



The Management Living Values Education Program in Improving The Character of Religious Moderation in Achsanayah Islamic Boarding School Kudus

Elya Umi Hanik^{1*}, Abu Choir², Husni Mubarak³
IAIN Kudus, Kudus, Indonesia¹²³

elyaumi@iainkudus.ac.id¹

Abuchoir@iainkudus.ac.id²

Husnimubarak@iainkudus.ac.id³

Abstract

The aim of this study is to explain the Management of the Living Values Education Program in Improving the Character of Religious Moderation in Achsanayah Islamic Boarding School. This research is a qualitative research using interviews, observation and documentation in collecting data. The collected data were analyzed through a data reduction process by selecting data related to the research objectives. This research concludes that for teachers can develop universal values, namely cooperation, freedom, happiness, honesty, humility, love, peace, respect, responsibility, simplicity, tolerance, and unity so that if these values have been internalized in the teacher. The teacher will transfer and instill these values in students' habits and make living values a part of their lives. The value-based activities in the Living Values Education Program are designed to motivate students, in this case the Santri, to invite them to think about themselves, others, the world, and values in an interrelated way. This activity aims to strengthen and to provoke the potential, creativity and talents of each student which in the process will develop personal, social and emotional skills, in line with social skills that are peaceful and full of cooperation with others. The indicators of religious moderation that will four things are used, namely: 1) national commitment; 2) tolerance; 3) non-violence and 4) accommodating to local culture. The character of religious moderation in the Achsanayah Islamic boarding school was reflected in the attitude of the accompanying teacher of the Santri and the attitude of the santi with character. The contribution of this research provides information that

the existence of a living value management program at the Achasniyah Islamic boarding school can foster the religious character of the students so that it can become a reference for development at other institutions and also for further research.

Keywords: Living Values Education Program, Religious Moderation, Islamic Boarding Schools with Special Needs.

A. Introduction

Disability is a complex humanitarian issue and has great potential to affect aspects of life. Of course, this requires special attention for children with disabilities, as the Indonesian government's efforts to pass Law No. 24/2007 to protect the rights of persons with disabilities. People with disabilities also want to pursue higher education, and have equality in social life. Based on this phenomenon, it triggers the emergence of an ideology of equality of rights to fulfill their needs without having to experience discrimination from the surrounding environment. (Kurniawan, 2015). In its development, the term for children with disabilities is also known as children who have special needs. fulfilling the educational needs of children with special needs is stated in Article 32 of RI Law Number 20 of 2003 which states that: "Special education (extraordinary education) is education for students who have a level of difficulty in following the learning process due to physical, emotional, mental, and social status, and or have the potential for intelligence and special talents (UU, Tentang Sistem Pendidikan Nasional, 2003). Santri with these conditions are then referred to as children with special needs because they are considered more humane. Furthermore, special education services for children with special needs are realized in Special Schools (SLB) which have the same level as regular education, starting from TKLB, SDLB, SMPLB, to SMALB. All students in special schools are those who have mental or physical disabilities who are trying to develop their talents and potential through special services. One model of service in education with special needs is to apply a boarding-based school model. In line with this, in the world of Islamic education we recognize Islamic boarding school-based education. Islamic boarding school is defined as a place of education and teaching that emphasizes Islamic studies and is supported by a dormitory as a permanent residence for students. (Qomar, 2005)

Islamic boarding schools are one of the educational institutions that can meet the educational needs of students, including students with special needs. Not only fulfillment in the field of education but also fulfillment of freedom to religion, carry out obligations as religious people without differences from other people in general. (UU, Undang – Undang No 8 Tahun 2016 tentang Disabilitas pasal 10 , 2016). As was the Salamanca declaration (UNESCO, 1994) by the world's education ministers, as well as the 1993 UN Declaration on equal opportunities for individuals with disabilities to obtain education as an integral part of the existing education system. The existence of special Islamic boarding schools for students with special needs is an interesting case to see the fulfillment of religious education needs for students with special needs. Islamic boarding school education is a religious educational institution that preserves the teachings of the clergy, by teaching and training ready-to-use students and continuing the path of walyullah's struggle. (Khorl, 2017)

Islamic boarding schools are also a forum for fostering an attitude of religious moderation. In this case the direction and attitude of religious moderation is the creation of peace, moderation of religion in the context of education for children with special needs is an attitude oriented toward a harmonious and peaceful life despite diversity. Oriented to harmony and respect and value differences. The attitude of respecting differences and tolerance can of course also be internalized in students with special needs, because basically fulfilling their needs is also equal to others. Islamic moderation is very important to be applied in an effort to create a tolerant, peaceful and secure society. (Husain, 2020)

Islamic moderation is a manifestation of Islam rahmatan lil alamin. Moderate principles should be embedded and realized in the behavior and attitude of a Muslim whether he has special needs or not, individually or in groups in various aspects of life, especially in the world of education. As in previous research, the process of forming the religious character of students with special needs goes through 3 stages, namely first, the learning stage for students with special needs, which is carried out with patience and is repeated according to the respective limitations of each child with special needs. Second, the stage of awareness formation in students with special needs, namely the formation of himmah (willingness) in students with special needs to learn and do something good; third, the stage of habit formation, namely that they are used to praying alone without being guided, reading the Al-Qur'an, and dhikr every day.(Bachrurrosyady Amrulloh, 2023).

Such a pesantren concept is of course a means of cultivating religious education and strengthening religious moderation as well as character education values for students which can be realized through the Living Values Education Program. The Living Values Education Program provides training on living universal values in a fun way. In order to create the desired goals, of course, in practice, it is necessary for management to manage Islamic boarding schools and programs within Islamic boarding schools in order to create students with special needs who can apply moderate Islamic values. Character education in LVEP is not only applied in the Islamic boarding school or peer environment. Islamic boarding school residents; furthermore, a student must be able to have good morals in life. social. Islamic boarding schools that have taught and implemented LVEP values The aim is for students to be able to apply character education to their daily lives. If there are character education values that are known and believed to not be implemented properly, Well, in everyday life, things will happen that are very unfavorable for you. themselves, others, and the environment. (Faizin, 2022). One of the Islamic boarding school educational institutions that accommodates students with special needs is the Achsaniah Kudus Islamic Boarding School. The Achsaniyyah Islamic Boarding School is the only Islamic boarding school in Kudus that accommodates students with special needs. The Achsaniyyah Islamic Boarding School has received recognition and support from various parties, both the community, family and society.

B. Methods

Research carried out by researchers in this study used a type of field research (field research) with a qualitative research approach. The author will come to the field to get actual data from the research topic and will analyze the data. Data processing from the field will be analyzed using a qualitative research approach. This research, which took data directly from the field, namely at the Al Achsaniah Islamic Boarding School, aims to obtain natural data from the Management of the Living Values Education Program in Improving the Character of Religious Moderation Studies at the Kudus Achsaniah Islamic Boarding School. This research is a qualitative research. The research was conducted from February to March 2022 at the Al Achsaniah Islamic Boarding School. The data collection method uses interviews, observation and documentation. Interviews were conducted with Islamic boarding school administrators, 3 accompanying teachers and 3 Islamic boarding school students. Selection of respondents using purposive sampling. The interview presented contains data analysis through the sata reduction stage, data

presentation and drawing conclusions. Meanwhile, data validation uses source triangulation.

C. Result and Discussion

1. Condition of Santri (Children with Special Needs) and Islamic Boarding School Curriculum

Most of the students at the Al-Achsaniyyah Islamic boarding school come from holy areas, but many also come from outside holy areas such as Pati, Demak, Tuban, Bekasi, East Jakarta, Cirebon, Lampung, and some even come from Malaysia. With the Islamic boarding school concept, students from various regions are required to live in Islamic boarding schools. Living in a dormitory is a prominent characteristic of Islamic boarding school education. At the Al-Achsaniyyah Islamic Boarding School, students are classified into three levels, namely pre-, intermediate, and independent. This classification is intended so that the learning received is not the same, but the learning is adapted to the child's needs. For the problem of new students (Pre), they are usually first observed for one month or two months, and in the observation process, one student is monitored by one teacher. After monitoring, they are then grouped. The number of students at the Al-Achsaniyyah Islamic Boarding School is 98.

The curriculum used for ABK is an adaptive curriculum. Adaptive curriculum that is modified according to the development stage of ABK by considering their characteristics and level of intelligence. Modifications can be made by: First, Modify the time allocation. That is, it is adjusted with reference to the student's learning speed. 2. Modification of Content and Material Adapted to student abilities. If the child's intelligence is above normal, the material can be expanded or new material added. If the child's intelligence is relatively normal, the material can be maintained. If the child's intelligence is below normal, the material can be reduced in level of difficulty as necessary or even omitted. Third, Modification of the Teaching and Learning Process. Using a student-centered approach that emphasizes the individual differences of each child. More open (divergent), high mobility, balanced competitive learning, cooperative learning, and adapted to student learning types. Fourth Modification of Facilities and Infrastructure. For crew members who have above-normal intelligence, adequate laboratories, practical equipment, and other learning resources need to be provided. Meanwhile, for crew members who have below-normal intelligence, they need media and tools to visualize abstract things to make them more concrete. Fifth Modify the learning

environment. Striving for a conducive environment and a reading corner (class library). Six Classroom Management Modifications. Class management should be flexible, which allows easy implementation of competitive, cooperative, and classical learning at Al-Achsaniyah Islamic Boarding School, referring to the special needs or disability curriculum. However, in developing Islamic boarding schools, superior programs are used that have been agreed upon by the Foundation.

Al-Achsaniyah Islamic Boarding School refers to the special needs or disability curriculum. However, in developing Islamic boarding schools, superior programs are used that have been agreed upon by the Foundation. The al-Achsaniyyah Islamic Boarding School Foundation's programs include; 1. Memorizing and reading daily prayers. Among the daily prayers that are read are prayers about eating, eating after eating, going to sleep, waking up, entering the bathroom, leaving the bathroom, and so on. 2. Memorize and read Al Qur'an. are contained in Juz 30. 3. Practice Wudhu. intentions, movements, and prayers. 4. Practice prayer. intentions, movements, and prayers in prayer. 5. Practice bathing. 6. Practice eating. 7. Development of children's talents, interests, and independence; writing and reading the Qur'an; sports (football, basketball, gymnastics, and dance for girls, etc.); competitions; and games, speaking skills (self-introduction, speech, singing, etc.), creative work, outings (going for a walk, bicycle training, etc.)

Educational activities are divided into two categories, namely, morning school and afternoon boarding school. The morning school referred to is elementary school, which takes place in the morning. Special Elementary School (SDLB) is called Sunan Kudus. The lesson material provided at SDLB is academic material. Meanwhile, what is meant by daytime Islamic boarding school is educational activities containing religion or Islamic religious education that are timed during the day after returning home from school in the morning.

2. Management of the Living Education Program for Students with Special Needs at the Achsaniyyah Islamic Boarding School

Implementation of the Living Values Education (LVE) Approach at the Achsaniyah Kudus Islamic Boarding School. Character is a character or behavior that is ingrained in a person, thus creating that person's identity. Character is usually associated with positive things, so people with character are those who usually do positive things. Education experts such as Hermawan Kertajaya say the same thing regarding character. Hermawan believes that character is a characteristic that is rooted in an individual and will become a driving force when acting or behaving. Al-

Ghazali, as an expert on Islamic education, also conveyed the same thing: that character is closer to morals, namely the spontaneity of people's behavior when they see something without having to think first about what to do. (Gunawan, 2019). Thomas Lickona also stated the same thing, namely that character is the possession of good things, and these good things will be seen when we do something without anyone seeing it. (Lickona, 2015)

The students with special needs at the Al-Achsaniyyah Islamic boarding school are children who are trained to be independent and receive stimulus from experts to train their moral, religious, cognitive, language, social, emotional, and motor physical development. Through this independence, children will easily adapt to the surrounding environment because this independence has a useful impact on autistic children in society. Apart from using expert guidance, the teacher's role is also important in building character for ABK students at the Achsanayah Islamic Boarding School. Therefore, to foster the character of religious moderation through LVE for ABK students, of course, it is also necessary to form the teacher's mindset and thinking patterns before delivering learning to ABK students. Students with special needs depend on the stimulus provided by the teacher. By providing training for teachers related to moderation and the value of LVE, it is hoped that accompanying teachers will be able to easily and have moderate understanding in providing role models and examples so that what the teacher conveys and exemplifies will be good. easily accepted by ABK students.

Some of the methods in LVE that are used in instilling character values in teachers before later being conveyed to students with special needs include: reflecting on values, learning to be silent, telling stories, singing, exemplary, imagining, and reflecting on character values through artistic activities. These methods are flexible and can be modified according to the needs of each institution. several methods that can be used to instill character values in ABK students, namely: exemplary and habituation. The exemplary method is the most important in instilling character values because children will imitate what they see from their teacher.

Actualization of the character values of students with special needs at the Achsanayah Islamic Boarding School, Kudus During the researchers' observations at the Islamic boarding school, in general, the students at Achsanayah had very good value formation. When visiting Islamic boarding schools, students look enthusiastic and enthusiastic in participating in various activities at Islamic boarding schools, even though they have limitations in themselves, but that does not discourage the

accompanying teachers in encouraging, educating and training students to have skills and self-awareness and shape character. students with habituation and exemplary from daily activities. During the observation, the researcher saw a warm welcome from the ABK students, they even asked to shake hands as a sign of respect when guests arrived, this indicated that the polite character values had been formed within the ABK students. The teachers also welcomed the students with special needs with great friendliness, patience and affection. It is very important to make children feel valued. The principal said that many character values had been introduced to students with special needs, not limited to the 12 universal values introduced in LVE training, but teachers also explored noble values that developed and became norms in social life.

The process of internalizing LVE for students at Al Achsanayah Kudus, is carried out by providing training in advance to teachers accompanying students, because basically, the Living Values Education Program (LVEP) is an educational program that offers practical training and methodology for educators, facilitators, social workers, parents and carers to help them provide opportunities for children and young people to explore and develop universal values (Harto, 2018) . One of the fundamental processes in the Living Values Education I training program is that each educator is also invited to reflect and explore their personal values so that they can become the foundation for creating a values-based learning atmosphere. Living Values Education believes that values are not taught but are captured and felt. This value education program also continues to the stage of how children and young people can associate these values in their daily social-emotional and intrapersonal-interpersonal skills. The purpose of LVEP is to support the orientation of the performance development of educators, especially teachers, in this case from the personality of the teacher, because teachers are not only self-oriented but also more sensitive to their fellow environment.

LVEP training was given to students' teachers with an activity entitled "Happy Teachers: Achieving Peace and Meaning with Religious Moderation." This training activity provided an initial understanding and mindset formation for teachers about LVE values. During the LVEP training, accompanying teachers for students with special needs were given instructions that during the learning assistance process teachers were required to use the cultures of each teacher to integrate their values into daily activities and the learning curriculum. In reflection and visualization activities, all learning activities must be centered on students so that all the potential that exists within them can be explored. Creating an

atmosphere based on values greatly facilitates the success of the program, making the program enjoyable, useful and effective for both students and teachers. During LVEP training teachers participate in value awareness sessions. Teachers were asked to reflect on their personal values, express ideas about the elements in a values-based setting and envision an optimal classroom. So that at the end of this training, it is hoped that the objectives of LVEP will be achieved, including:

- a. Helping individuals think about and reflect on different values and the practical implications of expressing those values in relation to oneself, others, society and the world.
- b. Deepen understanding of motivation, responsibility when making positive personal and social choices
- c. Inspire individuals to choose personal, social, moral and spiritual values and realize practical methods of developing and deepening these values
- d. Encourage teachers and caregivers to view Education as a means of imparting philosophies of life to students, thereby facilitating their growth, development and choices so that they can integrate into society with respect, confidence and purpose.

In the LVEP training series, reflective activities and visualization help teachers to use their creativity and talents. Communication activities teach them to implement peaceful social skills. Art activities, songs and movements inspire teachers to express themselves while directly experiencing the values being taught. Play activities invite teachers to think and have fun, the discussion time that follows these activities helps teachers explore the effects of different attitudes and behaviors. Other activities stimulate awareness of personal and social responsibility and social justice. Throughout the range of activities, emphasis is placed on the development of self-esteem and tolerance

From the data from the field research it can be concluded that the purpose of LVEP in strengthening the character of religious moderation is in order to base the teacher as a companion for students to create an environmental culture that supports the learning process and emphasizes habituation activities that are able to shape the character of students. This of course must involve all components of the pesantren community in forming a habit, starting from teachers, principals, employees, committees, and parents who must work together in forming a culture that is good in forming a culture of moderation in pesantren that is good and

effective in strengthening the moderate character of ABK students in Islamic boarding schools.

Therefore, the environment and culture of the pesantren influence the development of the behavior of the students in their daily lives. Islamic boarding school culture is one of the supporting factors in strengthening the character education of students in Islamic boarding schools. With the existence of an environment and culture that supports the strengthening of religious moderation character education, it is hoped that habituations will deliberately occur in the pesantren environment by students, all teachers will also provide good examples in their daily lives at Islamic boarding schools. In forming the pesantren culture, it needs the support and participation of all citizens and elements in the pesantren. The focus of strengthening religious moderation education with LVEP is to form habits in the pesantren environment that represent LVEP's main values that are built through.

3. The Character of Religious Moderation Instilled in Students with Special Needs at the Achsaniyyah Islamic Boarding School

The indicators of religious moderation that will be used are four things, namely: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture. These four indicators can be used to identify how strongly religious moderation is practiced by someone in Indonesia and how much vulnerability they have. This vulnerability needs to be recognized so that we can take appropriate steps to strengthen religious moderation. As a finding, the character of moderation varies at the Achsaniyyah Islamic boarding school, reflected in the attitude of the teacher accompanying the students and the attitude of the students who have character.

This needs to be understood first, that the student teachers as assistants need to have an understanding of the value of religious moderation, including several findings in the field, namely, that the teacher assistants already have the value of tolerance. This can be seen from the attitude of the teachers who do not differentiate between their students, even though they basically have shortcomings. There are even students who are non-Muslim, but the teachers still provide services with full affection without making any distinctions, not seeing racial differences. In terms of education and even religion, each individual is different from another. The two values found in the field during the research process were a non-violent attitude; the teachers provided services and guided the students with special needs

with patience without any violence, which had a psychological impact on the students; and the teachers accepted the students with grace and never gave a good impression. physically and verbally to the students so that, with a good example from the teacher, of course, this will also be imitated and internalized in the students' personalities, national character, and accommodating attitude, which is also reflected in teachers and students with special needs. At ABK, the teachers always instill an attitude of love for the country and respect. local cultural customs. not fanatical about one particular race or group.

The implementation of LVEP in Building an Attitude of Religious Moderation of students in Islamic Boarding Schools can be done in various forms. Several models of Islamic boarding school culture that can be applied by maximizing the aspects used in the application of daily life in Islamic boarding schools, namely;

- a. The learning process in the classroom The teaching and learning activities referred to here are the development of values that have been formulated in LVEP which are integrated into each subject. These values are included in the syllabus and lesson plan and will be further developed.
- b. Habituation of Positive Values in Everyday Life at Islamic Boarding Schools Habituation of values Positive activities can be done since students enter the boarding school environment, such as by kissing the hand of the teacher (salim). Read the prayer before starting the lesson and ending the lesson. Discipline habituation by not arriving late
- c. Avoiding disgraceful acts and complying with all pesantren rules.
- d. Self-cleaning habits, classes and boarding schools. Creative habituation by earning new works, both pictures, motivational writing, poetry or rhymes pasted on class bulletin so that everyone can see it.

D. Conclusion

The management of LVEP activities, teachers can develop universal values, namely cooperation, freedom, happiness, honesty, humility, love, peace, respect, responsibility, simplicity, tolerance, and unity so that these values if already internalized in the teacher. The teacher will transfer and instill these values in students' habits and make living values a part of their lives. The value-based activities in the Living Values Education Program were designed to motivate students, in this case the Santri, to invite them to think about themselves, others, the

world, and values in an interrelated way. This activity aims to strengthen and provoke the potential, creativity and talents of each student which in the process will develop personal, social and emotional skills, in line with social skills that are peaceful and full of cooperation with others. During the LVEP training, accompanying teachers for students with special needs were given instructions that during the learning assistance process teachers were required to use the cultures of each teacher to integrate their values into daily activities and the learning curriculum. In reflection and visualization activities, all learning activities must be centered on the students. The character of religious moderation in the Achsanayah Islamic boarding school was reflected in the attitude of the accompanying teacher of the santri and the attitude of the santi with character. This needs to be understood first that, the santri teacher as a companion needs to have an understanding of the value of religious moderation, including some of the findings in the field that the accompanying teacher already has a tolerance value, this can be seen from the attitude of the teachers who do not discriminate between their students even though basically they also have shortcomings, there are even non-Muslim students found, but the teachers still provide services with full affection without discriminating, regardless of differences in race, ethnicity and even religion, indeed each individual is different from one another. The two values found in the field during the research process are non-violence, the teachers provide services and guide the students with special needs patiently without any violence that has a psychological impact on the students, the teachers accept the students graciously, never give any kind of violence. physically and verbally to the students so that with a good role model from the teacher, of course it will also be imitated and internalized in the personality of the students, national character and accommodating attitudes are also reflected in teachers and students with special needs with special needs, teachers always instill an attitude of love for the motherland and respect local cultural customs. not fanatical towards one particular race or class.

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