



**QUALITY**  
**JOURNAL OF EMPIRICAL RESEARCH IN ISLAMIC EDUCATION**  
<https://journal.iainkudus.ac.id/index.php/Quality/index>  
*P-ISSN 2355-0333; E-ISSN 2502-8324*  
**Vol. 12 No. 2 Tahun 2024 | 241 - 256**  
**10.21043/quality.v12i2.30677**

## **Curriculum Management in Pesantren-Based Madrasah for Implementing Religious Moderation**

**Ihsan**  
**IAIN Kudus, Indonesia**  
[ihsan@iainkudus.ac.id](mailto:ihsan@iainkudus.ac.id)

**Achmad Zuhri**  
**UIN Siber Syekh Nurjati Cirebon**  
[achmadzuhri@uinssc.ac.id](mailto:achmadzuhri@uinssc.ac.id)

**Azwar Annas**  
**IAIN Kudus, Indonesia**  
[azwarannas@iainkudus.ac.id](mailto:azwarannas@iainkudus.ac.id)

**Faiq Maqdhum Noor**  
**IAIN Kudus, Indonesia**  
[Faiq@iainkudus.ac.id](mailto:Faiq@iainkudus.ac.id)

**Muthmainnah**  
**IAIN Kudus, Indonesia**  
[Muthmainnah@iainkudus.ac.id](mailto:Muthmainnah@iainkudus.ac.id)

### **Abstract**

This study examines the curriculum of pesantren-based madrasahs as a support for the implementation of religious moderation, the traditions of santri (Islamic boarding school students) in practicing religious moderation, and the model of religious practices among santri in pesantren-based madrasahs. The research was conducted in Java, specifically in Madrasah al-Hidayat Lasem, Madrasah Qudsiyyah Kudus, MA KHAS Kempek Cirebon, Madrasah Aliyah Salafiyah Syafi'iyah Jombang, and Madrasah Hidayatul Muftadi'in Lirboyo Kediri. The study used a qualitative method with a post-positivist phenomenological paradigm. Data collection techniques included observation, interviews and documentation. Data analysis was conducted through the stages of data collection,

reduction, presentation, and conclusion. The findings indicate that the strengthening of madrasa curriculum is integrated with the values of religious moderation, such as the development of lesson plans and teaching materials that incorporate moderation values. In addition, traditional pesantren books are used as learning resources to inculcate moderate attitudes. Pesantren traditions, such as following the example of elders, preserving local traditions, maintaining a culture of writing, and fostering a scholarly environment, also support the implementation of religious moderation. The synergy between madrasas and interfaith institutions provides opportunities for santri to interact with non-Muslims, promoting patriotism, tolerance, open-mindedness, and anti-fanaticism. Based on these data, the study formulates a model of religious practices for santri that integrates the curriculum and pesantren traditions in promoting religious moderation. This model is expected to serve as a guideline for pesantren-based madrasahs in raising a generation of moderate santri who can contribute positively to national and societal life.

**Keywords:** Curriculum Management, madrasah-pesantren, moderation and religiosity of santri

### *Abstrak*

*Manajemen Kurikulum di Madrasah Berbasis Pesantren dalam Menerapkan Moderasi Beragama. Kajian ini menjelaskan kurikulum madrasah berbasis pesantren sebagai pendukung implementasi moderasi beragama, tradisi santri dalam mengimplementasikan moderasi beragama, serta model implementasi keberagamaan santri di madrasah berbasis pesantren. Penelitian ini dilaksanakan pada yang ada di Jawa, di antaranya; Madrasah al-Hidayat Lasem, Madrasah Qudsiyyah Kudus, MA KHAS Kempek Cirebon, Madrasah Aliyah Salafiyah Syafi'iyah Jombang, dan Madrasah Hidayatul Mubtadi'in Lirboyo Kediri. Metode yang digunakan ialah metode kualitatif dengan paradigma post-positivisme fenomenologi. Teknik pengambilan data dilaksanakan dengan observasi, wawancara, serta dokumentasi. Teknik analisis data dilakukan dengan tahapan pengumpulan data, reduksi, penyajian data dan kesimpulan. Hasil penelitian menunjukkan bahwa penguatan kurikulum madrasah terintegrasi dengan nilai-nilai moderasi beragama, seperti pengembangan Rencana Pelaksanaan Pembelajaran, dan bahan ajar yang mencakup nilai-nilai moderasi. Selain itu, kitab-kitab khas pesantren digunakan sebagai sumber belajar untuk menanamkan sikap moderat. Tradisi pesantren, seperti mengikuti qudwah para sesepuh, menjaga tradisi lokal, tradisi menulis, dan budaya ilmiah, turut mendukung implementasi moderasi beragama. Sinergi madrasah dalam bentuk kerja sama dengan lembaga lintas agama juga memberikan kesempatan bagi*

*santri untuk berinteraksi dengan non-muslim, sehingga mendorong pembentukan sikap cinta tanah air, toleransi, berpikiran terbuka, dan anti fanatik. Berdasarkan data tersebut, penelitian ini merumuskan desain Implementasi Keberagamaan Santri yang mencerminkan pengintegrasian kurikulum dan tradisi pesantren dalam menanamkan moderasi beragama. desain ini diharapkan dapat menjadi pedoman bagi madrasah berbasis pesantren dalam mewujudkan generasi santri yang moderat dan berkontribusi pada kehidupan berbangsa dan bernegara.*

**Kata kunci:** Manajemen Kurikulum, madrasah pesantren, moderasi dan keberagamaan santri

## **A. Introduction**

Religious moderation is a core principle that shapes religious practices in Indonesia (Syahid et al., 2024). As a country with diverse cultures, religions, and ethnicities, Indonesia places great emphasis on tolerance, justice, and balance in the interpretation and practice of religious teachings. In the face of globalization and the digital age, the rapid flow of information presents the potential rise of intolerance and radicalism, which threatens social cohesion (Almujahid et al., 2024). Consequently, fostering religious moderation becomes not only the responsibility of the government but also of educational institutions (Idris & Putra, 2021). Pesantren-based madrasahs, with their long history as centers for religious and national education, hold a significant role in this effort.

As a distinctive form of Islamic education, pesantren-based madrasahs play a strategic role in instilling religious moderation values through a formal curriculum that integrates pesantren traditions (Rahmadi & Hamdan, 2023). However, the challenge remains in understanding how these values are internalized and manifested in the daily lives of the santri. This issue is further complicated by the gap between the theoretical framework of religious moderation and its practical application within both formal and non-formal educational settings in pesantren (Qorib, 2022). Despite the strong influence of pesantren in shaping religious character, a clear, actionable model for religious moderation remains underdeveloped.

Previous research has provided valuable perspectives on religious moderation but often lacks a comprehensive approach. For instance, Nurdin's study underscores the role of traditional Islamic texts (kitab kuning) in embedding moderation values (Nurdin & Naqqiyah, 2019), while Yohana highlights the importance of interfaith cooperation to nurture tolerance within the educational setting (Yohana, 2024). Yet, these studies do not fully explore the integration of curriculum, pesantren traditions, and interfaith interaction strategies in promoting religious moderation. Moreover, there has been a dearth of

research on the development of a structured model for implementing santri religiosity as a concrete manifestation of religious moderation.

This study seeks to address this gap by offering a comprehensive, integrative model for religious moderation in pesantren-based madrasahs. The uniqueness of this research lies in its formulation of a Model for Implementing Santri Religiosity, which combines three essential components: (1) a curriculum based on moderation values, (2) pesantren traditions that nurture moderate attitudes, and (3) interfaith engagement that broadens santri's perspectives within the context of pluralism. The objectives of this study are to identify the curriculum elements that support the integration of religious moderation, analyze relevant pesantren traditions in fostering these values, and develop a model for implementing santri religiosity that embodies religious moderation in both formal and non-formal educational contexts.

By adopting this approach, the study not only narrows the theoretical-practical divide but also contributes to the advancement of Islamic education management in Indonesia. The proposed model is expected to guide pesantren-based madrasahs in cultivating a generation of santri who are tolerant, patriotic, and actively contribute to a pluralistic society.

This research uses a qualitative approach, grounded in a naturalistic paradigm and post-positivist phenomenology (Muhadjir, 2002). This methodology is ideal for exploring the subjective realities of pesantren activities in teaching religious moderation. The researcher employs a social action model, engaging directly with pesantren activities to gain insights from emic, etic, and noetic perspectives (Muhadjir, 2002). Data is gathered from two primary sources: human (through observations and in-depth interviews with pesantren leaders, teachers, and santri) and non-human (via documents such as curriculum materials and pesantren archives) (Guba & Lincoln, 1985). The research is conducted across several madrasah-pesantren in Java, including Madrasah al-Hidayat Lasem, Madrasah Qudsiyyah Kudus, Madrasah KHAS Kempek Cirebon, Madrasah Salafiyah Syafi'iyah Jombang, and Madrasah Hidayatul Mubtadi'in Lirboyo Kediri.

Data analysis occurs in two stages. The first stage involves inductive analysis of the field data to produce preliminary conclusions. The second stage uses a qualitative descriptive method to develop a model for implementing religious moderation. This method aims to offer a deep, systematic understanding of religious moderation education, ultimately leading to a comprehensive model that accurately reflects its practical application in pesantren-based madrasahs.

## **B. Discussion**

### **1. The Concept of Religious Moderation**

Religious moderation is an approach that prioritizes balance, tolerance, and fairness in the practice of religious teachings, ensuring that it avoids the extremes of radicalism and excessive liberalism (Arikarani et al., 2024; Azka, 2024). The goal of religious moderation is to foster harmony in both religious and social spheres, while also reinforcing the importance of diversity within society (Siswadi et al., 2024). It represents a middle-ground understanding, steering clear of both extreme right-wing and left-wing ideologies (Cavatorta & Merone, 2013). K.H. Abdurrahman Wahid, a key proponent of this concept, emphasized that moderation must always be directed towards achieving social justice, a concept known in religion as *al-maslahah al-'ammah* (Anwar & Haq, 2019). Thus, religious moderation involves approaching religion in a fair, balanced, and tolerant way, without veering towards extremism or excessive liberalism (Mulyana, 2023). In Indonesia, religious moderation plays a crucial role in maintaining social harmony amidst the nation's religious, cultural, and ethnic diversity (Mawardi, 2024). The Indonesian Ministry of Religion defines religious moderation as a perspective, attitude, and practice of religion that emphasizes justice, balance, and tolerance in navigating diversity (Agama, 2019).

The urgency of religious moderation is underscored by its role as a strategy to preserve national unity, particularly in the context of globalization, which often leads to polarization and religion-based conflicts (Jamiludin, 2024). Values such as tolerance, non-discrimination, and patriotism are essential in combating extremism and radicalism (Royyan et al., 2024).

Religious moderation is built on four main dimensions that guide its application in a balanced religious life. *Tawassuth* emphasizes balance, advocating for avoidance of excessive extremism (*ifraṭh*) or laxity (*tafrīt*) in religious practices. *Tasamuh* promotes tolerance, encouraging respect for differences in religion, schools of thought, and culture, while maintaining the integrity of each belief system. *I'tidal* stresses justice in all aspects of life, ensuring fairness both among fellow believers and across religious divides, with a firm commitment to rejecting discrimination. Lastly, *Musawah* highlights equality, affirming the inherent rights of individuals and groups, acknowledging that all people stand equally before God (Munif et al., 2023).

The core values supporting religious moderation serve as the foundation for fostering a harmonious life (Agustia et al., 2024). A strong sense of nationalism integrates religious values with a deep love for the homeland, upholding the nation's unity amidst

diversity. Tolerance for differences and the acceptance of positive local traditions enable religious teachings to adapt to cultural contexts without altering their core principles. An anti-violence stance is also fundamental, rejecting all forms of destruction in the name of religion (Yuminah & Si, 2024). These principles help to prevent social conflicts, encourage interfaith harmony, and strengthen national solidarity.

In an era marked by the challenges of globalization, religious moderation is increasingly vital as it enables individuals to adapt to global changes without losing their religious identity. Moreover, religious moderation acts as a strategic tool to foster unity and harmony within a pluralistic society, in line with the principles of diversity (Amtiran & Kriswibowo, 2024). This approach not only helps avoid conflicts but also creates opportunities for productive dialogue, enabling different groups to coexist peacefully and with mutual respect.

## **2. The Contribution of Islamic Boarding Schools in Achieving Religious Moderation**

Islamic boarding school-based madrasahs combine formal madrasah education with the unique traditions of Islamic boarding schools, creating a distinctive educational model. These madrasahs represent a management model that integrates Islamic characteristics into general secondary school education by adopting the values and educational systems of Islamic boarding schools. Three key elements form the foundation of this model: (1) the reality of madrasahs as educational institutions, (2) the expectations of the community as users of madrasahs, and (3) the alignment with the national education policy's vision (Ihsan, 2020). The integration of pesantren culture into madrasah management seeks to modernize technical and administrative aspects, while preserving the essential values of pesantren. In this way, the noble traditions of pesantren remain intact, enriching the quality of madrasah education. In essence, modern management does not overshadow the foundational principles of Islamic boarding schools; instead, it enhances them to build madrasah education based on pesantren values (Ihsan, 2020).

The operational management design for madrasahs and Islamic boarding schools operates within a unified system, meaning that madrasahs are not merely situated within the boarding school environment, but are part of a cohesive organizational and management structure. This unified approach ensures that all educational processes follow a coordinated flow, where teacher and student activities align with the same goals and programs. The integration and holistic nature of madrasah management can be seen through three primary aspects: (1) institutional management, (2) the learning system, and (3) the creation of an environment conducive to learning (Ihsan, 2020).

In Islamic boarding school-based madrasahs, values of religious moderation are woven into the learning curriculum and teaching materials (Azmi & Akmansyah, 2023). This includes the use of traditional Islamic boarding school texts that impart values such as *ukhuwah Islamiyah* (Islamic brotherhood), *ukhuwah wathaniyah* (national brotherhood), and *ukhuwah basyariyah* (humanity), as well as pesantren traditions like scholarly discussions, deliberations, and mutual cooperation. These traditions serve as tools for instilling religious moderation. They shape students' characters, fostering openness to differences and a strong commitment to justice. Kiai and pesantren teachers act as role models, demonstrating moderate attitudes in their daily lives (Rahayu et al., 2024). Their exemplary behavior has a profound effect on students, influencing their attitudes toward religious and cultural diversity (Anggraeni & Maharani, 2024). This demonstrates that Islamic boarding school-based madrasahs provide an ideal educational model for promoting religious moderation. By integrating religious education, tradition, and social practice, these madrasahs serve as a stronghold against extremism and radicalism (Ghazali, 2024).

Islamic boarding school-based madrasahs play a vital role in promoting religious moderation by strengthening the curriculum, preserving traditional practices, and serving as role models. Theoretically, these madrasahs are uniquely positioned to address the need for moderate religious education while also responding to the challenges of a multicultural society (Brooks et al., 2020).

### **3. Patterns of Institutional Policies in Islamic Boarding Schools in Addressing Religious Moderation**

In response to religious moderation as a government policy, madrasahs, as institutions under the Ministry of Religious Affairs, implement several strategies to foster a spirit of moderation among their students. These efforts include:

a. **Strengthening the Madrasah Curriculum**

The curriculum is carefully designed to guide education towards its goals, particularly in nurturing a spirit of moderation in students. A key area in which this is achieved is the Islamic Religious Education (PAI) cluster, which includes subjects such as Fiqh, Qur'an and Hadith, Islamic Cultural History, and Aqidah Akhlaq. Additionally, pesantren-based madrasahs incorporate traditional salafiyah texts, such as *Kitab Taqrib*, *Fathul Muin*, various tafsir texts, hadith collections, and studies of tasawuf and akhlaq. For instance, in Fiqh lessons, students explore various opinions (*khilafiyah*), broadening their understanding and discouraging the dismissal of differing viewpoints (Mahin, 2022). In Tauhid lessons, students are introduced to theological perspectives like those of

Asy'ariyyah and Maturidiyyah, providing a solid foundation for appreciating diversity (Yahya, 2022). Furthermore, Civic Education plays a significant role in fostering moderate character by instilling nationalism and a love for one's country, both of which are essential traits of a moderate individual.

Beyond classroom learning, extracurricular activities also promote moderation. These include scouting (pramuka), martial arts (pencak silat) (Hidayah, 2022), and bahsul masail (scholarly discussions on contemporary issues). Other activities such as flag ceremonies and the singing of nationalist hymns, like Shalawat Asnawiyah (Yahya, 2022), cultivate patriotism and respect for the sacrifices made by national heroes in defending Indonesia's sovereignty.

b. Cultivating Moderation through Learning Resources

An essential element in a madrasah's education is the study of classical Islamic texts, or yellow books (kitab turats), delivered by the kiai to students. This tradition plays a vital role in shaping students' understanding and is continuously emphasized to ensure a comprehensive grasp of these texts. The study of these books is integral in fostering religious moderation, as they help students understand religious sources, particularly the kitab turats, which are often referred to as kitab kuning. These texts are foundational in religious literacy and in promoting an attitude of moderation among students at pesantren-based madrasahs.

For example, Kitab Idlotun Nayi'in provides guidance that is still relevant to today's youth, offering advice on how to become a well-rounded individual, equipped with strong morals and an understanding of national issues (Yahya, 2022). Other texts such as Faraidus Saniyyah, which outlines the doctrine of Ahlus Sunnah Wal Jamaah, and Tanbihat from Tebuireng, offer valuable insights into the spirit of progress and ethics (Roziqi, 2022). In addition, Adab al-'Alim wa al-Muta'alim by KH Hasyim Asy'ari teaches morality, emphasizing the importance of ethics in the pursuit of knowledge (Roziqi, 2022).

c. Following the Qudwah of the Elders

Pesantren-based madrasahs, established by prominent ulama such as KH Hasyim Asy'ari, KHR Asnawi, and KH Harun Soleh Kempek, maintain a strong tradition of role modeling, or qudwah hasanah. This tradition, inherited from the founders, remains a cornerstone in shaping students' character. These elders, known for their noble character, dedication to religion, and commitment to the nation, instilled values that continue to resonate in the madrasah system. Students are encouraged to emulate qualities such as humility (tawadhu), simplicity, sincerity, and independence—traits that were characteristic of these great



scholars. Madrasahs like Tebuireng, Kudus, Lasem, and Kempek, which are directly linked to these influential ulama, use classical texts authored by them or taught under their guidance. For example, KH Hasyim Asy'ari's *Adab al-'Alim wa al-Muta'allim* serves as a guide for learning and teaching ethics. The emphasis is not only on the content of these books but also on adopting the spirit of these works as a mark of respect for the pesantren's founders (Roziqi, 2022). Madrasahs also sustain practices like commemorating the death anniversaries (haul) of these scholars, reciting manaqib (stories of the scholars' virtues), and visiting the graves of these elders. These activities keep alive the legacy of the founders and inspire students to carry forward their values of moderation, tolerance, and respect for diversity. Through such efforts, the role modeling of these elders is not just a historical memory but an ongoing foundation for shaping students into moderate, religious individuals with a strong sense of nationalism.

d. Cooperation with Interfaith Institutions

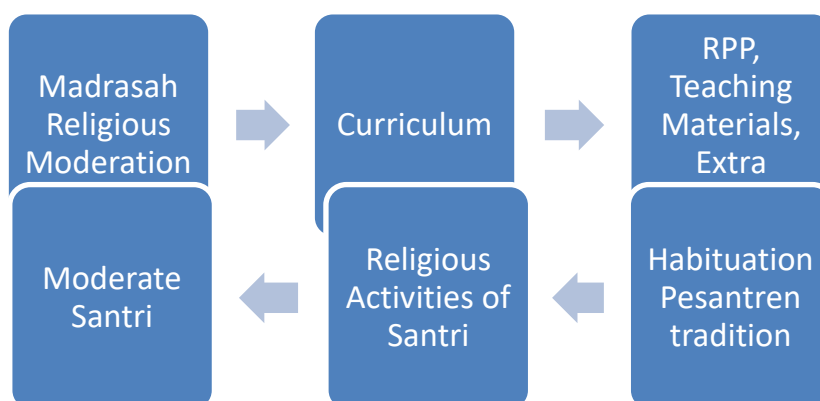
Cooperation between madrasahs and interfaith institutions plays a vital role in strengthening solidarity and promoting social harmony. This cooperation fosters interaction and mutual understanding among students of different religious backgrounds. For instance, MA Salafiyah Syafiiyyah Jombang frequently organizes visits and comparative studies at non-Islamic institutions, which promotes interfaith dialogue and collaboration (Roziqi, 2022). Similarly, Madrasah KHAS Kempek actively organizes interfaith dialogues to enhance religious moderation.

These activities encourage students to interact with followers of other religions in a respectful and harmonious manner. By engaging in interfaith dialogue and community programs, students learn to apply the values of moderation in their daily interactions. This experience helps them to understand tolerance not just in theory but as a practical aspect of their lives (Dahlan, 2022). Such interactions also highlight the significance of respecting religious diversity, ensuring that students build attitudes of cooperation, mutual support, and acceptance of differences. Ultimately, these efforts help create an inclusive and peaceful learning environment where students can engage respectfully with one another, regardless of their religious backgrounds.

#### **4. Curriculum Management Design Of Islamic Boarding Schools In Shaping The Religiosity Of Moderate Students**

The curriculum management design of Islamic boarding schools in fostering student religiosity as a response to religious moderation aims to establish an education

system that not only imparts religious knowledge but also cultivates moderate attitudes and behaviors in daily life. This approach seamlessly integrates the principles of religious moderation within the curriculum, the traditions of Islamic boarding schools, and the social interactions fostered in their environment. The goal is to nurture students who can think openly, practice tolerance, and adapt to modern developments without losing their connection to core religious values. In addressing the challenges of plurality and the threat of radicalization, this model aspires to develop individuals with a profound understanding of both religion and nationalism. These individuals are expected to coexist harmoniously with followers of other religions while maintaining respect for diversity. As such, this framework is a crucial initiative for shaping students into moderate individuals who actively contribute to the well-being of a pluralistic society.



The Moderate Mission forms the foundation for implementing a curriculum based on religious moderation in Islamic boarding schools. This mission aims to develop students who are tolerant, inclusive, and capable of practicing their faith with moderation, enabling them to contribute to fostering harmony among religious communities. The curriculum emphasizes specific actions, such as integrating the values of religious moderation across all aspects of education in Islamic boarding schools and shaping students' character to reflect mutual respect, cooperation, and unity amidst religious, cultural, and social diversity.

The curriculum's core components include structured lesson plans and teaching materials designed to introduce and reinforce the principles of religious moderation. Lesson plans outline learning objectives and topics for the semester, focusing on tolerance, respect for differences, and a deep understanding of moderate Islamic teachings. Teaching materials, such as textbooks and modules, incorporate theories of religious moderation alongside practical examples of its application in both religious and social contexts.

Islamic boarding schools have strong traditions that promote moderate religious attitudes, such as *bahsul masail* (scholarly discussions) and *musyawarah* (deliberations). These traditions are integral to the educational process, fostering respectful dialogue and appreciation of diverse perspectives. For instance, *bahsul masail* provides a platform for students to express their opinions, engage in polite discussions, and embrace openness in both religious and cultural contexts. Similarly, the study of classical texts often emphasizes teachings on moderation, such as those found within the framework of *ahl-sunnah wal jama'ah*, which highlights the importance of diversity and acceptance within religion. These texts serve as intellectual foundations for students to understand and embrace religious differences.

Furthermore, the role of *kiai* (Islamic scholars) and teachers is vital, as they embody *qudwah hasanah* (exemplary conduct) by demonstrating inclusive and moderate attitudes. Their example profoundly shapes students' character, as students naturally emulate their educators' behavior.

The implementation of this curriculum also relies on collaboration with external parties, such as interfaith organizations and educational institutions. Interfaith dialogues can create opportunities for students from different religions to share knowledge and experiences, fostering peaceful coexistence. Partnerships with educational institutions and social organizations provide additional support, including training, seminars, and programs that integrate religious moderation into daily life.

Beyond classroom learning, Islamic boarding schools can organize activities based on local wisdom to further instill tolerance and respect. For example, cultural festivals showcasing Indonesia's rich heritage can teach students about the value of harmony in diversity.

The outcomes of implementing this curriculum are evident in the formation of students with a balanced religious outlook characterized by patriotism, tolerance, open-mindedness, and rejection of fanaticism. By prioritizing religious moderation, Islamic boarding schools foster a pattern of religiosity that aligns with contemporary societal needs while staying rooted in traditional values.

This curriculum design integrates various supportive elements, from a clear vision and mission to structured components, rich traditions, and external collaboration. Together, these elements create a comprehensive approach to nurturing moderate, inclusive individuals who contribute to building a harmonious and pluralistic society.

### **C. Conclusion**

This study highlights the importance of integrating the madrasa curriculum with religious moderation values, including the development of Lesson Plans (RPP) and teaching materials emphasizing moderation. Traditional Islamic texts and distinctive Islamic boarding school traditions, such as emulating qudwah (exemplary conduct), preserving local customs, and promoting scholarly practices, effectively instill moderate attitudes in students. Key contributions include a model for integrating the madrasa curriculum with boarding school traditions to cultivate moderate, tolerant students, a multidimensional approach combining formal and nonformal education, and the promotion of interfaith collaboration to reinforce tolerance and harmony. This approach fosters love for the homeland, open-mindedness, and rejection of fanaticism. The findings provide a strategic framework for embedding moderation values, strengthening social harmony, and shaping Islamic education policies that support tolerance and unity in a diverse society.

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