

Scenario Development of *Wasathiyah*-Based *Akhlak Tasawuf* Learning at The State Islamic University Of North Sumatra

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Abstract

This study aims to obtain a valid and practical *wasathiyah*-based *akhlak tasawuf* learning scenario product. The research was conducted at the Faculty of Tarbiyah and Teacher Training (FITK) and the Faculty of Ushuluddin and Islamic Studies (FUSI) State Islamic University of North Sumatra Medan with the participants of *akhlak tasawuf* lecturers and students of both faculties. The research and development steps are guided by the ADDIE model consisting of Analysis, Design, Development, Implementation, and Evaluation. There were two results obtained in this study. First, the learning scenario product was declared very valid in the validity test with a percentage of 90% on design validation and 85.33% percentage on product content validation. Revision I was made based on qualitative data related to design and content based on comments from each validator. Second, the scenario of *wasathiyah*-based *akhlak tasawuf* learning was stated to be very practical, as shown in small group trials, which obtained practicality percentages of 87.05% (respondent was one lecturer) and 80% (respondent was seven students). In the large group trial, the average practicality presentation was 89% (7 lecturers respondents) and 90% (21 students respondents), so it was concluded that the learning scenario developed was in the "very practical" category as a whole.

Keywords: Learning Scenario, *Akhlak Tasawuf*, *Wasathiyah*

Introduction

Islam is *rahmatan lil 'alamin*. It means that Islam is a religion that can touch all aspects of human life, which always has the potential for goodness in every human action in carrying out all the practices in Islamic law. As a comprehensive religion, Islam is not only a regulator of the relationship between the creator and the creatures. It is also regulated the relationship between the creatures. Moreover, the relationship between creatures, Muslims or non-Muslims, is also regulated by Islam.¹

The dynamics of Muslims in Indonesia are currently faltering due to the presence of imported notions that are not relevant to the characteristics of the Indonesians. We need to pay attention to these new notions because they significantly affect society, not to make it better, but to destroy society itself. The ideas that were present came as if they brought Islamic rights. Additionally, violence in the name of Islam was also found by supporting immoral behavior, such as the Makassar church suicide bombing, which presented the public's assumption that Islam was the perpetrator of acts of terrorism.²

Islam should prioritize security, peace, and the people's welfare regardless of their beliefs. In today's era, social relations between Muslims and non-Muslims are becoming more complex because they are commanded to respect fellow human beings even though they are different. It also needs to be introduced to the world of education. Then the term *wasathiyah* in religion emerged, which was a significant breakthrough for the government in disseminating it to the community, and it has another name, religious moderation. The root of the foundation of this *wasathiyah* idea is balance and harmony.

The study of the *wasathiyah* concept has attracted the attention of experts in various fields, such as socio-politics, discussion, Islamic development, socio-religious, and Islamic education. *Wasathiyah*, in its discussion, also intersects with Islamic tradition,³ which in terminology, is an identity⁴ and essential character in Islam.⁵ In this case, the *akhlak tasawuf* has charm when it discusses how to behave and be godly. Through its strategic implementation, *akhlak tasawuf* is used as an alternative to providing a pattern

¹ Anwar Sutoyo, *Manusia Dalam Perspektif Al-Qur`an* (Yogyakarta: Pustaka Pelajar, 2014), 2.

² Iffati Zamimah, "Moderatisme Islam dalam Konteks Keindonesiaan (Studi Penafsiran Islam Moderat M. Quraish Shihab)", *Jurnal Al-Fanar*, Vol. 01, No. 01, (2018), 75.

³ Khaled Abou El-Fadl, *Selamatkan Islam dari Muslim Puritan*, terj. Helmi Mustofa (Jakarta: Serambi, 2005), 98.

⁴ Muhammad Tolchah Hasan, "Pendidikan multicultural Sebagai Opsi Penanggulangan Radikalisme", (Malang: Lembaga Penerbitan UNISMA, 2016), 103.

⁵ Haidar Bagir, *Islam Tuhan Islam Manusia: Agama dan Spiritualitas di Zaman Kacau* (Bandung: PT. Mizan Pustaka, 2017), 130.

of teaching to the community by touching on ethnic, linguistic, cultural, racial, and even religious diversity.⁶

The field of akhlak tasawuf course often ignores the treatment of social life in the world and only discusses within the scope of worship, including efforts to get closer to God. This statement was traced from the form of syllabus and lesson plan (RPS) made by lecturers from various universities in Indonesia, such as Ismail from Sheikh Nurjati University, Djakfar from the State Islamic University of North Sumatra, Shabri Salih from STIT Ar-Risalah Indragiri Hilir, Sudarno Shobron from Muhammadiyah University of Surakarta. The scope of the akhlak tasawuf course is expected to foster students' moral characteristics that follow religious demands and can be realized in the world's life.

This akhlak tasawuf course includes learning about morality, which is identified into five: individual morals, morals in a family, morals in society, morals in the state, and morals in religion. In contrast, tasawuf is human awareness of building a direct relationship with God. Through the observational data that the researcher obtained by identifying the literature, as the researcher explained above, most of the lecturers of akhlak tasawuf course in designing lecture topics still choose several topics that only focus on tasawuf section. In contrast, the akhlak section only focuses on two levels of moral identification: individuals and society, even though the scope of the akhlak section has five points that must be mastered and instilled with habituation treatment for the students that later become prospective teachers. They have a moral responsibility to educate students that will become quality and dignified students later.

Based on initial observations of akhlak tasawuf lecturers and students at the State Islamic University of North Sumatera, it was stated that 83.3% of lecturers agreed, 46.8% of students agreed, and 18.3% strongly agreed that the discussion of akhlak tasawuf course was not only focused on the relationship with Allah but also regulates human relations with other humans in society and the State. In addition, it is also hoped that akhlak tasawuf learning can present theories relevant to everyday life. It can be seen from the survey results show that 66.7% of lecturers agree and 33.3% of lecturers strongly agree with the development of akhlak tasawuf material. Therefore, it is necessary to

⁶ Iwan Kurniawan ZP., "Konsep PAI Wasathiyah", *Edukasia Multikultura*, Vol. 2, No. 1, (2020), 23.

develop *akhlak tasawuf* course with the *wasathiyah* way as a middle ground in the material to align between theory and the relevance of life.⁷

Planning is the most urgent thing to be developed in the learning process so it can be adequately realized. The learning process does not run automatically without a lesson plan which is a core part of the work of every educator.⁸ At the tertiary level, the planning usually made is limited to the syllabus and lesson plan, so the primary form of learning realization in each meeting has not been clearly described. Therefore, to realize the need for *akhlak tasawuf* learning balanced with the pattern of the relevance of life, we need a learning scenario that is a derivative of the syllabus and lesson plan. Its design has to be more precise and more appropriate between the concepts to instill and the steps that must be carried out.

A learning scenario is a sequence of stories compiled by educators so that the implementation of learning has clear stages and occurs as desired. In *akhlak tasawuf* course, a learning scenario needs to be developed. The implementation can not only focus on giving theory in the classroom but also should be beneficial for students to maintain relationships with God and other human beings in society, nation, and state.

In practice in the *akhlak tasawuf* course in this study, learning scenarios can help lecturers implement *Wasathiyah*-based *akhlak tasawuf* learning. In addition, the development of *wasathiyah*-based learning scenarios is expected to be able to reach the five realms of *tawassuth*, *tawazun*, *i'tidal*, *tasamuh*, and *musawah*, which in essence, provides a balance of each discussion material in the material of *akhlak tasawuf* which is developed and offered within the scope of *akhlak* and *tasawuf*, so that it can shape the identity of students into ideal students as expected in the Qur'an Surah Al-Baqarah verse 143. The correlation with the implementation of *akhlak tasawuf* learning, *Wasathiyah*, which will be developed in the scenario of *akhlak tasawuf* learning in this study, requires three things: learning, unlearning, and relearning. It is hoped that with the application of *wasathiyah*, students have a religious understanding so that people can reflect their religious knowledge and experience into a transformative idea in person, in the family, society, state, and religion. So the development of this research is important to do. It is hoped that apart from being a medium for socializing religious modernization in

⁷ *Google Form*, "Observasi Awal", (29 July 2022)

⁸ Karlstrom, M. & Hamza, K., "How do we teach planning to pre-service teacher- A tentative model". *Journal of Science Teacher Education*, Vol. 32, No, 6, (2021), 674.

universities, especially the State Islamic University of North Sumatra, it is also a reference for other courses in carrying out this wasathiyah concept to realize a balanced and harmonious human being in the religious life and social life.

Research Method

This study was the Research and Development (R&D) model using the ADDIE model, which stands for Analysis, Design, Development, Implementation, and Evaluation. Research and development is a method used to produce certain products and test the validity⁹ and practicality¹⁰ of these products. The research was conducted at the Faculty of Tarbiyah and Teacher Training (FITK) and the Faculty of Ushuluddin and Islamic Studies (FUSI), the State Islamic University of North Sumatra with participants akhlak tasawuf lecturers that teach at FITK and FUSI and students from each of these faculties of the State Islamic University of North Sumatra.

Findings

Based on the ADDIE model, the development research procedures carried out in this study are described as follows:

1. Analysis Phase

Based on the background of the problem, it can still be seen that the implementation of akhlak tasawuf learning has not been thoroughly conveyed to the division of morality and focused on the Sufism material only. Thus, the learning process is only focused on the theory of Sufism and has less impact on students' lives without any real manifestation in life. It eventually became the basis for developing by analyzing the material contained in akhlak tasawuf course and the appropriate approximate steps to implement it. It is important because it strives that this akhlak tasawuf material is not only done to fulfill lectures but has clear implications for learning and student life.

The results of the needs analysis carried out by studying literature on several lesson plans (RPS) in several universities and especially at the State Islamic University of North Sumatra, supported by questionnaires distributed to lecturers and

⁹ Amos Neolaka, *Metode Penelitian dan Statistik* (Bandung: PT Remaja Rosdakarya. 2014), 34.

¹⁰ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (Bandung: Alfabeta, 2013), 297.

students at the State Islamic University of North Sumatra the initial stages we did include:

- a. Identifying RPS and syllabus for akhlak tasawuf course at the State Islamic University of North Sumatra
- b. Identifying student needs related to akhlak tasawuf course
- c. Identifying the current implementation of akhlak tasawuf learning
- d. Analyze the main material of akhlak tasawuf that has been developed previously
- e. Analyzing class management
- f. Analyzing feedback on students who have taken akhlak tasawuf course with their relevance to everyday life

Based on the analysis of the things above, several problems were found in akhlak tasawuf learning, which is explained as follows:

- a. Learning activities take place conventionally so that students are passive in akhlak tasawuf learning process. Learning activities are still used with the lecture method and reading books provided by the lecturer, and students record the information the lecturer conveys.
- b. The application of akhlak tasawuf learning has not been thoroughly conveyed to the division of akhlak and focused on the tasawuf material only. Thus, the learning process is only focused on the theory of Sufism and has less impact on students' lives without any real manifestation in life.
- c. Students need innovations in akhlak tasawuf material so that the learning process they can get is not only focused on listening to the lecturer's explanation but with other activities that impact each student.

In addition to revealing the problems contained in the previous process of akhlak tasawuf learning, the needs analysis results also show that lecturers need discussion material to develop akhlak tasawuf material, and complete phases to teach it can be carried out actively. With the educational background of akhlak tasawuf lecturers who are generally not from the field of education, they find it difficult to provide student-oriented learning, so this is the cause of the teaching method of akhlak tasawuf with lectures and students taking notes.¹¹ Based on this, the identification step is carried out on the akhlak tasawuf learning material first to be developed in a simple

¹¹ Siti, Winda, dkk., Dosen, *Wawancara* (Medan, 05 August 2022)

learning scenario that would be able to facilitate lecturers in implementing akhlak tasawuf learning and oriented to student activity in learning so that students have real experience in the learning process, not only accept the material but can provide examples of manifestations in the material that has been studied in their daily life, whether related to themselves, with fellow friends and lecturers and even with their god. Furthermore, 14 main materials were taken to be taught in wasathiyah-based akhlak tasawuf learning by paying attention to the things that wanted to be developed in the wasathiyah value, which included *tawasuth*, *tawazun*, *i'tidal*, *tasamuh*, and *musawah*. So, 14 main materials are obtained to be developed in one semester in akhlak tasawuf course and carried out at the design phase.

2. Design Phase

Based on the analysis of the results, the next stage is the design or product design, which includes the following two stages:

a. Designing Product

Researchers began designing the product design of the wasathiyah-based akhlak tasawuf learning scenario with the concept adapted to the material extracted with wasathiyah values and developed with guidance on the basic competencies and indicators to be achieved. At this phase, researchers did several things:

- 1) Determining wasathiyah-based akhlak tasawuf material
- 2) Make a syllabus and lesson plan to be developed in learning scenarios
- 3) Determine the basic competencies, indicators, and goals to be achieved
- 4) Describe the steps/learning scenarios
- 5) Describe the material developed
- 6) Provide an assessment rubric guide.

b. Arranging instruments for assessing product

At this phase, researchers began to arrange instruments for assessing the product. The assessment instruments provided in this study were in the form of content and design validation sheets and questionnaires aimed at content experts, design experts, and response questionnaires aimed at students and lecturers at the State Islamic University of North Sumatra, especially at the Faculty of Tarbiyah and Teacher Training and the Faculty of Ushuluddin and Islamic Studies.

3. Development Phase

The development step is a product design realization activity. At this phase, the conceptual framework is realized into a product ready to be implemented. At this development phase, the activities carried out include:

a. Product design

Product design produces product content in the form of a developed *wasathiyah*-based learning scenario. The results of the product design are as follows:

- 1) Development of essential competencies, indicators, and learning objectives based on material analysis conducted and integration of materials with previously combined *wasathiyah* values. 14 materials will be developed in the *akhlak tasawuf* learning process, and there are two discussions on the issue of exams consisting of midterm and final exams.
- 2) Systematic development of learning scenario products that include the cover and content of scenario products consisting of preface, content list, syllabus, RPS, lecture contracts, and developed topics and scenarios and library lists.
- 3) Specify the structural and systematic framework (format) used to prepare learning scenarios. The systematic development of the learning scenario is:
 - a) Printed media products
 - b) The parts of the learning scenario are:
 - (1) Cover consisting of (a) The title; (b) the name of the author; (c) the synopsis of the screenplay, and (d) the supporting image (Figure 2.1)
 - (2) The contents of the learning scenario consist of (a) the preface; (b) the list of contents (Figure 2.2); (c) the Silabus, lesson plan (RPS), and the developed Course Contract; (d) the content of the learning scenario (Figure 2.3); (e) references.
- 4) Develop media based on the product's design, after which the product will be printed. All components prepared in the design phase are assembled into a whole unit of products. Furthermore, it is given to design expert validators and content experts to obtain assessments regarding whether or not a development product is presented in this research and development. Based on this assessment, formative analysis and revision are carried out before the trial is conducted in the small group first.

b. Formative Revised Product

Product formative revisions are based on design and content expert validation results. The product formative revision results are based on quantitative and qualitative data from the validator. Quantitative data in this study and development are obtained from scores given by the validator on a grid or validation sheet with a scale ratio of 1-5. The validation sheet is given directly to design experts and material experts.



(a) Before revision

(b) After revision

Figure 2.1 Revision results of design experts regarding covers that are too plain

DAFTAR ISI	DAFTAR ISI	DAFTAR ISI
Halaman Judul	Halaman Judul	Skenario Pembelajaran XI
Kata Pengantar	Kata Pengantar	Topik: Relationship Ilmu Tasawuf dengan kehidupan Metafese di Indonesia
Daftar Isi	Daftar Isi	Skenario Pembelajaran XII
Silabus, RPS, Kontrak Kuliah	Silabus, RPS, Kontrak Kuliah	Topik: Jenis-Jenis Metafese dalam Membentuk Relationship dengan manusia dan Tuhan
Skenario Pembelajaran	Skenario Pembelajaran I	Skenario Pembelajaran XIII
Topik:	Topik: Beretika dengan Tuhan, manusia, dan negara dalam kehidupan sehari-hari	Topik: Pola Penerapan Metafese dalam Membentuk Relationship dengan manusia dan Tuhan
1. Beretika dengan Tuhan, manusia, dan negara dalam kehidupan sehari-hari	Skenario Pembelajaran II	Skenario Pembelajaran XIV
2. Faktor-faktor yang mempengaruhi pembentukan etika dengan Tuhan, manusia, dan Negara	Topik: Faktor-faktor yang mempengaruhi pembentukan etika dengan Tuhan, manusia, dan Negara	Topik: Jenis-Jenis Metafese dalam Membentuk Relationship dengan Manusia dan Negara
3. Hak dan Kewajiban serta keutamaan beretika dengan Tuhan, manusia dan Negara	Skenario Pembelajaran III	Skenario Pembelajaran XV
4. Etika dan Moral dalam Islam	Topik: Hak dan Kewajiban serta keutamaan beretika dengan Tuhan, manusia dan Negara	Topik: Pola Penerapan Metafese dalam Membentuk Relationship Manusia dan Negara
5. Direct Relationship With God	Skenario Pembelajaran IV	Skenario Pembelajaran XVI
6. Privillage Al-Quran dan Hadits dalam tinjauan etika dan moral dalam berinteraksi dengan Tuhan, Manusia dan Negara	Topik: Etika dan Moral dalam Islam	Topik: Ujian Akhir Semester
7. Religius Ekperience para pelaku tasawuf	Skenario Pembelajaran V	Skenario Pembelajaran XVII
8. History Tarekat Di Indonesia	Topik: Direct Relationship With God	Topik: Pola Pengamalan dan Pelaksanaan Tarekat di Indonesia
9. Pola Pengamalan dan Pelaksanaan Tarekat di Indonesia	Skenario Pembelajaran VI	DAFTAR PUSTAKA
10. Relationship Ilmu Tasawuf dengan kehidupan metafese di Indonesia	Topik: Privillage Al-Quran dan Hadits dalam tinjauan etika dan moral dalam berinteraksi dengan Tuhan, Manusia dan Negara	
11. Jenis-Jenis Metafese dalam membentuk Relationship dengan manusia dan Tuhan	Skenario Pembelajaran VII	
12. Pola Penerapan Metafese dalam Membentuk Relationship dengan manusia dan Tuhan	Topik: Religius Ekperience para pelaku tasawuf	
13. Jenis-Jenis Metafese dalam Membentuk Relationship dengan Manusia dan Negara	Skenario Pembelajaran VIII	
14. Pola Penerapan Metafese dalam Membentuk Relationship Manusia dan Negara	Topik: History Tarekat Di Indonesia	
Daftar Pustaka	Skenario Pembelajaran IX	
	Topik: Ujian Tengah Semester	
	Skenario Pembelajaran X	
	Topik: Pola Pengamalan dan Pelaksanaan Tarekat di Indonesia	

(a) Before revision

(b) After revision

Figure 2.2 The results of the revised product from content experts related to editorial changes to the table of contents

Skenario Pembelajaran																																
Topik 1: Beretika dengan Tuhan, manusia, dan negara dalam kehidupan sehari-hari Kelas : Waktu : 100 menit Kompetensi Dasar 1. Menguraikan konsep beretika dengan Tuhan, Manusia dan negara dalam kehidupan sehari-hari Tujuan Pembelajaran 1. Melalui kegiatan mendengarkan, mahasiswa mampu memahami konsep beretika dengan Tuhan, manusia dan negara dalam kehidupan sehari-hari. 2. Melalui kegiatan menjelaskan, mahasiswa mampu membedakan konsep beretika pada Tuhan, Manusia dan negara dengan tepat 3. Melalui kegiatan diskusi, mahasiswa mampu menyajikan konsep beretika dengan Tuhan, manusia dan negara dalam kehidupan sehari-hari dengan tepat Fokus Pendidikan Karakter Religius, peduli sosial, sopan santun dan toleransi. Metode Pembelajaran : Kooperatif tipe jigsaw Sumber dan Media Pembelajaran: Buku dan artikel jurnal terkait dengan materi																																
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(a) Before revision (b) After revision

Figure 2.4 The results of the revised product from content experts regarding the discussion material plus the material description

Quantitative data from each validator and respondent were described as follows:

1) Design Expert Validator

The design expert validator who validates the product design of the wasathiyah-based learning scenario was Dr. Zunidar, M.Pd. The results of the design expert's assessment of product quality are divided into three aspects (product size, cover design, and content design), with the number of indicators as many as 14 items of assessment. Results and recapitulations of the scenario product assessment by design expert validators and content experts are shown in the appendix. Summary of data on design expert validation results as shown in table 4.2.

Table 1.1 Results of Scenario Product Validation by Design Experts

No.	Graded Aspect	Maximum score	Total Score	Validity Score	Percentage %	Category	Test Decision
1	Product Size	1	5	4	80	Valid	Small Revision
2	Cover Design	5	25	22	88	Very Valid	No Revision
3	Content Design	8	40	37	92,5	Very Valid	No Revision
Total		14	70	63	90	Very Valid	No Revision

Based on the assessment results conducted by the design expert in table 1.1, the product percentage value of 90%. According to Akbar (2015), the value indicates that the validated products are reviewed in terms of media and design aspects, meet the validity or eligibility criteria (% 81%), and are included in the criteria as very valid. According to overall comments by design validation on wasathiyah-based akhlak tasawuf learning scenario products are worth applying with some minor revisions seen from qualitative data based on the comments of design expert validators.

2) Content Expert Validator

The content expert validator who validates the content of the learning scenario was Dr. Mursal Aziz, M.Pd.I. The results of the content expert's assessment from the product quality of the Wasathiyah-based akhlak tasawuf learning scenario are divided into 14 assessment points. The results and recapitulation of the scenario product assessment by design expert validators and content experts can be seen in the appendix. Summary of data from design expert validation is shown as table 1.2.

Table 1.2
Product Validation Results Scenario by Content Expert

No	Statement	Total Score	Percentage %	Category	Test Decision
1	P1	4	80	Valid	Small Revision
2	P2	4	80	Valid	Small Revision
3	P3	4	80	Valid	Small Revision
4	P4	4	80	Valid	Small Revision
5	P5	4	80	Valid	Small Revision
6	P6	4	80	Valid	Small Revision
7	P7	4	80	Valid	Small Revision
8	P8	4	80	Valid	Small Revision
9	P9	5	100	Very Valid	No Revision
10	P10	4	80	Valid	Small Revision
11	P11	4	80	Valid	Small Revision
12	P12	4	80	Valid	Small Revision
13	P13	5	100	Very Valid	No Revision
14	P14	5	100	Very Valid	No Revision
15	P15	5	100	Very Valid	No Revision
	Total	60	85,33	Very Valid	No Revision

Based on the summary of the assessment results conducted by the content experts in table 1.2, a percentage score of 85.33%. The value indicates that the validated product is reviewed by the product content aspect, meets

the validity or eligibility criteria (by 81%), and is included in the valid criteria. According to the overall comment by design validation on wasathiyah-based learning scenarios, products are worth implementing after revising some essential concepts and ways of writing described from qualitative data.

Meanwhile, qualitative data on this research and development are suggestions or comments in the validation framework provided by validators and respondents, design expert validators, and field practitioners validators. Suggestions and comments regarding wasathiyah-based learning scenarios products by design experts and content experts are listed on

Table 1.3
Validation Comments and Suggestions

No.	Components	Design expert and content expert comments and suggestions	Revised Results
1	Appearance	<ul style="list-style-type: none"> • Replace the cover image with something unique, as the cover looks ordinary and has not yet described the contents of the product • Scenario content display is less attractive 	<ul style="list-style-type: none"> • The cover has been revised with a better cover image with a unique image. • The contents of the scenario have been changed according to the validator input
2	Contents Presenred	<ul style="list-style-type: none"> • Note the list of contents written. • The language ineach chapter should be explained by several scenarios, not on the topic • Give a brief description of the subject matter • Add used assessment 	<ul style="list-style-type: none"> • The list of contents has been reconsidered by creating the study scenario points • Each chapter is presented with scenarios • The discussion material has been added with a description of the material • The assessment used has been added following the validator's instructions.

3) Field Practitioner

Field practitioner ais Educational practitioner within the product user area, the lecturer of akhlak tasawuf at the State Islamic University of North Sumatera. The results of the field practical assessment are divided into five aspects (philosophy, presentation, product contents, language, and benefits) which are 17 items of assessment. The field practitioner who validate the product of this formal learning scenario was Winda Sari, M.Th with the analysis results as shown in the following table:

Table 1.4
Results of Product Validation Scenarios by Field Practitioners

No.	Graded Aspect	Maximum score	Total Score	Validity Score	Percentage %	Category	Test Decision
1	Fragility	4	20	20	100	Very Practical	No Revision
2	Presentation	2	10	9	90	Very Practical	No Revision
3	Product Contents	4	20	16	80	Practical	Small Revision
4	Language	4	20	17	85	Very Practical	No Revision
5	Benefits	3	15	12	80	Practical	Small Revision
	Total	17	85	74	87,05%	Very Practical	No Revision

Table 1.4 shows that the lecturer's assessment results show an average score of 87.05%. Based on these results, the scenario products developed in practical categories are worth using by applying minor revisions based on qualitative data obtained from comments on the given introduction.

4. Implementation Phase

After the scenario product is declared valid and revised, the scenario product is tested on lecturers of akhlak tasawuf, students of the faculty of tarbiyah and teacher training, and the faculty of ushuluddin and Islamic studies. The trial was carried out to determine the lecturer's and the student's responses to the scenario product. At this stage, the small group trial involved 6 students. The results of this trial are used as the basis for revising the scenario (revision II), which is then carried out in a large group trial involving 7 lecturers and 21 students within the faculty of tarbiyah and teacher training and the faculty of ushuluddin and Islamic studies. Researchers collect data at this stage through questionnaire responses from lecturers and students to see the product's practicality.

a. Small Group Trial

The data from this trial is also divided into quantitative and qualitative data. Student assessment can be seen in the following table.

Table 1.5
Small Group Trial Results

No.	Statement	Maximum score	Total Score	Percentage %	Category	Test Decision
1	P1	30	26	87%	Very Practical	No Revision
2	P2	30	23	77%	Practical	Minor Revision
3	P3	30	25	83%	Very Practical	No Revision
4	P4	30	24	80%	Practical	Minor Revision
5	P5	30	25	83%	Very Practical	No Revision
6	P6	30	24	80%	Practical	Minor Revision
7	P7	30	24	80%	Practical	Minor Revision
8	P8	30	23	77%	Practical	Minor Revision
9	P9	30	24	80%	Practical	Minor Revision
10	P10	30	25	83%	Very Practical	No Revision
11	P11	30	25	83%	Very Practical	No Revision
12	P12	30	25	83%	Very Practical	No Revision
13	P13	30	24	80%	Average	Replaceable
14	P14	30	21	70%	Practical	Minor Revision
Total		420	338	80%	Practical	Minor Revision

Based on the small group trial results table that the students have filled in at the small field trial stage above, the student's response to the learning process guided by the learning scenario conceptualized in the scenario product presented by the researcher and carried out by field practitioners obtained a practicality percentage of 1150% of 6 respondents or an average value of 80% practicality with the criteria "very practical and usable but needs minor improvements".¹²

¹² Sa'dun Akbar, *Instrumen Perangkat Pembelajaran* (Bandung: PT Remaja Rosdakarya, 2016), 41.

Suggestions given by practitioners and respondents in learning scenarios are related to the assessment that must be included in the scenario, the stages of preliminary, core, and closing activities. Furthermore, based on the assessment in terms of practicality obtained, minor revisions were made according to the suggestions to be carried out and implemented later.

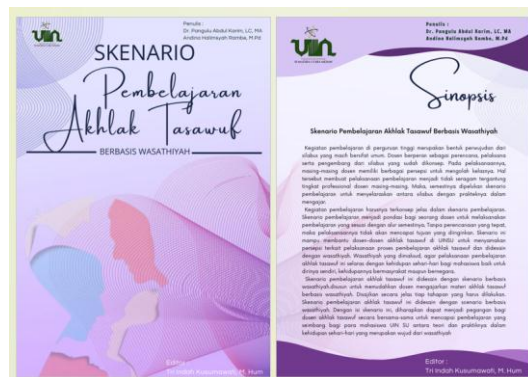
The next stage is a large group trial.

b. Large Group Trial Data

The implementation of the large group trial begins with a small revision following the results of the small group trial. The revisions are generally related to adding assessments to the scenario, clarifying the stages of the scenario, which include initial, core, and closing activities, and distributing scenarios to respondent students in large group trials according to the suggestions given by the observer. The following are the results of the revisions made:



a) Before Revision



b) After Revision

Figure 2.5 The results of the small group trial revision related to covers with better image quality

Penilaian		1. Penilaian Sikap	
Lembar Penilaian Observasi			
Kriteria	1	2	3
1. Memonitori kegiatan siswa yang baik saat pembelajaran berlangsung.	Menyampaikan pernyataan yang sesuai dengan pembelajaran.	Mengungkapkan pernyataan yang sesuai dengan pembelajaran.	Tidak ada pernyataan yang terdapat.
2. Mengorganisir kegiatan dan kegiatan yang baik saat pembelajaran.	Mengungkapkan pernyataan yang sesuai dengan pembelajaran.	Mengungkapkan pernyataan yang sesuai dengan pembelajaran.	Tidak ada pernyataan yang terdapat.
3. Berpartisipasi aktif dan menunjukkan sikap yang sesuai dalam pembelajaran.	Mengungkapkan pernyataan yang sesuai dengan pembelajaran.	Mengungkapkan pernyataan yang sesuai dengan pembelajaran.	Tidak ada pernyataan yang terdapat.

Rahib Penilaian Observasi	
No	Nilai
1	100

Rahib Penilaian Pengetahuan	
No	Nilai
1	100

Rahib Penilaian Keterampilan	
No	Nilai
1	100

Figure 2.6 The results of the revised small group trial related to adding assessment to the scenario

SKENARIO PEMBELAJARAN II

Topik : Faktor-faktor yang mempengaruhi pembentukan etika dengan Tuhan, manusia, dan negara

Kelas :

Waktu : 100 menit

Kompetensi Dasar
Menalar Faktor-faktor yang mempengaruhi pembentukan etika dengan Tuhan, manusia dan negara

Tujuan Pembelajaran

- Melalui kegiatan mendengarkan, mahasiswa mampu menguraikan faktor-faktor yang mempengaruhi pembentukan etika dengan Tuhan, manusia dan negara dengan tepat.
- Melalui kegiatan membaca, mahasiswa mampu menganalisis faktor-faktor yang mempengaruhi pembentukan etika dengan Tuhan, manusia dan negara dengan tepat.
- Melalui kegiatan diskusi, peserta didik mampu menyajikan faktor-faktor yang mempengaruhi pembentukan etika dengan Tuhan, manusia dan negara dengan tepat.

Fokus Pendidikan Karakter
Religius, peduli sosial, sopan santun dan toleransi.

Metode Pembelajaran : Cooperative learning

Sumber dan Media Pembelajaran : Buku dan artikel jurnal terkait dengan materi.

Langkah-langkah Pembelajaran	Pengelompokan Kelas	Waktu (menit)
Kegiatan Pendahuluan	Kelompok kecil dengan pola tapal kuda	100
1. Membaca doa		
2. Dosen menyampaikan tujuan pembelajaran yang ingin dicapai pada materi diatas		
3. Beberapa mahasiswa menyampaikan interpretasinya terkait pengetahuan awal terkait dengan materi		

Kegiatan Inti

- Dosen bertanya dengan mahasiswa memberikan tanggapan
- Dosen menyajikan informasi pada mahasiswa dengan menggunakan bahan bacaan terkait materi
- Dosen membentuk mahasiswa kedalam beberapa kelompok
- Mahasiswa mencari referensi dan mendiskusikan terkait dengan materi yang di pelajari.
- Mahasiswa berdiskusi menguraikan faktor-faktor yang mempengaruhi pembentukan etika dengan Tuhan, manusia dan negara
- Mahasiswa secara berkelompok diminta untuk menganalisis faktor-faktor yang mempengaruhi pembentukan etika dengan Tuhan, manusia dan negara
- Dosen membimbing kelompok tersebut untuk mempermudah mereka mengerjakan tugas terkait dengan materi tersebut
- Salah satu kelompok mempresentasikan hasil diskusinya
- Masing-masing kelompok lain memberikan tanggapan dan ada argumen terkait hasil diskusi pemakalah dengan hasil diskusi mereka dalam tiap kelompok

Kegiatan Penutup

- Mahasiswa diberi soal essay untuk mengukur penambahannya
- Mahasiswa secara individu menarik kesimpulan
- Dosen memberikan penghargaan atau apresiasi
- Penutup

Figure 2.7 The results of the small group trial revision related to clarifying the initial, core, and closing activities

The subjects of this field test were 7 lecturers and 21 students in the faculty of tarbiyah and teacher training and the faculty of ushuluddin and Islamic studies at the State Islamic University of North Sumatra. All respondents in this large group trial were given a scenario product printed by the researcher to be observed together. Furthermore, the researchers collected data at this stage in a questionnaire response from lecturers and students to see the product's practicality and an observation sheet to see the effectiveness of the product being implemented. Furthermore, the data is processed and used in the evaluation phase. Questionnaires or response sheets given to lecturers consist of 10 items, and students consist of 14 assessment items. The data from this trial is also divided into quantitative and qualitative data. The following is the result of the

recapitulation of the lecturer's response questionnaire to the wasathiyah-based akhlak tasawuf learning scenario product at the State Islamic University of North Sumatra.

Table 1.6
Test Results of Large Groups (Lecturer Responses)

No.	Graded Aspect	Maximum score	Total Score	Percentage %	Category	Test Decision
1	A1	35	31	89%	Very Practical	No Revision
2	A2	35	32	91%	Very Practical	No Revision
3	A3	35	31	89%	Very Practical	No Revision
4	A4	35	32	91%	Very Practical	No Revision
5	A5	35	32	91%	Very Practical	No Revision
6	A6	35	31	89%	Very Practical	No Revision
7	A7	35	30	86%	Very Practical	No Revision
8	A8	35	30	86%	Very Practical	No Revision
9	A9	35	32	91%	Very Practical	No Revision
10	A10	35	32	91%	Very Practical	No Revision
Jumlah		350	313	89%	Very Practical	No Revision

Table 1.7
Test Results of Large Groups (Student Responses)

No.	Graded Aspect	Maximum score	Total Score	Percentage %	Category	Test Decision
1	A1	105	97	92%	Very Practical	No Revision
2	A2	105	96	91%	Very Practical	No Revision
3	A3	105	92	88%	Very Practical	No Revision
4	A4	105	95	90%	Very Practical	No Revision
5	A5	105	95	90%	Very Practical	No Revision
6	A6	105	92	88%	Very Practical	No Revision
7	A7	105	95	90%	Very Practical	No Revision
8	A8	105	93	89%	Very Practical	No Revision
9	A9	105	94	90%	Very Practical	No Revision
10	A10	105	92	88%	Very Practical	No Revision
11	A11	105	94	90%	Very Practical	No Revision
12	A12	105	95	90%	Very Practical	No Revision
13	A13	105	93	89%	Very Practical	No Revision

14	A14	105	95	90%	Very Practical	No Revision
Total		1470	1318	90%	Very Practical	No Revision

Based on the table above, the practicality test of the wasathiyah-based tasawuf moral learning scenario product obtained 89% for lecturers and 90% for student respondents. In this case, it is concluded that the learning scenario developed is in the “very practical” category.

5. Evaluation Phase

The evaluation phase includes formative evaluation, carried out in the previous phases, namely the analysis, design, development, and implementation phases. This evaluation is carried out to make improvements at each product development phase. Based on the several phases, the product validity of the wasathiyah-based akhlak tasawuf learning scenario was obtained from the product validator of design expert and content expert with a percentage of 86% for design validation and 90% for product content validation based on this. It was concluded that the scenario product of akhlak tasawuf learning developed is categorized as very valid. However, revisions are still made regarding comments and suggestions from the validator before moving on to the next stage of development.

Concerning the practicality test, some data were collected from field practitioners, student responses to small group trials, lecturers' responses to large group trials, student responses to large group trials, and the results of Focus Group Discussions (FGD) that have been conducted. Each of the above stages continues to be revised as a form of evaluation of the research and development carried out. The following is a presentation of data related to the practicality test.

Table 1.8
Overall Practicality Test Recapitulation

No.	Sumatra	Average Value %	Category	Test Decision
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		Field Practitioners / Lecturer Responses	Student Responses		
1	Small Group Trial	87,05%	80%	Practical	Small revision
2	Large Group Trial	89%	90%	Very Practical	No Revision
3	FGD Evaluation	92%		Very Practical	No Revision

According to the table above, it is known that the average percentage in small group trials was 87.05% (teacher responses) of highly practical categories and 80% (student responses) of practical categories, with all small group trials being conducted decided on "small revision" test decisions. In large group trials, an average percentage of 89% (teacher responses) and 90% (student responses) were obtained with practical categories and non-revised test decisions. The product evaluation on FGD activities was obtained for 92% of all products with very practical categories and non-revised test decisions. So it was concluded that the scenario products that have been developed in this research and development study are worthy of being used and also practical for use in n the faculty of tarbiyah and teacher training and the faculty of ushuluddin and Islamic studies at the State Islamic University of North Sumatra in the Akhlak tasawuf course. Furthermore, it is possible to expand the development by implementing wasathiyah-based akhlak tasawuf learning to test its effectiveness in implementing learning in the State Islamic University of North Sumatra.

Discussion

The product of this research and development study is in the form of a wasathiyah-based akhlak tasawuf learning scenario which is presented to facilitate lecturers in implementing akhlak tasawuf courses in line with what students need that active learning is needed in this course, which is carried out in five stages in ADDIE development. Based on the results of the analysis stage in general, a scenario was developed taking into account the needs of students at the State Islamic University of North Sumatera Medan. It was obtained based on a needs analysis given to students who had previously received akhlak tasawuf course. Data analysis shows that students tended only to attend lectures

to meet attendance and were less active in asking questions because, generally, learning was also obtained by the lecture method. It impacts students being less active in looking for additional material outside except the material taught by the lecturer.

University students are defined as people who are more mature than students. So that the learning activities carried out are also different for students. As an important activity in education, the learning process is expected to be able to run well following the learning objectives that have been set and cover all learning components that have links between one component and other components¹³ consisting of the management of learning places or classrooms, student management, management of learning activities,¹⁴ learning objectives, materials, steps, methods/strategy management, and evaluation.¹⁵ If one component is inappropriate, it will affect the learning process and other components.¹⁶ Learning activities can be carried out properly, effectively, and efficiently if there is a positive relationship between the existing learning components. The learning process can also be successful if it is influenced by the condition of the lecturers and students by optimizing the learning process to obtain optimal learning outcomes.

The learning process in higher education generally still uses a lecturer-centered learning pattern, where the lecturer teaches classically using the teaching materials contained in the syllabus and translated by the lecturer personally from the existing syllabus. Meetings are also held on a lecture schedule which is generally expository, face-to-face, and lectures. The learning process often does not pay attention to individual student differences such as learning style, intelligence level, motivation, interest, and difficulties they face.

Especially in the *tarbiyah* and teacher training faculties, which generally educate students as prospective teachers, they want the learning process to follow various learning methods actively. Therefore, it is necessary to develop a learning scenario because it can be a reference for lecturers to teach *akhlak tasawuf* by actively switching from the previously commonly used methods.

¹³ Tatang Hidayat, M. S. "Filsafat Perencanaan dan Implikasinya dalam Perencanaan Pembelajaran Pendidikan Agama Islam di Sekolah", *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, Vol. 21, No. 2 (2019), 198.

¹⁴ M. Yamin, *Paradigma Baru Pembelajaran* (Jakarta: Gaung Persada Press, 2011), 69.

¹⁵ Asep Herry Hernawan, dkk, *Pengembangan Bahan Ajar* (Bandung: Direktorat UPI, 2012), 126.

¹⁶ H. M. Jufri Dolong, "Teknik Analisis dalam Komponen Pembelajaran", *Jurnal Inspiratif Pendidikan*, Vol. V, No. 2, (2016), 295.

Therefore, at the design and development stage, a product was developed that contains a scenario for akhlak tasawuf learning by integrating it with wasathiyah values as a mediator so that the material conveyed is not only focused on the human relationship with God but also has relevance to students' daily lives in carrying out religious values. This design and development stage starts with analyzing the previous material. Then development is carried out, outlined in the syllabus of akhlak tasawuf lectures, and then designed a scenario following the materials that have been determined.

A good learning process can be seen in the ability of educators to manage the classroom, and an educator must understand the learner's condition so that the educational process can run optimally.¹⁷ It can also be seen clearly in the learning scenario, an activity chosen to sequence events in the learning series to achieve learning objectives.¹⁸ In the learning scenario, a plan is used to guide learning in the classroom to direct and assist learners so that the learning objectives are achieved.¹⁹ In addition to learning objectives, the learning scenario also pays attention to learning materials, students, and facilities so that they align with what is being carried out so that students can feel the usefulness and contribution of what they learn empirically.²⁰ Until the implementation, students not only get teaching from lectures but also have an impact on their lives.

Conclusion

Based on the research and development results conducted on wasathiyah-based learning scenario, it was concluded that learning scenarios were developed with ADDIE models: Analysis, Design, Development, Implementation, and Evaluation. The assessment of wasathiyah-based akhlak tasawuf learning scenario shows that: the first, Wasathiyah-based akhlak tasawuf learning scenario was valid, reviewed by design experts with a percentage of validity of 90% of categories were very valid, reviewed by content experts, 86% of the categories were very valid and without revision, so they could be used in the process of akhlak tasawuf learning in State University of North Sumatera, Medan. the second, Akhlak tasawuf learning scenario is stated to be very practical in

¹⁷ Ahdar Djameluddin & Wardana, *Belajar dan Pembelajaran* (Sulawesi Selatan: CV. Kaaffah Learning Center, 2019), 3.

¹⁸ Trianto Al-Tabani, *Mendesaian Model Pembelajaran Inovatic, Progresif dan Kontekstual* (Surabaya : Prenadamedia Group, 2014), 187.

¹⁹ Bruce Joyce, Marsha Weil, *Models of Teaching* (Boston: Pearson Education, 2009), 87.

²⁰ Syaiful Bahri Djamarah, *Strategi Belajar Mengajar* (Jakarta: PT. Rineka Cipta, 2006), 38.

terms of the questionnaire responses from lecturers and students to the small and large group trial activities; the practicality assessment is carried out on small and limited groups. It is shown in the practicality test carried out on a small group trial which obtained a practicality percentage of 80% with the criteria of "practical and can be used but needs minor improvements." In the large group trial, the presentation of practicality was 89% for lecturer respondents and 90% for student respondents, so it was concluded that the learning scenario developed was in the "very practical" category.

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