

Implementation of Moderate Islamic Values at Elementary Schools in Indonesia



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ABSTRACT: Moderate Islamic values are considered as a very important element that should be implemented within education institutions context. Studies on the implementation of moderate Islamic values within education institution contexts in Indonesia have been carried out within middle and higher education institutions. However, limited studies have been conducted to understand moderate Islamic values implementation within elementary schools context. Therefore, the aim of this study is to examine the implementation of moderate Islamic values within elementary schools context in Indonesia. This study used the qualitative case study method, and the data was gathered through direct observation, in-depth interviews, and written document analysis. The findings of this study show that an elementary school in Alkhairaat Palu, Indonesia, has implemented a number of moderate Islamic values within the school context. Those moderate Islamic values include moral values. Moderate character values, tolerance, and mutual respect values. Those values were integrated into the school's curriculum, extracurricular activities, and extra curricula activities. Students and teachers are imposed to implement moderate Islamic values within the daily school context.

KEYWORDS: Moderate Islam, Islamic values, Elementary schools

I. INTRODUCTION

Indonesia is the most populous Muslim country in the world. It is also recognized as the most diverse nation in various aspects. The diversity of ethnic groups, religions, and customs is a great blessing from the Divine. Yet, it can also lead to civil strife if the organization and education in understanding differences are not taken into account. Teachers play a central role in instilling values and practicing the teachings of Islam in schools. Teachers are expected to impart the importance of tolerance during learning and shape a flexible and non-rigid attitude in practicing their adopted religious teachings without compromising their faith. Through effective internalization, students are expected to articulate the teachings of religion well, particularly the teachings of Islam, which prioritize openness, brotherhood, and harmony.

Islam, as a religion of mercy, has the advantage of having balanced teachings (moderate). Moderate means tending towards the middle path or dimension. Moderate signifies a balance between conviction and tolerance, where we hold certain beliefs while maintaining a balanced tolerance towards others. The differences between human beings are indirectly implied in the holy book of the Qur'an, Surah Al-Hujurat, verse 13, which states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation:

"O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous among you. Indeed, Allah is Knowing and Acquainted."

The verse above states that Allah SWT has decreed for each human being to have different backgrounds, whether in terms of ethnicity, nationality, culture, or social status, to know and understand one another and act kindly towards one another. This noble behavior is inclusive. The modernization of science demands the growth of commercialization in various aspects of community life, including religious elements. The measure of success in a matter is associated with how one can contribute to building the economic wheel. As society falls behind, individuals are required to have greater skills to compete with others.

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The history of Islam proves that various interests have made the Muslim community diverse. It is evident in the pursuit of power and other cultural factors that have become friction within Muslim society. However, such occurrences are common considering that the guiding source of life, through the interpretation of the Noble Qur'an, contains both *Muhkamat* (clear) and *Mutasyabihat* (ambiguous) verses and al-Hadits al-Nabawi. Therefore, the Muslim community has diversity in understanding Islam itself.

Quraish Shihab states that diversity in life is a certainty Allah SWT desires. It includes differences and diversity of opinions in the field of knowledge, even diversity in human responses regarding the truth of the scriptures, interpretation of their contents, and forms of practice. This condition allows efforts to pluralize various thinking patterns that become part of every individual's life experience. Islam Moderate is oriented towards the principle of courtesy in behavior, harmonious interaction in society, prioritizing peace and non-violence in preaching. This teaching is indeed in line with the main content of the mission of the Prophet Muhammad in spreading the message of *Rahmatan Lil Alamin*, which is to bring mercy to the entire universe. In this regard, respecting opinions and honoring the existence of others are essential aspects built by Moderate Islam. Differences in interpreting the content of Quranic verses are accompanied by different styles and attitudes in interacting with society. However, one central point of Islamic teachings is to bring tranquility and peace to living together with various activities.

II. LITERATURE REVIEW

A. Concept of Moderate Islamic Values

Islam is one of the most widely embraced religions worldwide, with teachings that bring peace and tranquility to its followers (Freedman, 2009). Even in the Qur'an and Hadith, there are mentions of the assurance of happiness in this world and the hereafter. Therefore, Islamic teachings greatly uphold values related to religious moderation. It goes beyond that, as Islam also promotes moderate attitudes encompassing several values, such as justice, balance, and tolerance. Moderation values always respect every difference and do not enforce. Moderate Islam is a characteristic that is neither overly extreme nor overly liberal. It means teachings in the middle ground, not favoring the right or the left, and playing a role as the central nation that brings peace (*Rahmatan Lil Alamin*). In this regard, the concept of the middle nation is also mentioned in the Qur'an, Surah Al-Baqarah, verse 143, which states:

لوسرلا نوکیو سانلا بلع ءادهش اونوکتل طسو ةمأ مکتلعلج کلذک و ا دیهش مکیلع

Translation:

"And thus, We have made you (the Islamic nation) a just and balanced community, that you may be witnesses over mankind and the Messenger (Muhammad) may be a witness over you."

The above verse mentions *طسو ةمأ* that states community that embodies the concept of being 'moderate,' which is commonly known as moderation. Apart from using the content of the verse as the foundation of moderate Islam, moderation itself is already a part of the Islamic religion. Islam teaches to invite without force and always provides peace for its community. It upholds the principle of maintaining peace as *Rahmatan Lil Alamin*. Therefore, the principle of moderate Islam is closely related to *Syariah*, worship, commanding what is right, forbidding what is wrong, morals, and social interactions.

The term 'moderate,' when examined etymologically, has several meanings. Firstly, it signifies justice and goodness. In Arabic, the meaning of goodness is based on the term *طسواً نمهموق* which means the person who is the best in their community and is protected. Secondly, it signifies balance, meaning not exaggerating in thinking towards the left (if rath) and not diminishing in thinking towards the right (frith). Quoting from the book "Al-Mufradat" by Al-Raghib Al-Ashfahani, which contains opinions stating that moderation also means *al-Wasath*, which refers to maintaining a fair and balanced attitude, avoiding extremism and radicalism.

Thirdly, it signifies being 'in the middle between two things' or 'between two ends of something.' The unique characteristic of the word *al-Wasath* or moderation is the presence of balance. Quraish Shihab also conveys similar sentiments regarding the position of being the middle nation. It states that the middle country's position lies between the right and the left in terms of behavior, and it is this position that serves as the foundation for everyone to act justly towards anyone. In another view, the middle class can attract everyone's attention so that from that central position, anyone can be seen, even from different directions. This intermediate position also allows them to observe anyone, anywhere. Thus, the part of the middle nation can serve as a reference or example for all parties.

From a terminological perspective, moderation is an attitude that avoids radical thinking and chooses to be in a middle position to stabilize the situation while remaining true to the principles of Islamic teachings. Moderation has interconnected meanings, meaning they both share the same meaning of avoiding violence in actions and thoughts. The essence of Islam is a teaching that is neither exaggerated nor too free.

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B. Forms of Moderate Islamic Values

One of the organizations in Indonesia, Nahdlatul Ulama, has declared itself as the vanguard of moderate Islam, embracing values of moderation (tawassuth), justice (tidal), and tolerance (tayammum), just as Muhammadiyah has made moderation a form of peace through its values of tawasuth, tazawun, tasamuh, sure, tajwid, and traded. Additionally, Din Syamsudin has expressed the opinion that.

Moderate Islam is a concept that teaches values of tolerance, justice, and balance and serves as a way to acknowledge the existence of every difference and act as a mediator to resolve conflicts that embrace pluralism (Somer, 2007). Quoted from the High-Level Consultation (HLC) of World Muslim Scholars, also known as the High-Level Consultation of World Muslim Scholars, held in Bogor on May 1-3, 2018, which was attended by Muslim scholars and intellectuals from around the world. The conference stated that at least seven values reflect Moderate Islam, and these seven values are:

a. Value of Tawassuth

Tawassuth is an act that is reasonable and lacking in action. It means having a moderate approach that bridges two extremes, avoiding extreme rigidity and excessive freedom, to create harmony in behavior, thinking, and actions. Consistency in cultivating the value of Tawassuth in all aspects is crucial to establish a character that can serve as a foundation and contribute to peaceful and controlled conditions.

b. Value of I'tidal

I'tidal is an action that reflects justice in behavior, responsibility, honesty, and placing things in their proper place. In instilling the value of fairness, almost all organizations and religions emphasize and teach the value of I'tidal, even though there may be differences in opinions. However, these differences still maintain the understanding of developing their vision and mission following their principles of thought. It is supported by the statement of M. Quraish Shihab, who interprets I'tidal as an unbiased action, meaning it does not choose or take sides in anything but aims to equalize thoughts and be in the middle. In general, I'tidal signifies fairness, balance, and objective actions.

c. Value of Tasamuh

Tasamuh is an attitude of respecting others and respecting every difference. This attitude leads to tolerance, which appreciates every societal diversity, including culture, customs, religion, beliefs, and thoughts. Definitely, tasamuh means understanding and empathizing with one another. Therefore, tasamuh is highly important when applied in social life.

d. Value of Shura

Shura is an attitude that emphasizes exchanging ideas in making decisions correctly. Definitely, Shura is also called Musyawarah, which means resolving an issue by reaching an agreement. The value of Shura is the essence of social life within a nation or a state, as it allows for unity by bringing together differences in order to achieve a common benefit. It indicates that Musyawarah is an effort to reach a collective decision.

III. METHODOLOGY

This study uses a qualitative case study method (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2013) to investigate the strategy of moderate Islamic values implementation at an elementary school in Alkhairaat Palu City, Indonesia (Nurfaiqah, Nurdin, & Alhabsyi, 2022; Rahmawati, Nurdin, & Pettalongi, 2022). Data were collected through direct observation in the case field and in-depth interviews with teachers and the elementary school principal (Jumahir, Nurdin, Pettalongi, Fitri, & Aftori, 2023; Nurdin, 2023). Written materials were also analyzed to understand the strategy used to implement moderate Islamic values in elementary school. Data analysis consists of several procedures, which include reduction and verification techniques with various data sources (Alamsyah, Pettalongi, & Nurdin, 2023; Arif, Nurdin, & Elya, 2023). The reduced data was then analyzed, reflecting on the theoretical concepts used in this study. Finally, the results were presented based on thematic issues found in the data (Muhaimin, Nurdin, & Alhabsyi, 2023; Nurdin, Agam, & Adawiyah, 2023; Nurdin, Pettalongi, Ahsan, & Febrianti, 2023), which show the insight relating to the implementation of moderate Islamic values within elementary schools context.

IV. RESULTS AND DISCUSSION

A. Implementation of Moderate Islamic Values at Elementary Schools

In the discussion section, the researchers describe and discuss the correlation between the data obtained in the field and the theories presented earlier. Based on the data collected by the researchers, in this discussion of findings, the researchers will describe the 'Implementation of moderate Islamic values in students of Alkhairaat Central Elementary School Palu' based on the research focus formulated.

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Based on the Core Competencies, abbreviated as (KI), and Basic Competencies, abbreviated as (KD), the cultivation of moderate Islamic values instilled in the students of Alkhairaat Ibtidaiyyah includes:

a) Faith values

Faith is the most fundamental aspect of Islam as it encompasses all aspects of human life, both external and internal. Faith is a conviction in the heart, expressed in words and demonstrated through actions (Makmur, Nurdin, & Pettalongi, 2022). Only with solid faith can a person perform worship properly and adorn themselves with noble character. From birth, a child is endowed with the seeds of true belief and is born in a state of purity. Therefore, nurturing the existing seeds must be given the utmost attention. With proper nurturing and education, the origins of faith will thrive and take deep root within a child. It will have a significant influence on their future development. The principles of the Islamic faith need to be explained, including its pillars and various branches, while distancing oneself from polytheism. It forms the cornerstone of Islam in shaping good values. Thus, from an early age, children must be introduced to the pillars of faith and guided on how to believe in each pillar. The materials taught include an introduction to Allah's creation, including humans, the names of Prophets and Messengers, the Al-Qur'an, and the surrounding environment, as well as an introduction to the unseen qualities of Allah and hidden creatures such as the angels.

b) Worship values

Every belief is considered complete when it is manifested in tangible actions, and that is what is regarded as true faith. Worship is one of the pillars of Islam that must be upheld, as Allah SWT created jinn and humans solely to worship Him. Parents, educators, and caregivers should be skilled in instilling worship habits in children so that as they grow into adulthood, they become obedient servants of Allah and consider worship as both a duty and a necessity. Once children are introduced to the pillars of faith and Islamic law, they can then be acquainted with the pillars of Islam, as they encompass the acts of worship performed by humans for Allah SWT. The worship practices that need to be introduced to children from a young age are the declaration of faith (shahada), the five daily prayers (salat), fasting during Ramadan, giving alms (zakat), and the pilgrimage to Mecca (hajj). The five daily prayers and reciting daily supplications should be encouraged as regular practices.

c) Ethical Values

Several foundations in moral education need to be implemented, including:

- 1) Instilling trust in a child's soul and encompassing self-confidence, faith in others, especially their educators, and belief that humans are responsible for their actions and behavior. They also have aspirations and spirit.
- 2) We are cultivating love and compassion towards family members and others.
- 3) Enlightening children that moral values arise from within individuals and not from rules and laws because ethics are the values that differentiate humans from animals.
- 4) They are developing sensitivity in children. It is done by awakening their awareness of their humanity.
- 5) They enculturate morality in children so that it becomes their habit and nature.

Early education about moderate Islam in primary schools is crucial to equip students from an early age with knowledge about the values of moderate Islam through the learning process. Therefore, the curriculum at SD Alkhairaat concerning the teaching of moderate Islam intends to provide a deep understanding to each student.

The cultivation of moderate Islamic values in primary schools is carried out through various activities within the school (Fathuddin, Nurdin, & Rustina, 2023). The moderate attitudes and perspectives towards religion within the school environment have become ingrained in every student, especially their teachers. At SD Alkhairaat, several forms of integration are related to the understanding of moderate Islam, which is consistent within the school environment. These include the teaching process delivered by every teacher in the classroom and the understanding that SD Alkhairaat instilled through the school's culture and various programmed extracurricular activities.

The promotion of moderate Islam in SD Alkhairaat continues to be implemented by the school management under the leadership of the headmaster. It is to emphasize that Islam is a peaceful religion and a source of blessing for the entire universe, bringing tranquility to anyone, regardless of their faith. Islam always promotes and teaches peace while rejecting acts of violence and terrorism that irresponsible individuals have carried out. Thus, it is evident that Islam values differences. Moderate Islam adheres to the teachings of Allah and the Prophet Muhammad, which include loving others, even if they are different, in various aspects, including different religions.

B. The Practice of Moderate Islamic Values at the School

The cultivation of moderate Islamic values, in general, is a process that involves conscious, planned, and accountable activities or efforts to maintain, train, guide, direct, and enhance religious knowledge, social skills, and religious practices and attitudes of children (faith/monotheism, worship, and morality) that exhibit characteristics of moderation, balance, and fairness, or can

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combine into moderation. It is aimed at being applied in everyday life. As for the cultivation of religious values that must instill in students, they include:

- 1) Faith values
- 2) Worship values
- 3) Moral values. Several basic principles in moral education need to be implemented, including:
 - a. Instilling trust in a child's soul includes self-confidence, faith in others, especially their educators, and believing that humans are responsible for their actions and behavior. They also have aspirations and enthusiasm.
 - b. We cultivate love and compassion towards others, family members, and others.
 - c. Making children aware that moral values arise from within humans, not rules and laws. Because morality is the value that distinguishes humans from animals
 - d. It is developing sensitivity in children. It can be done by awakening their sense of humanity.
 - e. They are cultivating morality in children to become their habit and character.

The cultivation of moderate Islamic values carried out by the teachers of SD Alkhairaat through the teaching process in the classroom, based on the syllabus, is further developed by the respective teachers and applied in interactions within the school environment. Among the various aspects of faith and morality, the emphasis is placed on moral teachings. The core competencies include demonstrating respect and obedience towards parents and teachers as an implementation of the understanding from Surah Luqman (31):14, showing respect towards family members as an implementation of the knowledge from Surah An-Nisa (4):36, speaking with good manners as an implementation of the understanding from Surah Al-Baqarah (2):83, understanding and exemplifying compassion towards others as an implementation of the knowledge from Surah Al-Fatihah, and comprehending and demonstrating cooperation and mutual assistance as an implementation of the understanding. From the understanding of Surah Al-Ma'idah:2, knowing and narrating the exemplary stories of Prophet Muhammad, having a caring attitude towards others as an implementation of the knowledge from Surah Al-Kawthar, practicing virtues and avoiding reprehensible behaviors as an implementation of the understanding of prayer, possessing courteous behavior and respecting good friends at home, school, and in the community as an implementation of the knowledge from Surah Al-Hadid (57):9, recognizing the existence of Allah through observing creations around the house and school, knowing the attitude of courtesy and respect from Prophet Muhammad, exemplifying courteous behavior and respect towards friends, both at home, school, and the surrounding community, possessing and demonstrating a tolerant and sympathetic attitude towards others as an implementation of the understanding from Surah Al-Kafirun and Al-Ma'idah (5):2, having and exemplifying harmonious living as an implementation of the knowledge from Surah Al-Hujurat (49):13.

In instilling moderate Islamic values in students, it is essential to emphasize that the relationship between the Muslim community and non-Muslims, both within and outside the country, is based on the principle of peaceful coexistence following human nature. This reflects the universal nature of Islamic teachings as a mercy for all world inhabitants. In the principles of Islamic teachings, there should be no coercion or assimilation. On the contrary, if Muslims are oppressed, maintaining rights and sovereignty becomes an alternative solution, as stated in the verse: "So whoever has assaulted you, then assault them in the same way that they have assaulted you."

From the above explanation, it is clear that Islam is a peaceful religion and a righteous mission that highly upholds responsible freedom. Another reflection of the freedom of religion is that Islam fully protects the rights of the dhimmis, which refers to non-Muslims who have made peaceful agreements within the territories of the Islamic community. It states in verse: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."

Various forms of implementation have been identified based on the research findings on the focus of cultivating moderate Islamic values. One form is through the implementation of moderate Islam SD Alkhairaat. Through careful planning and formulation, an academic core program has developed, which involves classroom learning and spiritual and religious activities to shape a culture or habit of worship. Thus, the researcher assesses that the implementation process with activities is part of the application and aligns with the aspects and strategies according to existing opinions or theories.

In their daily practice, as demonstrated by the teachers of faith and morality, they show respect and maintain interactions with fellow students in school without distinguishing their backgrounds and abilities.

C. Analysis of Moderate Islamic Values Implementation in the Teaching Process

Based on the research findings regarding the evaluation of the implementation process, the assessment at SD Alkhairaat divides itself into three forms: program evaluation, learning process, and evaluation of learning outcomes. The program evaluation is conducted intensively and comprehensively once a year, involving teachers, principals, and the foundation. The assessment of

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the learning process consists of questioning and answering, as well as solving problems to assess the absorption of learning materials. Lastly, there is the evaluation of learning outcomes through test models, such as mid-semester exams and final semester exams, which help measure students' level of achievement in learning outcomes. According to Anas Sudijono, the scope of evaluation in education in schools includes three main components: assessment of the teaching program, evaluation of the implementation process, and evaluation of learning outcomes. From this, the researcher concludes that monitoring and evaluation, commonly abbreviated as "money," conducted annually involving principals and teachers, are part of the program evaluation, and rewards and punishments are associated with the implementation process assessment.

Based on existing research and theories, the researcher concludes that the evaluations conducted at SD Alkhairaat encompass program evaluation, implementation process evaluation, and achievement level evaluation, as expected in educational institutions, as conveyed by Anas Sudijono. In terms of balance, educators and students have implemented all aspects of moderate Islamic teachings independently according to their abilities and by emulating the values of moderation through peers and parents. In terms of tolerance, educators and students are highly capable of understanding their peers' diverse nature and character and do not disturb those engaged in worship.

V. CONCLUSIONS

The implementation of moderate Islamic values at SD Alkhairaat could not separate itself, which has been determined by the government. Moderate educational values, as outlined in legislation, such as character education encompassing religious, nationalistic, cooperative, integrity, and independent aspects, are all summarized and simplified. Implementing moderate Islamic values in character education is reflected in integrated programs within extracurricular activities, school culture, co-curricular activities, and extracurricular activities. In classroom teaching, one of the strategies used is through morning activities aimed at developing students' personal and national character. These morning activities include lining up and praying before entering the classroom, tidying up shoes in designated areas, and greeting each other.

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