḍur/Ta'addub*—were identified as central components that align with the principles of religious moderation. These values present a valuable foundation for integration into Riau's cultural education through the Merdeka Curriculum. The main finding highlights the potential of local wisdom as a culturally relevant medium to foster moderation and tolerance in educational settings. However, the study acknowledges several limitations, including limited teacher preparedness, inadequate instructional resources, and the absence of effective assessment tools to measure the impact of such integration. These challenges restrict the full implementation and sustainability of religious moderation education. Future research should explore practical strategies to overcome these barriers, such as developing context-based pedagogical frameworks, designing culturally sensitive training programs for educators, and creating measurable indicators for evaluating both cognitive and behavioral outcomes of students. Additionally, longitudinal studies are recommended to examine the long-term effects of embedding *Tunjuk Ajar Melayu* values into the curriculum, and how these values influence students' character development and interreligious attitudes across diverse educational contexts.

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