



JURNAL PENELITIAN

Volume 19, Nomor 2, 2025 (252-280)

DOI: 10.21043/jp.v19i2.34505

<https://jurnal.iainkudus.ac.id/index.php/jurnalPenelitian>

THE CONSTRUCTION OF RELIGIOUS MODERATION IN EDUCATION AT MA'HAD AL-JAMIAH: A STUDY OF INHIBITING AND SUPPORTING FACTORS

Saiful Mujab

saifulmujab@uinsuku.ac.id

Universitas Islam Negeri Sunan Kudus, Indonesia

Henry Setya Budhi

henrysb@uinsuku.ac.id

Universitas Islam Negeri Sunan Kudus, Indonesia

Anisatul Failasufa

failasufa21@gmail.com

Universitas Islam Negeri Sunan Kudus, Indonesia

Rahmayati Koto

koto.rahmayati@live.iium.edu.my

International Islamic University Malaysia, Malaysia

Abstract

This study aims to analyze the construction of religious moderation education at Ma'had Al-Jami'ah UIN Walisongo by examining the supporting and inhibiting factors of its implementation. Using the qualitative case study method, data was collected thru in-depth interviews, participant observation, and document review, and analyzed interactively thru reduction, presentation, and conclusion drawing. The research findings indicate that the program's success is supported by institutional commitment, an integrated curriculum, and the unique culture of the Ma'had, which emphasizes living values, the role of the mudabbir/mudabbirah, and the social dynamics of the dormitory. However, limited resources, external environmental influences, the diversity of santri backgrounds, and unsynchronized regulations are the main constraints. Theoretically, this research offers a new understanding of ecosystem-based religious moderation in PTKIN dormitories, an aspect that has not been widely

discussed in the literature. Practically, this finding confirms Ma'had Al-Jami'ah UIN Walisongo as a strategic space for the formation of moderate character that is contextual, inclusive, and sustainable.

Keywords: *Religious Moderation, Al-Jami'ah Islamic Boarding School, Character Education*

Abstrak

Penelitian ini bertujuan menganalisis konstruksi pendidikan moderasi beragama di Ma'had Al-Jami'ah UIN Walisongo dengan menelaah faktor pendukung dan penghambat implementasinya. Menggunakan metode kualitatif studi kasus, data dihimpun melalui wawancara mendalam, observasi partisipatif, serta telaah dokumen, dan dianalisis secara interaktif melalui reduksi, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa keberhasilan program ditopang oleh komitmen kelembagaan, kurikulum terintegrasi, serta kultur khas Ma'had yang menekankan living values, peran mudabbir/mudabbirah, dan dinamika sosial asrama. Namun, keterbatasan sumber daya, pengaruh lingkungan eksternal, keragaman latar belakang santri, dan regulasi yang belum sinkron menjadi kendala utama. Secara teoretis, penelitian ini menawarkan pemahaman baru tentang moderasi beragama berbasis ekosistem asrama PTKIN suatu aspek yang belum banyak dibahas dalam literatur. Secara praktis, temuan ini menegaskan Ma'had Al-Jami'ah UIN Walisongo sebagai ruang strategis pembentukan karakter moderat yang kontekstual, inklusif, dan berkelanjutan.

Kata kunci: *Moderasi Beragama, Ma'had Al-Jami'ah, Pendidikan Karakter*

A. Introduction

Religious moderation is a paradigm of Islamic education that emphasizes a balance between commitment to teachings and openness to diversity.¹ In the context of Islamic higher education,

¹ Ummi Hanifaa and Meyniar Albina, "Religious Moderation and Basic Rights in Education According to Islamic Perspective," *MAQOLAT: Journal of Islamic Studies* 3, no. 2 (April 19, 2025): 119–32, <https://doi.org/10.58355/maqolat.v3i2.128>.

religious moderation is not only a normative discourse but also an integral part of shaping students' character.² Ma'had Al-Jamiah UIN Walisongo, as a religious training institution, has a strategic mandate to internalize the values of moderation thru curricular, cultural, and spiritual approaches. Normatively, religious moderation has been integrated into the institutional vision, curriculum, and training programs. However, in practice, its implementation faces various structural, cultural, and pedagogical challenges, making it significant for the success of student development.³ Researchers identified these issues through in-depth interviews with supervisors, supervising lecturers, structural officials, and students.

The gap in the implementation of religious moderation education at Ma'had Al-Jamiah requires constructive and reflective study. Therefore, it is important to systematically examine the construction of religious moderation education, combining normative and empirical analysis to gain a complete picture of the dynamics of inhibiting and supporting factors occurring at Ma'had Al-Jamiah UIN Walisongo. In the context of this research, construction is understood as the process of forming and realizing religious moderation which is formed through the interaction between institutional policies, dormitory culture, development programs, and the social dynamics of students at Ma'had Al-Jami'ah UIN Walisongo.

Previous research has extensively discussed religious moderation in the context of Islamic education. Research on religious moderation in Islamic education has shown the urgency of the value of wasathiyah as a foundation for shaping the inclusive

² Muhammad Anas Ma'arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (June 6, 2022): 75–86, <https://doi.org/10.15575/jpi.v8i1.19037>.

³ Interview with KH. Ahmad Mutohar, M.Ag. (Head of Ma'had Al-Jami'ah UIN Walisongo Semarang)

and tolerant character of students. Hanifaa and Albina⁴, Syaifudin⁵ emphasized that religious moderation is a religious attitude that emphasizes balance, tolerance, justice, and respect for diversity. This concept is derived from the principle of moderation in the Quran and serves as an important foundation in Islamic education. Sari et al.⁶ and Ichsan et al.⁷ show that moderation values have been integrated into the Islamic education curriculum thru subjects such as Aqidah, Akhlak, Fiqh, Tarikh, and Al-Qur'an Hadis, as well as thru learning approaches that emphasize dialog and respect for differences.

Religious moderation is also seen as an effective solution in responding to the increasing radicalism and intolerance in educational environments. Riyawi and Febriansyah⁸, along with Hasanah and Abbas⁹, revealed that strengthening the value of moderation can prevent the spread of extremist ideologies and strengthen students' moderate character. Musyahid & Kolis¹⁰,

⁴ Umami Hanifaa and Meyniar Albina, "Religious Moderation and Basic Rights in Education According to Islamic Perspective."

⁵ Mochamad Syaifudin, "Religious Moderation in Islamic Education in Indonesia," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 11, no. 2 (December 26, 2024): 157–71, <https://doi.org/10.36835/annuha.v11i2.744>.

⁶ Devi Indah Sari et al., "Moderasi Beragama Dalam Pendidikan Islam Di Indonesia," *Journal on Education* 5, no. 2 (January 11, 2023): 2202–21, <https://doi.org/10.31004/joe.v5i2.873>.

⁷ Yazida Ichsan et al., "Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an," *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 30, 2024): 247–63, <https://doi.org/10.14421/jpai.v21i1.9944>.

⁸ Mohd. Rafi Riyawi and Denny Febriansyah, "The Urgency of Religious Moderation in the Perspective of Islamic Education," *Journal of Social Research* 2, no. 8 (July 24, 2023): 2578–91, <https://doi.org/10.55324/josr.v2i8.1309>.

⁹ Uswatun Hasanah and Asghar Abbas, "Optimizing Religious Moderation through Progressive Islamic Education: A Philosophical Study," *TAFAHUS: JURNAL PENGKAJIAN ISLAM* 3, no. 1 (June 12, 2023): 98–115, <https://doi.org/10.58573/tafahus.v3i1.65>.

¹⁰ Musyahid Musyahid and Nur Kolis, "Religious Moderation Implementation in Islamic Education: A Systematic Review," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 9, no. 2 (December 31, 2023): 265–84, <https://doi.org/10.24952/fitrah.v9i2.9547>.

Shalahuddin et al.¹¹, Aini & Zamroji, Ratnah et al.¹², Huda¹³, Ma'arif et al.,¹⁴ explain that the implementation strategies used include developing a moderation curriculum, teacher training, habituating moderation values in daily life, and extracurricular activities such as interfaith dialog and community service. These studies emphasize the importance of synergy between pedagogical and cultural approaches in shaping a moderate educational environment.

Research by Nasir & Rijal¹⁵, and Muhlisin et al.¹⁶, explains that Islamic higher education institutions (PTKIN) and pesantren play a strategic role in instilling values of moderation thru academic policies, curriculum, and an inclusive campus culture. Meanwhile, research by Marpaung et al.¹⁷ explains that government policies and educational institutions supporting religious moderation have proven effective in strengthening student character and preventing

¹¹ M. Shalahuddin et al., "Strategy for Implementing Religious Moderation in Islamic Education Management," *Journal Corner of Education, Linguistics, and Literature* 4, no. 1 (July 8, 2024): 47–55, <https://doi.org/10.54012/jcell.v4i1.311>.

¹² Robi'ul Afif Nurul 'Aini and Muhammad Zamroji, "Integration of Religious Moderation Values in the Islamic Religious Education Learning," *Tarsib: Jurnal Program Studi PGMI* 2, no. 2 (April 19, 2025): 75–81, <https://doi.org/10.61181/tarsib.v2i2.504>.

¹³ Mualimul Huda, "Incorporating the Value of Religious Moderation in Islamic Education Learning," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (January 25, 2024): 221, <https://doi.org/10.35723/ajie.v8i1.476>.

¹⁴ Ma'arif, Rofiq, and Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education."

¹⁵ Muhammad Nasir and Muhammad Khairul Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 213–41, <https://doi.org/10.18326/ijims.v11i2.213-241>.

¹⁶ Muhlisin Muhlisin, Nur Kholis, and Juwita Rini, "Navigating the Nexus: Government Policies in Cultivating Religious Moderation Within State Islamic Higher Education," *QIJIS (Qudus International Journal of Islamic Studies)* 11, no. 1 (August 20, 2023): 207, <https://doi.org/10.21043/qjiss.v11i1.12677>.

¹⁷ Watni Marpaung, Noor Azizah, and Putra Apriadi Siregar, "Islamic Education, Depression, Religiosity, and the Effects of Religion Moderation of Muslim Students," *HTS Teologiese Studies / Theological Studies* 80, no. 1 (April 29, 2024), <https://doi.org/10.4102/hts.v80i1.9271>.

radicalization. However, research by Hanif et al.¹⁸, and Chotimah et al.,¹⁹ explains that implementation challenges still exist, such as limited resources, teacher readiness, the negative influence of technology, and a tendency toward textual or cognitive approaches without reinforcing practical aspects and school culture. According to research by Shalahuddin et al.²⁰, Hanif et al.²¹, and Huda²², the opportunities for strengthening religious moderation lie in learning innovation, teacher training, and collaboration between schools, families, and the community.

Although research on religious moderation in Islamic education has been extensively conducted, most studies still focus on the integration of moderation values into the curriculum, learning approaches, or institutional policies, thus not touching in depth on how religious moderation is constructed and implemented within the living values ecosystem unique to Ma'had Al-Jami'ah. To date, no research has holistically examined the complex interactions between internal factors such as the role of mudabbir/mudabbirah, dormitory culture, and peer group dynamics and external factors such as the influence of digital media and students' social environment in shaping the success or failure of moderation education at Ma'had Al-Jami'ah UIN Walisongo. This gap is the main focus of this research. The novelty of this research lies in a comprehensive analysis of the construction of

¹⁸ Abdullah Hanif, Encep Syarifudin, and Ali Muhtarom, "Integration Of Religious Moderation In Islamic Education: Challenges And Opportunities In The Digital Era," *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 01 (February 28, 2025): 49–66, <https://doi.org/10.30868/ei.v14i01.7767>.

¹⁹ Chusnul Chotimah, Saifuddin Zuhri Qudsy, and Mirna Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management," *Cogent Education* 12, no. 1 (December 31, 2025), <https://doi.org/10.1080/2331186X.2024.2442235>.

²⁰ Shalahuddin et al., "Strategy for Implementing Religious Moderation in Islamic Education Management."

²¹ Hanif, Syarifudin, and Muhtarom, "Integration Of Religious Moderation In Islamic Education: Challenges And Opportunities In The Digital Era."

²² Huda, "Incorporating the Value of Religious Moderation in Islamic Education Learning."

religious moderation based on the unique PTKIN dormitory culture, while also offering a conceptual model of religious moderation that differs from previous studies because it is rooted in the practices, social interactions, and religious habitus unique to Ma'had Al-Jami'ah UIN Walisongo.

The purpose of this study is to identify and analyze the construction of religious moderation education at Ma'had Al-Jami'ah UIN Walisongo by uncovering the factors that support and hinder its implementation. The urgency of this study lies in the importance of developing a contextual, adaptive, and sustainable model of moderation education to strengthen students' character as moderate, tolerant, and inclusive agents of change in a multicultural society. This study is expected to serve as an academic reference in the development of policies, curricula, and strategies for fostering religious moderation within Ma'had and other Islamic educational institutions.

B. Discussion

1. Religious Moderation Education

Religious moderation education is rooted in the basic principles of moderate Islam such as *tawassut* (the middle path), *i'tidal* (justice), *tasamuh* (tolerance), *ash-shura* (consultation), and respect for local culture as part of the contextual expression of Islam.²³ These values are internalized thru a curriculum that emphasizes the integration of Islamic teachings and national values²⁴, teaching materials that prioritize progressive religious

²³ F Rozi, M Jinan, and I Nurani, "The Paradigm of Religious Moderation in Building Moderate Islamic Education," *International Journal of Emerging Issues in Islamic Studies*, 2025, <https://doi.org/10.31098/ijeis.v5i1.3458>.

²⁴ Nur Khasanah, Achmad Irwan Hamzani, and Havis Aravik, "Religious Moderation in the Islamic Education System in Indonesia," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (June 30, 2023): 629–42, <https://doi.org/10.37680/qalamuna.v15i1.4115>.

ethics²⁵, and learning practices that promote inclusive and dialogical attitudes in the educational environment.²⁶ In addition, the value of moderation is also realized thru instilling an anti-violence attitude²⁷ and respect for socio-religious diversity, thus forming a strong foundation for religious learning that is humanistic, tolerant, and adaptable to a multicultural context.²⁸

Various strategies for implementing religious moderation education have been developed, including integrating moderation values into learning materials, group discussion activities, collaborative student projects, interfaith dialogs, and cultivating tolerant behavior thru extracurricular activities.²⁹ Constructivist and progressive approaches are used to encourage learners to actively participate in the process of forming moderate attitudes³⁰, so that the values learned do not remain solely in the cognitive domain but are manifested in everyday behavior.³¹ In this context, boarding schools such as pesantren, madrasah, and Ma'had Al-Jamiah play a strategic role as centers for internalizing moderate values because they have a

²⁵ Hasanah and Abbas, "Optimizing Religious Moderation through Progressive Islamic Education: A Philosophical Study."

²⁶ Dadan Rusmana, Heri Gunawan, and Dwi Martiningsih, "Instilling Moderation: Transforming Religious Education in Madrasah Aliyah," *Jurnal Ilmiah Peuradeun* 13, no. 1 (January 30, 2025): 77–102, <https://doi.org/10.26811/peuradeun.v13i1.1830>.

²⁷ Nasir and Rijal, "Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia."

²⁸ Benny Afwadzi and Miski Miski, "Religious Moderation in Indonesian Higher Educations: Literature Review," *Ulul Albab: Jurnal Studi Islam* 22, no. 2 (2021): 203–31.

²⁹ S Hidayat, S Kurniawan, and N Sari, "From Students, For Students: Applying Constructivist Theory in Learning and Enhancing Religious Moderation Awareness Among Students," *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 2025, <https://doi.org/10.24042/002025162621400>.

³⁰ Ma'arif, Rofiq, and Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education."

³¹ Moh. Wardi et al., "Implementation of Religious Moderation Values through Strengthening Diversity Tolerance in Madrasah," *Jurnal Pendidikan Islam* 9, no. 2 (December 28, 2023): 241–54, <https://doi.org/10.15575/jpi.v9i2.27952>.

comprehensive, sustainable, and religiously-based educational ecosystem.³²

Although various implementation models have been developed, a number of studies indicate that the implementation of religious moderation education is still textual, top-down, and not fully aligned with learning culture³³, resulting in superficial understanding³⁴ and incomplete character development among students.³⁵ Other challenges include resistance from certain groups, limitations in educators' capacity to manage diversity issues³⁶, and a lack of comprehensive policy support to ensure the consistent integration of moderation values.³⁷ This condition indicates a gap between concept and practice, making the context of Ma'had Al-Jamiah with its living values culture, the role of the mudabbir/mudabbirah, and the social dynamics of the dormitory an important space to examine how supporting and hindering factors shape the construction of religious moderation more concretely, deeply, and contextually.

³² Rusmana, Gunawan, and Martiningsih, "Instilling Moderation: Transforming Religious Education in Madrasah Aliyah."

³³ Chotimah, Qudsy, and Yusuf, "Superficial Implementation of Religious Moderation in Islamic Educational Management."

³⁴ K Hasan and H Juhannis, "Religious Education and Moderation: A Bibliometric Analysis," *Cogent Education*, 2023, <https://doi.org/10.1080/2331186x.2023.2292885>.

³⁵ M. Nuzulul Ulum et al., "Mapping of Religious Moderation Literature in Higher Education: A Bibliometric Review," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (March 20, 2025), <https://doi.org/10.35445/alishlah.v17i1.6695>.

³⁶ Chusnul Chotimah, Ahmad Tanzeh, and Syahril Siddiq, "Building Academic-Religious Culture Based on Religious Moderation," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 2 (December 1, 2022): 212–24, <https://doi.org/10.21154/cendekia.v20i2.4840>.

³⁷ Umar, Muhammad Aulia Taufiqi, and M Bambang Purwanto, "Promoting Religious Moderation through English Language Teaching: Strategies and Challenges in Islamic Educational Settings," *ETERNAL (English Teaching Journal)* 15, no. 2 (August 6, 2024): 192–202, <https://doi.org/10.26877/eternal.v15i2.443>.

2. Ma'had Al-Jamiah

The theoretical foundation of the Ma'had Al-Jamiah can be explained thru Parsons' structural functionalism perspective, which views the Institute as an institution that performs four main functions adaptation, goal attainment, integration, and latency to ensure the system's sustainability and its relevance in supporting the university's vision, as well as comprehensively shaping student character.³⁸ These functions operate within the framework of the transformative Islamic education paradigm, where the Ma'had integrates spiritual, intellectual, and moral values with the principles of modern, participatory, and inclusive management, resulting in a nurturing process that is responsive to the needs of young Muslim generations in the global era.³⁹ Thus, the Ma'had not only serves as an institution for traditional religious development but also as an adaptive and transformative social system in shaping students' scientific and religious habitus.

In addition, the Ma'had curriculum is based on the model of integrating science and religion, which combines the teaching of Islamic sciences such as tahfiz, kitab kuning, fiqh,⁴⁰ and aqidah with academic development⁴¹ and social skills, thus producing a profile of santri-scholars who possess global

³⁸ Mochamad Nasichin Al Muiz and Imam Machali, "Enhancing Religiosity and Building a Religious Culture: The Role of Ma'had Al-Jāmi'ah at the Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung," *Jurnal Pendidikan Islam* 12, no. 2 (2023): 265–77.

³⁹ Erlina Erlina, Zulhannan Zulhannan, and Umi Hijriyah, "Transformative Islamic Education: Insights from Ma'had Al-Jami'ah Raden Intan Lampung," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 9, no. 2 (December 22, 2024): 475–85, <https://doi.org/10.24042/tadris.v9i2.23831>.

⁴⁰ Tedi Priatna and Muhammad Amar Khana, "Development Design Ma'had Al-Jamiah in State Islamic Religious College in Indonesia," *IJoIS: Indonesian Journal of Islamic Studies* 6, no. 1 (February 26, 2025): 35–50, <https://doi.org/10.59525/ijois.v6i1.617>.

⁴¹ I Maimunah et al., "Islamic Boarding School at University: A Strong Pathway for Integrating Religion and Science," *J-PAI: Jurnal Pendidikan Agama Islam*, 2021, <https://doi.org/10.18860/jpai.v8i1.15361>.

competence without abandoning their Islamic identity.⁴² This approach is reinforced by a framework for moderating and preventing radicalism that positions the Ma'had as a laboratory for religious moderation, where values of tolerance, anti-violence⁴³, and the principle of *rahmatan lil 'alamin* are instilled thru habituation, learning, character building⁴⁴, and intensive social interaction.⁴⁵ With this integrative approach, Ma'had Al-Jamiah serves as a space for identity formation that instills a balance between religiosity, intellectuality, and a moderate attitude, while also acting as an ideological filter for students in facing the challenges of extremism and the dynamics of pluralism on campus.

3. Educational Ecology

Bronfenbrenner explains that individual development is shaped by five layers of environment that interact dynamically: the microsystem, mesosystem, exosystem, macrosystem, and chronosystem.⁴⁶ The microsystem includes the closest environment such as family, school, teachers, and peers, serving as a space for direct interaction that shapes basic behavior and

⁴² M Yusuf et al., "The Role and Management of Ma'had Al-Jami'ah in Constructing Religious Character Values in PTKIN," *Ta'dib*, 2024, <https://doi.org/10.31958/jt.v27i1.10644>.

⁴³ A Asa'ari et al., "Religious Radicalism Prevention Model in Ma'had Al-Jami'ah at State Islamic Universities," *Nadwa: Jurnal Pendidikan Islam*, 2022, <https://doi.org/10.21580/nw.2022.16.1.13871>.

⁴⁴ Hamdan Hasibuan, Irsal Amin, and Achmad Yani, "Internalization Values of Religious Moderation Using Theoanthropocentric Pradigma at Ma'had Al-Jamiah at IAIN Padangsidempuan," *Jurnal Iqra': Kajian Ilmu Pendidikan* 7, no. 2 (October 3, 2022): 142–55, <https://doi.org/10.25217/ji.v7i2.2631>.

⁴⁵ A Ahmadio, F Rahman, and F Umam, "Strengthening Religious Moderation through Revitalizing Ma'had Al-Jami'ah: A Case Study in the State Islamic Higher Education," *Al-Tabrir: Jurnal Pemikiran Islam*, 2025, <https://doi.org/10.21154/altahrir.v25i1.10263>.

⁴⁶ Dwitya Sobat Ady Dharma, "Membaca Peran Teori Ekologi Bronfenbrenner Dalam Menciptakan Lingkungan Inklusif Di Sekolah," *SPECIAL Special and Inclusive Education Journal* 3, no. 2 (March 2, 2023): 115–23, <https://doi.org/10.36456/special.vol3.no2.a6642>.

values; while the mesosystem describes the relationships between microsystems, such as collaboration between family and educational institutions.⁴⁷ The ecosystem includes indirect factors such as school policies and parents' working conditions⁴⁸, while the macrosystem encompasses cultural values, social norms, and national ideologies that influence interaction patterns at the micro level.⁴⁹ The chronosystem adds a time dimension that highlights environmental changes and significant events in an individual's life journey.⁵⁰ In education, this framework is widely used to design inclusive learning processes, analyze factors influencing curriculum change, teacher readiness⁵¹, and the success of character education through the involvement of all layers of the social environment.⁵²

The latest development of this theory is embodied in the PPCT (Process–Person–Context–Time) bioecological model,

⁴⁷ Aprilianata et al., "The Signification of Bronfenbrenner's Theory: An Analysis of the Developmental Ecology Approach to Holistic Value Education," *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 9, no. 1 (April 30, 2025): 110–25, <https://doi.org/10.21776/ub.waskita.2025.009.01.8>.

⁴⁸ Keonna Stanley and Nai-Cheng Kuo, "It Takes a Village': Approaching the Development of School-Family-Community Partnerships through Bronfenbrenner's Socio-Ecological Perspectives," *Journal of Human Sciences and Extension*, April 21, 2022, <https://doi.org/10.54718/CQBW6379>.

⁴⁹ Eileen S. Johnson, "Ecological Systems and Complexity Theory: Toward an Alternative Model of Accountability in Education," *Complicity: An International Journal of Complexity and Education* 5, no. 1 (July 1, 2008), <https://doi.org/10.29173/cmplct8777>.

⁵⁰ Martina Kelly et al., "Becoming More Integrated into the Community: A Qualitative Study of Learners' Experiences of the Learning Environment in a Longitudinal Integrated Clerkship," *Frontiers in Medicine* 12 (July 11, 2025), <https://doi.org/10.3389/fmed.2025.1609051>.

⁵¹ Sibel Akın-sabuncu and Başak Çalık, "A Holistic Understanding of Teacher Attitudes Towards Curriculum Change: Bronfenbrenner's Ecological Theory Perspective," *Kastamonu Eğitim Dergisi* 33, no. 2 (April 25, 2025): 322–43, <https://doi.org/10.24106/kefdergi.1683465>.

⁵² Sofni Indah Arifa Lubis, Zannatun Nisya, and Yuliana Lubis, "Learning Environment and Early Childhood Character Development in Bronfenbrenner's Ecological Systems Theory," *International Journal of Educational Research* 1, no. 4 (November 12, 2024): 44–56, <https://doi.org/10.62951/ijer.v1i4.93>.

which emphasizes that individual development is not only influenced by environmental structures⁵³, but also by proximal interaction patterns that occur consistently in daily life.⁵⁴ The process component refers to both direct and indirect interactions between the individual and their environment, person encompasses individual characteristics that actively influence learning dynamics, while context includes the entire ecological system that frames the individual's experiences.⁵⁵ As for time, it highlights the gradual changes in behavior and the formation of values that occur over a specific period. In the context of education, the PPCT model provides an analytical lens for understanding how interactions between families, schools, communities, and universities shape students' values, attitudes, and development, as well as how macro policies and culture play a role in supporting or hindering the success of character education and religious moderation.

4. Method

This research uses a qualitative approach with a case study type, as it aims to deeply understand the construction of religious moderation education at Ma'had Al-Jamiah UIN Walisongo, specifically in identifying supporting and hindering factors for its implementation. The qualitative approach allows researchers to explore phenomena contextually and holistically, in the practice of moderation education.⁵⁶ The case study was

⁵³ Wafaa El Zaatari and Imad Maalouf, "How the Bronfenbrenner Bio-Ecological System Theory Explains the Development of Students' Sense of Belonging to School?," *Sage Open* 12, no. 4 (October 28, 2022), <https://doi.org/10.1177/21582440221134089>.

⁵⁴ Peiru Tong and Irene Shidong An, "Review of Studies Applying Bronfenbrenner's Bioecological Theory in International and Intercultural Education Research," *Frontiers in Psychology* 14 (January 8, 2024), <https://doi.org/10.3389/fpsyg.2023.1233925>.

⁵⁵ Aprilianata et al., "The Signification of Bronfenbrenner's Theory: An Analysis of the Developmental Ecology Approach to Holistic Value Education."

⁵⁶ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage publications, 2016).

chosen because Ma'had Al-Jamiah has unique characteristics as a religious training institution within an Islamic university environment, with a distinctive structure, culture, and training system.⁵⁷

Data collection was conducted thru in-depth interviews, participant observation, and document studies. Interviews were conducted with key informants consisting of Ma'had caregivers, supervising lecturers, student santri, and structural officials involved in formulating religious moderation policies. Observations were made of coaching, learning, and social interaction activities within the Ma'had environment to directly capture moderation practices. Documentation includes an analysis of the curriculum, syllabus, training modules, and institutional policies related to religious moderation. Informants were selected purposively based on their active involvement and relevance to the study object.⁵⁸ The case study was implemented in depth at Ma'had Al-Jami'ah UIN Walisongo as a single unit of analysis, with a dormitory cultural background and a unique coaching system, and was conducted through continuous observation during the research period to capture a complete picture of the construction of religious moderation in daily practice.

Data validity is ensured thru source, technique, and time triangulation, as well as member checking and audit trails. Triangulation is performed by comparing data from interviews, observations, and documents to obtain the validity of the findings.⁵⁹ Member checking is done by requesting confirmation from informants regarding the results of data interpretation, while audit trails are used to transparently trace the analysis

⁵⁷ Robert K Yin, *Case Study Research and Applications: : Design and Methods*, 6th ed., vol. 6 (Sage Thousand Oaks, CA, 2018).

⁵⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2022).

⁵⁹ Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (Sage Publications, 2014).

process. Triangulation was conducted over a period of one semester, involving various categories of informants: Ma'had supervisors, supervising lecturers, mudabbir/mudabbirah, and mahasantri (Islamic boarding school students), so that each finding was tested through source repeatability and inter-technique consistency. Member checking was conducted by requesting direct confirmation from informants regarding the researcher's initial interpretations, especially in sections related to coaching practices, dormitory social dynamics, and curriculum implementation, to ensure accuracy of meaning and avoid researcher bias.

Data analysis was conducted interactively thru the stages of data reduction, data presentation, and conclusion drawing.⁶⁰ The analysis results were interpreted by linking the "ought to be" and the "is," in order to gain a comprehensive understanding of the construction of religious moderation education at Ma'had Al-Jamiah UIN Walisongo.

5. The implementation of religious moderation education at Ma'had Al-Jamiah

The implementation of religious moderation education at Ma'had Al-Jamiah is significantly influenced by various internal and external factors. These factors can be both drivers and inhibitors of the effectiveness of religious moderation programs.

a. Supporting Factors

The implementation of religious moderation education at Ma'had Al-Jami'ah UIN Walisongo Semarang is inseparable from a number of supporting factors that synergize to create an effective and sustainable coaching ecosystem. The success of this program is supported by strong institutional commitment, a curriculum integrated with moderate values, and social support from parents and the surrounding community. In addition, the quality of

⁶⁰ Miles, Huberman, and Saldaña.

human resources and adequate facilities also strengthens the implementation of coaching strategies, making Ma'had a character education space that is not only religious but also inclusive and nationally oriented.

1) Leadership Commitment and Support

The success of religious moderation education is strongly supported by the strong commitment of campus leaders and Ma'had administrators. The institution's vision and mission, which place moderation as a core value, are reflected in strategic policies, resource allocation, and the direct involvement of the Ministry of Religious Affairs' Moderation House and Religious Moderation Instructor Lecturers. This support creates a consistent and serious institutional atmosphere in shaping the moderate and nationalistic character of mahasantri.

2) Integrated Curriculum and Programs

The curriculum of Ma'had Al-Jami'ah is designed integratively, incorporating the values of religious moderation into diniyah lessons, social activities, and habituation programs. Additionally, moderation instructor training for lecturers and character strengthening based on Pancasila further strengthens the process of internalizing values such as tolerance, justice, and anti-violence. This approach makes religious moderation not just a subject of study, but a way of life embraced by the entire academic community.

3) Parental and Community Support

The active participation of parents and the surrounding community also contributes to creating a social environment that supports the development of moderate attitudes. Parents play a role in strengthening the character of students thru communication with caregivers and involvement in Ma'had activities, while

the surrounding community serves as a partner in building a harmonious atmosphere of diversity. This external support extends the impact of moderation education from the Ma'had space to the broader social sphere.

4) Human Resources and Facilities Quality

Competent teaching staff, experienced caregivers, and adequate learning facilities are very important technical factors in supporting the success of the religious moderation program. The availability of discussion spaces, reference books, and information technology support enables the effective and sustainable implementation of the program. Stable funding also ensures that coaching activities can be carried out consistently and measurably.⁶¹

b. Inhibiting Factors

Although religious moderation education at Ma'had Al-Jami'ah UIN Walisongo Semarang has been systematically designed and receives strong institutional support, its implementation still faces a number of challenges that need to be anticipated. Factors such as limited resources, external social environmental influences, the diversity of student backgrounds, and regulatory and policy constraints create complex dynamics in the mentoring process. Identifying these factors is important so that moderation education strategies can continue to be refined and adapted to the needs and social realities faced by students.

1) Resource Constraints

The implementation of religious moderation programs often faces obstacles due to limited funds,

⁶¹ Interview with KH. Ahmad Mutohar, M.Ag. (Head of Ma'had Al-Jami'ah UIN Walisongo Semarang)

facilities, and available teaching staff. The minimal budget allocation for training activities, the lack of representative discussion spaces, and the limited number of competent instructors in the field of religious moderation can hinder the program's effectiveness. This condition prevents some activities from being carried out optimally and sustainably.

2) Influence of the External Social Environment

The social environment of students outside the campus, such as their residential community or social media, does not always support the values of moderation instilled at the Ma'had. Students can be exposed to intolerant narratives, ideological extremism, or the influence of groups that contradict the spirit of diversity. This challenge demands that the Ma'had strengthen the ideological resilience of its students and build synergy with the broader external environment.

3) Differences in Student Backgrounds

Students from diverse educational, cultural, and religious backgrounds require an adaptive and contextual mentoring approach. This difference can lead to a gap in the acceptance and understanding of religious moderation values. Without the right pedagogical strategy, the process of internalizing the value of moderation can be uneven and risk causing resistance or misinterpretation.

4) Regulatory and Policy Constraints

Overlapping or unsynchronized regulations with the religious moderation program can be an obstacle to the implementation of Ma'had activities. For example, the mismatch between academic policies and character building, or the absence of national standards comprehensively regulating the moderation curriculum. This makes it difficult for the Ma'had administrators to

design programs that are consistent and integrated with the overall Islamic higher education system.⁶²

6. Discussion about implementation of religious moderation education at Ma'had Al-Jamiah

a. Supporting Factors

Leadership commitment and support are the main foundation for the success of religious moderation education at Ma'had Al-Jamiah UIN Walisongo. The institution's vision and mission, which emphasize moderate values, have been internalized by the leadership and teaching staff as a strategic direction for student character development. Consistent⁶³ and responsive⁶⁴ leadership to diversity issues makes religious moderation not just a slogan, but an institutional culture that lives in coaching practices⁶⁵.

An integrated curriculum and program that incorporates values of moderation is an important instrument in the internalization process. At Ma'had Al-Jamiah, the curriculum is designed to integrate cognitive⁶⁶, affective⁶⁷, and psychomotor⁶⁸ aspects thru Islamic

⁶² Interview with KH. Ahmad Mutohar, M.Ag. (Head of Ma'had Al-Jami'ah UIN Walisongo Semarang)

⁶³ Shalahuddin et al., "Strategy for Implementing Religious Moderation in Islamic Education Management."

⁶⁴ Muhammad Ulinnuha, "Implementation Of The Concept Of Religious Moderation In Private Islamic Higher Education," *Penamas* 35, no. 1 (June 27, 2022): 33–48, <https://doi.org/10.31330/penamas.v35i2.552>.

⁶⁵ Chotimah, Tanzeh, and Siddiq, "Building Academic-Religious Culture Based on Religious Moderation."

⁶⁶ Ma`arif, Rofiq, and Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education."

⁶⁷ Hamdan Hasibuan, Irsal Amin, and Achmad Yani, "Internalization Values of Religious Moderation Using Theoanthropoecocentric Pradigma at Ma'had Al-Jamiah at IAIN Padangsidempuan."

materials, value cultivation, lecturer training, and Pancasila-based activities.⁶⁹ This approach aligns with UIN Walisongo's policy of integrating Islamic sciences and social-humanities within a single moderate framework.

Support from parents and the surrounding community also strengthens the social environment conducive to the growth of moderate attitudes. Their involvement in coaching activities, open communication with the Ma'had supervisors, and participation in religious activities together create synergy between the campus and the community. This strengthens the moderation ecosystem that not only exists within the Ma'had⁷⁰ but also extends to the students' social environment⁷¹.

The quality of human resources and facilities is a determining factor in the success of the program.⁷² Competent teaching staff in Islamic studies and pedagogy, adequate learning facilities, and sustainable funding enable the optimal implementation of the program.⁷³ UIN Walisongo, as a leading Islamic higher education institution, has provided structural and financial support to strengthen the capacity of the Ma'had in conducting systemic moderation development.

In addition, synergy between institutional units such as Ma'had, faculties, and the Center for Religious Moderation at UIN Walisongo strengthens the cross-

⁶⁸ Chotimah, Tanzeh, and Siddiq, "Building Academic-Religious Culture Based on Religious Moderation."

⁶⁹ Shalahuddin et al., "Strategy for Implementing Religious Moderation in Islamic Education Management."

⁷⁰ Shalahuddin et al.

⁷¹ Ulinnuha, "Implementation Of The Concept Of Religious Moderation In Private Islamic Higher Education."

⁷² Priatna and Khana, "Development Design Ma'had Al-Jamiah in State Islamic Religious College in Indonesia."

⁷³ Ulinnuha, "Implementation Of The Concept Of Religious Moderation In Private Islamic Higher Education."

program implementation of moderation values. Good coordination between structures allows the dissemination of moderation values not only in the guidance space but also in academic, student, and community service activities.⁷⁴ This shows that religious moderation has become the overall institutional identity of UIN Walisongo.

b. Inhibiting Factors

Limited resources are the main obstacle to the implementation of the religious moderation program.⁷⁵ Although UIN Walisongo has a strong institutional commitment, implementation at the Ma'had level still faces constraints in the form of limited funds, facilities, and the number of teaching staff. This disparity impacts the uneven quality of coaching and the limited reach of moderation programs.⁷⁶

The influence of the external social environment on students is also a serious challenge.⁷⁷ Students who interact with the external environment of the campus, which does not always support moderate values, are at risk of experiencing value disorientation. Social media, ideological communities, and external social pressure can influence students' attitudes and understanding of the values of tolerance and diversity that have been instilled⁷⁸ in the Ma'had.

⁷⁴ Shalahuddin et al., "Strategy for Implementing Religious Moderation in Islamic Education Management."

⁷⁵ Shalahuddin et al.

⁷⁶ Ulinuha, "Implementation Of The Concept Of Religious Moderation In Private Islamic Higher Education."

⁷⁷ Habib Akbar Al Apdolah, Mohammad Taufiq Rahman, and Bambang Qomaruzzaman, "Supporting and Inhibiting Factors for Islamic Higher Education in Strengthening Religious Moderation," *Jurnal Iman Dan Spiritualitas* 4, no. 2 (September 23, 2024): 115–26, <https://doi.org/10.15575/jis.v4i2.34008>.

⁷⁸ Shalahuddin et al., "Strategy for Implementing Religious Moderation in Islamic Education Management."

The differences in students' backgrounds in terms of education, culture, and religious understanding require an adaptive and contextual mentoring approach. Students from pesantren backgrounds, public schools, or abroad have diverse perspectives on religious moderation. Without an inclusive and dialogical approach, the values of moderation risk not being accepted equally⁷⁹ and could even be rejected by some groups.⁸⁰

Regulatory and policy constraints are also a hindering factor for moderation education at Ma'had Al-Jamiah UIN Walisongo. Overlapping policies between coaching units, faculties, and moderation study centers, as well as a lack of synchronization between national and local programs, have led to inefficiencies in program implementation. This hinders the systemic integration of moderation values across all aspects of campus life and creates confusion in technical implementation.⁸¹

Finally, internal resistance from some students or educators who have not fully understood or accepted the concept of religious moderation poses a unique challenge to moderation education at Ma'had Al-Jamiah UIN Walisongo. Exclusive attitudes, a textual understanding of religious teachings,⁸² and a lack of inclusive religious literacy⁸³ can hinder the process of fully internalizing the

⁷⁹ Apdolah, Rahman, and Qomaruzzaman, "Supporting and Inhibiting Factors for Islamic Higher Education in Strengthening Religious Moderation."

⁸⁰ Riza Saputra, "The Concept And Levels Of Mahasantri Understanding On Religious Moderation In Ma'had Al-Jāmi'ah Uin Antasari Banjarmasin," *Kontemplasi: Jurnal Ilmu-Ulmu Ushuluddin* 11, no. 1 (June 23, 2023): 123–50, <https://doi.org/10.21274/kontem.2023.11.1.123-150>.

⁸¹ Apdolah, Rahman, and Qomaruzzaman, "Supporting and Inhibiting Factors for Islamic Higher Education in Strengthening Religious Moderation."

⁸² Shalahuddin et al., "Strategy for Implementing Religious Moderation in Islamic Education Management."

⁸³ Ulinuha, "Implementation Of The Concept Of Religious Moderation In Private Islamic Higher Education."

values of moderation. Therefore, more persuasive and contextual communication and coaching strategies are needed, in line with the inclusive spirit of UIN Walisongo.

C. Conclusion

This study concludes that religious moderation education at Ma'had Al-Jamiah UIN Walisongo is effectively implemented through the synergy of institutional commitment, an integrated curriculum, a living values-based culture, and social-dormitory guidance that supports the internalization of moderation values in daily practices. The findings enrich previous literature by offering a new perspective grounded in the unique dormitory ecosystem of PTKIN, although program sustainability remains challenged by limited resources, external social influences, diverse student backgrounds, and regulatory inconsistencies. The study recommends developing moderation-based operational standards that strengthen the role of *mudabbir/mudabbirah*, providing instructor training using Ma'had case studies, enhancing collaboration among the Ma'had, faculties, and the Moderation House, and designing an adaptive mentoring system informed by students' diverse backgrounds. Theoretically, this research contributes a comprehensive explanation of how internal and external factors interact in shaping religious moderation within the Ma'had environment, thereby opening opportunities for developing a dormitory-based moderation model in PTKIN.

REFERENCES

- Ady Dharma, Dwitya Sobat. “Membaca Peran Teori Ekologi Bronfenbrenner Dalam Menciptakan Lingkungan Inklusif Di Sekolah.” *SPECIAL Special and Inclusive Education Journal* 3, no. 2 (March 2, 2023): 115–23. <https://doi.org/10.36456/special.vol3.no2.a6642>.
- Afwadzi, Benny, and Miski Miski. “Religious Moderation in Indonesian Higher Educations: Literature Review.” *Ulul Albab: Jurnal Studi Islam* 22, no. 2 (2021): 203–31.
- Ahmadiono, A, F Rahman, and F Umam. “Strengthening Religious Moderation through Revitalizing Ma’had Al-Jami’ah: A Case Study in the State Islamic Higher Education.” *Al-Tahrir: Jurnal Pemikiran Islam*, 2025. <https://doi.org/10.21154/altahrir.v25i1.10263>.
- Akın-sabuncu, Sibel, and Başak Çalık. “A Holistic Understanding of Teacher Attitudes Towards Curriculum Change: Bronfenbrenner’s Ecological Theory Perspective.” *Kastamonu Eğitim Dergisi* 33, no. 2 (April 25, 2025): 322–43. <https://doi.org/10.24106/kefdergi.1683465>.
- Apdolah, Habib Akbar Al, Mohammad Taufiq Rahman, and Bambang Qomaruzzaman. “Supporting and Inhibiting Factors for Islamic Higher Education in Strengthening Religious Moderation.” *Jurnal Iman Dan Spiritualitas* 4, no. 2 (September 23, 2024): 115–26. <https://doi.org/10.15575/jis.v4i2.34008>.
- Aprilianata, Peni Sekarsari, Hamidah Ulfa Fauziah, and Marzuki. “The Signification of Bronfenbrenner’s Theory: An Analysis of the Developmental Ecology Approach to Holistic Value Education.” *Waskita: Jurnal Pendidikan Nilai Dan Pembangunan Karakter* 9, no. 1 (April 30, 2025): 110–25. <https://doi.org/10.21776/ub.waskita.2025.009.01.8>.
- Asa’ari, A, R Nurdiansyah, M Mursal, D Witro, and R Alghani. “Religious Radicalism Prevention Model in Ma’had Al-Jami’ah at State Islamic Universities.” *Nadwa: Jurnal Pendidikan Islam*, 2022. <https://doi.org/10.21580/nw.2022.16.1.13871>.
- Chotimah, Chusnul, Saifuddin Zuhri Qudsy, and Mirna Yusuf. “Superficial Implementation of Religious Moderation in Islamic Educational Management.” *Cogent Education* 12, no. 1 (December 31, 2025). <https://doi.org/10.1080/2331186X.2024.2442235>.

- Chotimah, Chusnul, Ahmad Tanzeh, and Syahril Siddiq. "Building Academic-Religious Culture Based on Religious Moderation." *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 2 (December 1, 2022): 212–24. <https://doi.org/10.21154/cendekia.v20i2.4840>.
- Creswell, John W, and Cheryl N Poth. *Qualitative Inquiry and Research Design: Choosing among Five Approaches*. Sage publications, 2016.
- Erlina, Erlina, Zulhannan Zulhannan, and Umi Hijriyah. "Transformative Islamic Education: Insights from Ma'had Al-Jami'ah Raden Intan Lampung." *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 9, no. 2 (December 22, 2024): 475–85. <https://doi.org/10.24042/tadris.v9i2.23831>.
- Hamdan Hasibuan, Irsal Amin, and Achmad Yani. "Internalization Values of Religious Moderation Using Theoanthropocentric Pradigma at Ma'had Al-Jamiah at IAIN Padangsidempuan." *Jurnal Iqra': Kajian Ilmu Pendidikan* 7, no. 2 (October 3, 2022): 142–55. <https://doi.org/10.25217/ji.v7i2.2631>.
- Hanif, Abdullah, Encep Syarifudin, and Ali Muhtarom. "Integration Of Religious Moderation In Islamic Education: Challenges And Opportunities In The Digital Era." *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 01 (February 28, 2025): 49–66. <https://doi.org/10.30868/ei.v14i01.7767>.
- Hasan, K, and H Juhannis. "Religious Education and Moderation: A Bibliometric Analysis." *Cogent Education*, 2023. <https://doi.org/10.1080/2331186x.2023.2292885>.
- Hasanah, Uswatun, and Asghar Abbas. "Optimizing Religious Moderation through Progressive Islamic Education: A Philosophical Study." *TAFAHUS: JURNAL PENGKAJIAN ISLAM* 3, no. 1 (June 12, 2023): 98–115. <https://doi.org/10.58573/tafahus.v3i1.65>.
- Hidayat, S, S Kurniawan, and N Sari. "From Students, For Students: Applying Constructivist Theory in Learning and Enhancing Religious Moderation Awareness Among Students." *Al-Tadzkiriyah: Jurnal Pendidikan Islam*, 2025. <https://doi.org/10.24042/002025162621400>.
- Huda, Mualimul. "Incorporating the Value of Religious Moderation in Islamic Education Learning." *Al-Hayat: Journal of Islamic Education* 8, no. 1 (January 25, 2024): 221. <https://doi.org/10.35723/ajie.v8i1.476>.

- Ichsan, Yazida, Sahiron Syamsudin, Zalik Nuryana, and Sukiman. "Realizing Islamic Education Based on Religious Moderation with the Wasathiyah Islamic Paradigm from the Perspective of the Qur'an." *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 30, 2024): 247–63. <https://doi.org/10.14421/jpai.v21i1.9944>.
- Johnson, Eileen S. "Ecological Systems and Complexity Theory: Toward an Alternative Model of Accountability in Education." *Complicity: An International Journal of Complexity and Education* 5, no. 1 (July 1, 2008). <https://doi.org/10.29173/cmplct8777>.
- Kelly, Martina, Grace Perez, Rithesh Ram, Nicolle Begert, Anil Keshvara, and Aaron Johnston. "Becoming More Integrated into the Community: A Qualitative Study of Learners' Experiences of the Learning Environment in a Longitudinal Integrated Clerkship." *Frontiers in Medicine* 12 (July 11, 2025). <https://doi.org/10.3389/fmed.2025.1609051>.
- Khasanah, Nur, Achmad Irwan Hamzani, and Havis Aravik. "Religious Moderation in the Islamic Education System in Indonesia." *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (June 30, 2023): 629–42. <https://doi.org/10.37680/qalamuna.v15i1.4115>.
- Ma'arif, Muhammad Anas, Muhammad Husnur Rofiq, and Akhmad Sirojuddin. "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education." *Jurnal Pendidikan Islam* 8, no. 1 (June 6, 2022): 75–86. <https://doi.org/10.15575/jpi.v8i1.19037>.
- Maimunah, I, M Huda, A Haque, and Z Zubaidah. "Islamic Boarding School at University: A Strong Pathway for Integrating Religion and Science." *J-PAI: Jurnal Pendidikan Agama Islam*, 2021. <https://doi.org/10.18860/jpai.v8i1.15361>.
- Marpaung, Watni, Noor Azizah, and Putra Apriadi Siregar. "Islamic Education, Depression, Religiosity, and the Effects of Religion Moderation of Muslim Students." *HTS Teologiese Studies / Theological Studies* 80, no. 1 (April 29, 2024). <https://doi.org/10.4102/hts.v80i1.9271>.
- Miles, Matthew B, A Michael Huberman, and Johnny Saldaña. *Qualitative Data Analysis: A Methods Sourcebook*. Sage Publications, 2014.
- Muhlisin, Muhlisin, Nur Kholis, and Juwita Rini. "Navigating the Nexus: Government Policies in Cultivating Religious Moderation

- Within State Islamic Higher Education.” *QIJIS (Qudus International Journal of Islamic Studies)* 11, no. 1 (August 20, 2023): 207. <https://doi.org/10.21043/qijis.v11i1.12677>.
- Muiz, Mochamad Nasichin Al, and Imam Machali. “Enhancing Religiosity and Building a Religious Culture: The Role of Ma’had Al-Jāmi’ah at the Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung.” *Jurnal Pendidikan Islam* 12, no. 2 (2023): 265–77.
- Musyahid, Musyahid, and Nur Kolis. “Religious Moderation Implementation in Islamic Education: A Systematic Review.” *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 9, no. 2 (December 31, 2023): 265–84. <https://doi.org/10.24952/fitrah.v9i2.9547>.
- Nasir, Muhammad, and Muhammad Khairul Rijal. “Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia.” *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 213–41. <https://doi.org/10.18326/ijims.v11i2.213-241>.
- Nurul ’Aini, Robi’ul Afif, and Muhammad Zamroji. “Integration of Religious Moderation Values in the Islamic Religious Education Learning.” *Tarsib: Jurnal Program Studi PGMI* 2, no. 2 (April 19, 2025): 75–81. <https://doi.org/10.61181/tarsib.v2i2.504>.
- Priatna, Tedi, and Muhammad Amar Khana. “Development Design Ma’had Al-Jamiah in State Islamic Religious College in Indonesia.” *IJoIS: Indonesian Journal of Islamic Studies* 6, no. 1 (February 26, 2025): 35–50. <https://doi.org/10.59525/ijois.v6i1.617>.
- Riyawi, Mohd. Rafi, and Denny Febriansyah. “The Urgency of Religious Moderation in the Perspective of Islamic Education.” *Journal of Social Research* 2, no. 8 (July 24, 2023): 2578–91. <https://doi.org/10.55324/josr.v2i8.1309>.
- Rozi, F, M Jinan, and I Nurani. “The Paradigm of Religious Moderation in Building Moderate Islamic Education.” *International Journal of Emerging Issues in Islamic Studies*, 2025. <https://doi.org/10.31098/ijeis.v5i1.3458>.
- Rusmana, Dadan, Heri Gunawan, and Dwi Martiningsih. “Instilling Moderation: Transforming Religious Education in Madrasah Aliyah.” *Jurnal Ilmiah Peuradeun* 13, no. 1 (January 30, 2025): 77–102. <https://doi.org/10.26811/peuradeun.v13i1.1830>.
- Saputra, Riza. “The Concept And Levels Of Mahasantri

- Understanding On Religious Moderation In Ma'had Al-Jāmi'ah Uin Antasari Banjarmasin.” *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 11, no. 1 (June 23, 2023): 123–50. <https://doi.org/10.21274/kontem.2023.11.1.123-150>.
- Sari, Devi Indah, Ahmad Darlis, Irma Sulistia Silaen, Ramadayanti Ramadayanti, and Aisyah Al Azizah Tanjung. “Moderasi Beragama Dalam Pendidikan Islam Di Indonesia.” *Journal on Education* 5, no. 2 (January 11, 2023): 2202–21. <https://doi.org/10.31004/joe.v5i2.873>.
- Shalahuddin, M., Muhammad Miqdad Arromy, Mahmud Mahmud, and Mohamad Erihadiana. “Strategy for Implementing Religious Moderation in Islamic Education Management.” *Journal Corner of Education, Linguistics, and Literature* 4, no. 1 (July 8, 2024): 47–55. <https://doi.org/10.54012/jcell.v4i1.311>.
- Sofni Indah Arifa Lubis, Zannatun Nisya, and Yuliana Lubis. “Learning Environment and Early Childhood Character Development in Bronfenbrenner’s Ecological Systems Theory.” *International Journal of Educational Research* 1, no. 4 (November 12, 2024): 44–56. <https://doi.org/10.62951/ijer.v1i4.93>.
- Stanley, Keonna, and Nai-Cheng Kuo. “It Takes a Village?: Approaching the Development of School-Family-Community Partnerships through Bronfenbrenner’s Socio-Ecological Perspectives.” *Journal of Human Sciences and Extension*, April 21, 2022. <https://doi.org/10.54718/CQBW6379>.
- Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. Bandung: Alfabeta, 2022.
- Syaifudin, Mochamad. “Religious Moderation in Islamic Education in Indonesia.” *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 11, no. 2 (December 26, 2024): 157–71. <https://doi.org/10.36835/annuha.v11i2.744>.
- Tong, Peiru, and Irene Shidong An. “Review of Studies Applying Bronfenbrenner’s Bioecological Theory in International and Intercultural Education Research.” *Frontiers in Psychology* 14 (January 8, 2024). <https://doi.org/10.3389/fpsyg.2023.1233925>.
- Ulinuha, Muhammad. “Implementation Of The Concept Of Religious Moderation In Private Islamic Higher Education.” *Penamas* 35, no. 1 (June 27, 2022): 33–48. <https://doi.org/10.31330/penamas.v35i2.552>.
- Ulum, M. Nuzulul, Sunarto Sunarto, Baharudin Baharudin, Umi

- Hijriyah, Agus Susanti, and Qonita Shabira. "Mapping of Religious Moderation Literature in Higher Education: A Bibliometric Review." *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (March 20, 2025). <https://doi.org/10.35445/alishlah.v17i1.6695>.
- Umar, Muhammad Aulia Taufiqi, and M Bambang Purwanto. "Promoting Religious Moderation through English Language Teaching: Strategies and Challenges in Islamic Educational Settings." *ETERNAL (English Teaching Journal)* 15, no. 2 (August 6, 2024): 192–202. <https://doi.org/10.26877/eternal.v15i2.443>.
- Ummi Hanifaa, and Meyniar Albina. "Religious Moderation and Basic Rights in Education According to Islamic Perspective." *MAQOLAT: Journal of Islamic Studies* 3, no. 2 (April 19, 2025): 119–32. <https://doi.org/10.58355/maqolat.v3i2.128>.
- Wardi, Moh., Mustiqowati Ummul Fithriyyah, Fathorrahman Z, Tawvicky Hidayat, Ismail Ismail, and Supandi Supandi. "Implementation of Religious Moderation Values through Strengthening Diversity Tolerance in Madrasah." *Jurnal Pendidikan Islam* 9, no. 2 (December 28, 2023): 241–54. <https://doi.org/10.15575/jpi.v9i2.27952>.
- Yin, Robert K. *Case Study Research and Applications: : Design and Methods*. 6th ed. Vol. 6. Sage Thousand Oaks, CA, 2018.
- Yusuf, M, W Yul, A Rizki, S Syafnan, and N Balqis. "The Role and Management of Ma'had Al-Jami'ah in Constructing Religious Character Values in PTKIN." *Ta'dib*, 2024. <https://doi.org/10.31958/jt.v27i1.10644>.
- Zaatari, Wafaa El, and Imad Maalouf. "How the Bronfenbrenner Bio-Ecological System Theory Explains the Development of Students' Sense of Belonging to School?" *Sage Open* 12, no. 4 (October 28, 2022). <https://doi.org/10.1177/21582440221134089>.