

Religious Moderation Education from the Perspective of Educational Philosophy at Roudlatul Qur'an Islamic Boarding School, Metro, Lampung

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ABSTRACT

This study aims to examine religious moderation education from the perspective of educational philosophy at Roudlatul Qur'an Islamic Boarding School in Metro, Lampung. The background of this research is the increasing prevalence of religious radicalism and socio-religious conflicts in Indonesia, as well as the suboptimal implementation of religious moderation in Islamic boarding schools. This study employs an interpretative qualitative approach with a field research design. The research subjects include the boarding school leader, teachers, and students. Data were collected through participant observation, in-depth interviews, and documentation. Data validity was ensured through triangulation of sources, techniques, and time. Data analysis followed the Miles and Huberman model: data condensation, data display, and verification. The findings indicate that religious moderation education in this Islamic boarding school holds high urgency as a response to the complexity of contemporary religious life. Its implementation encompasses planning, execution, and evaluation, centered on the selection of moderate educators, wasathiyah-based materials, and open learning methods. The philosophical construction integrates three pillars: values (derived from the Qur'an), processes (progressive), and objectives (pragmatic), while remaining grounded in Pancasila and maqasid al-shariah. This model is conceptualized as progressive, pragmatic, and religiously moderate education.

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INTRODUCTION

Primary In recent years, Indonesian society has attracted considerable attention due to the increasing prevalence of social conflicts rooted in differing interpretations of religion. Various acts of terrorism, such as the Bali Bombing (2002), the Sarinah Plaza attack (2016), and the suicide bombings in Surabaya (2017), demonstrate that religious radicalism has become a tangible threat (Wahyuni, 2019; Wicaksono, 2018). At the international level, the prolonged conflict in Syria and the rise of ISIS have further intensified extreme religious sentiments (Tasnur & Wati, 2019). This phenomenon is not confined to the public sphere. However, it has also permeated the educational sector, including Islamic boarding schools (pesantren), which are recognized as the oldest Islamic educational institutions in Indonesia.

A study conducted by the Institute for the Study of Islam and Peace (LaKIP) in 2010 revealed that 48.9% of students in the Greater Jakarta area supported radical actions (Munip, 2012). Furthermore, research by the Center for the Study of Islam and Society (PPIM) at UIN Jakarta in 2017 found that 58% of university and school students held radical views. These figures indicate that educational institutions, including pesantren, are not immune to the spread

of extremist ideologies. The National Counterterrorism Agency (BNPT) even reported that 198 pesantren were affiliated with terrorist networks (www.cnnindonesia.com, 2022). Consequently, the negative stigma portraying pesantren as "breeding grounds for terrorism" has intensified, even though the majority of pesantren promote moderate values.

Field observations in Metro City, Lampung, indicate that the local Ministry of Religious Affairs has actively implemented religious moderation programs as a preventive measure against radicalism. However, based on interviews with Qomaru Zaman (Head of the Ministry of Religious Affairs, Metro Lampung, 2022), the implementation of religious moderation in pesantren remains individualized and lacks standardization. Each pesantren demonstrates varying levels of understanding and application, resulting in the Ministry's standards not being fully realized. Moreover, the arrest of a suspected terrorist by Densus 88 in Metro City in November 2021 confirms that the threat of radicalism remains real (www.beritasatu.com, 2021).

Several scholars have conducted previous studies on religious moderation. Saimun (2023) examined religious moderation within the Nimbang tradition in Lombok, focusing on local wisdom. Deni Suryanto (2023) investigated the internalization of religious moderation values in the Islamic Religious Education (PAI) curriculum in higher education in Dumai, finding that the psychomotor domain remains underemphasized. Muhdi (2022) developed a religious moderation-based learning model for Islamic studies courses in Banjarmasin. Umar Al Faruq (2022) conducted a phenomenological study on the characterization of religious moderation in a boarding high school, while Hepi Ikmal (2022) explored a multicultural Islamic education model for former terrorists in Lamongan. Relevant international studies include Graaf and Van den Bos (2021), who examined religious radicalization at the meso level, and Berkowitz (2021), who analyzed school climate and literacy achievement gaps.

Despite these contributions, a significant research gap remains. Most studies on religious moderation emphasize sociological, anthropological, or curriculum policy perspectives. Few have specifically examined religious moderation education from the perspective of educational philosophy, particularly within pesantren contexts. In fact, the philosophical dimension is fundamental to understanding why and how moderation values are instilled, as well as their ontological, epistemological, and axiological foundations. Without a solid philosophical basis, religious moderation education risks becoming merely a technical program devoid of deeper meaning.

The novelty of this study lies in the integration of the concept of religious moderation promoted by the Ministry of Religious Affairs namely national commitment, tolerance, non-violence, and accommodation of local culture with educational philosophical thought, particularly John Dewey's pragmatism and progressivism, as well as the values of Pancasila. This study not only describes the practice of religious moderation at Roudlatul Qur'an Islamic Boarding School but also constructs a philosophical model referred to as progressive-pragmatic-religious moderation education. This model emphasizes that values are derived from the Qur'an, processes are progressive (innovative and adaptive), and purposes are pragmatic (beneficial to society).

This study is significant because Roudlatul Qur'an Islamic Boarding School in Metro, Lampung, possesses a unique characteristic: its students come from diverse ideological backgrounds (Muhammadiyah, Nahdlatul Ulama, PKS, and Salafi), yet the institution successfully fosters a moderate climate through firm policies rejecting radicalism, the selection of moderate teachers, and a wasathiyah-oriented classical Islamic curriculum (kitab kuning). Therefore, this study is guided by three research questions: (1) Why is religious moderation education necessary at Roudlatul Qur'an Islamic Boarding School? (2) How is it implemented? (3) How is the philosophical construction of religious moderation education conceptualized within this pesantren? Accordingly, the objectives of this study are to analyze its urgency, examine its ideal implementation, and formulate its philosophical framework.

METHODS

Research Design

This study employed a field research case study design utilizing an interpretive qualitative approach (Elliott & Timulak, 2005). This approach was implemented to deeply explore the meaning construction underlying the praxis of religious moderation education at the Roudlatul Qur'an Islamic Boarding School (*Pesantren*) in Metro Lampung, Indonesia. Through the interpretive paradigm, this study goes beyond mere event recording; it delves into the subjective perspectives and lived experiences of the educational actors directly involved in the field.

Participants and Context

The research was conducted throughout 2023–2024. Subject selection was determined using a purposive sampling technique (Creswell & Poth, 2018; Sugiyono, 2010), with the following inclusion criteria: individuals possessing authority, comprehensive knowledge, and practical involvement in the *pesantren's* religious moderation curriculum. To adhere to research ethics protocols and protect participants' privacy, the identities of all internal *pesantren* informants were anonymized using pseudonyms, as summarized in Table 1. Data collection continued until theoretical saturation was reached, a point at which no new information or themes emerged (Sandelowski, 2001).

Table 1. Profile and Matrix of Research Informants

No	Role/Status	Authority/Position	Data Focus
1	Public Official	Head of the Ministry of Religious Affairs (Kemenag) Metro Lampung	Policy direction for religious moderation at the city level and synergy with the <i>pesantren</i> .
2	<i>Pesantren</i> Leader	Principal/Caregiver of PP. Roudlatul Qur'an	The construction of vision, mission, and philosophical foundation of the <i>pesantren's</i> moderation policies.
3	Management Official	Head of the <i>Pesantren</i>	Transformation of policies into daily operational programs.
4	Educator	<i>Ustadz</i> / Islamic Teacher	Selection of learning materials, integration of values, and pedagogical methods in the classroom.
5	Student 1	Senior <i>Santri</i>	Lived experiences in receiving religious moderation learning.
6	Student 2	Senior <i>Santri</i>	Cognitive perceptions regarding religious tolerance and flexibility.

Data Collection Procedures

To ensure empirical depth, data were extracted through three primary methods (Glesne, 2016):

- **Participant Observation:** Conducted intensively over three months. The researchers observed the daily rhythm of the students (*santri*) from the night prayer (*qiyamul lail*) to the evening rest period as well as social interactions during extracurricular activities.
- **In-depth Interviews:** Semi-structured interviews were conducted, lasting 45–90 minutes per session. The interview guidelines were deductively derived from the four main indicators of religious moderation formulated by the Indonesian Ministry of

Religious Affairs: national commitment, tolerance, non-violence, and accommodation of local culture.

- **Document Analysis:** Examining primary documents including the institutional profile, *madrasah* curriculum, classical Islamic literature (*kitab kuning*) studied, daily schedules, and visual records of *pesantren* activities.

Trustworthiness and Data Analysis

The rigor of this study was evaluated through multi-layered trustworthiness tests. Source triangulation was applied by cross-verifying information across different actors (Ministry officials, leaders, teachers, and students). Methodological triangulation was conducted by cross-checking interview findings against observational evidence and documents. Meanwhile, time triangulation was implemented by repeating interactions on different days and working hours to ensure data consistency (Gunawan, 2022).

The collected data were interactively analyzed using the model proposed by Miles, Huberman, and Saldaña (2014). This process involves three simultaneous flows: (1) Data condensation, the process of selecting, simplifying, and coding interview transcripts and field notes relevant to religious moderation; (2) Data display, structuring the information into matrices, tables, and cohesive narratives; and (3) Conclusion drawing and verification, which was conducted iteratively to address the research questions.

RESULTS AND DISCUSSION

Results

The Urgency and Rationale for Religious Moderation Education

The findings reveal that the urgency of implementing religious moderation education at the Roudlatul Qur'an Islamic Boarding School (*Pesantren*) is highly imperative, driven by three primary factors. First, the historical context of terrorism cases in Metro City, which were previously associated with a local *pesantren*, has generated negative public stigma. The principal, P1 (pseudonym), emphasized that the institution is compelled to demonstrate its commitment to instilling peaceful values rather than radicalism. Second, the diverse socio-religious backgrounds of the students (*santri*) necessitate a unifying conceptual framework. The entrance examination, which includes assessing candidates' interpretation of Surah Al-Baqarah verse 120 regarding interfaith relations, serves as a preliminary screening to filter out candidates with narrow or literalist (*textual*) textual interpretations. Third, the *pesantren* fully supports the Ministry of Religious Affairs' moderation program, viewing it as perfectly aligned with their institutional vision of "upholding the Qur'an as a life-guiding principle."

Implementation Stages: Planning, Execution, and Evaluation

The educational praxis of religious moderation is systematically executed through three stages. During the planning phase, the institution applies rigorous criteria for recruiting educators (*ustadz/ustadzah*). The requirements include: being a Muslim aged 23-30, proficient in reading classical Islamic texts (*kitab kuning*), possessing exemplary morals with a moderate stance, and demonstrating bilingual proficiency (Arabic and English). Recruitment is conducted through a minimum one-year internal service period and direct observation by the principal, rather than open hiring. Furthermore, the curriculum is carefully curated to include moderate classical texts. Jurisprudence (*fiqh*) texts include *Mabadi' Awaliyah*, *Safinah al-Najah*, *Fath al-Qarib*, *Fath al-Muin*, and *Sabil al-Muhtadin*. At the same time, Sufism and ethics (*akhlaq*) are taught through *Akhlaq lil al-Banin*, *Ta'lim al-Muta'alim*, and *Bidayah al-Hidayah*. These materials were selected for their balanced (*wasathiyah*) perspectives and absence of radical elements.

During the execution phase, the *pesantren* employs traditional pedagogical methods, such as sorogan (individualized learning) and bandongan (collective lecture), combined with an open and flexible approach. Observations indicate that educators do not impose a single school of thought (*madhhab*). For instance, minor jurisprudential differences (*khilafiyah*) in prayer practices such as different versions of the opening prayer (*iftitah*) or the movement of the index finger during *tashahhud* are fully tolerated. Students affiliated with various socio-religious organizations (e.g., Muhammadiyah, Nahdlatul Ulama, PKS, and Salafi) can practice their

respective beliefs without conflict. Extracurricular activities further serve as catalysts for cross-affiliation solidarity. Table 2 outlines the supporting activities for religious moderation.

Table 2. Supporting Activities for Religious Moderation at PP. Roudlatul Qur'an

Activity Type	Examples of Programs	Moderation Values Instilled
Daily	Congregational prayers, Qur'an memorization deposit.	Discipline, togetherness/cohesion.
Madrasah (Diniyah)	Studying classical texts (<i>fiqh</i> , <i>akhlaq</i> , <i>tafsir</i>).	Moderate understanding (<i>wasathiyah</i>).
Extracurricular	Futsal, trilingual speeches, <i>hadrah</i> (Islamic music).	Tolerance, teamwork, collaboration.
Weekly	Scout movement, language clubs, <i>diniyah</i> student court.	Social skills, conflict resolution.
Monthly	<i>Sima'an</i> (Qur'an recitation), <i>manaqib</i> , <i>ratib</i> .	Accommodation of local cultural traditions.
Annual	30-Juz Qur'an completion ceremony, graduation, <i>halal bi halal</i> .	National commitment, social harmony.

In the evaluation phase, the assessment covers three domains: cognitive (moderate mindset), affective (moderate attitude), and psychomotor (moderate practices). Educators utilize daily logs to monitor students' internal activities, complemented by peer assessments to observe behavior outside the *pesantren*. Evaluations are conducted per semester and integrated into the academic report cards. Interviews with educator U1 revealed that assessments go beyond cognitive memorization; they critically evaluate students' capacity to accept differences and respect others' religious practices.

The Progressive, Pragmatic, Religious Philosophical Construction

From the perspective of educational philosophy, the construct of religious moderation at PP. Roudlatul Qur'an rests upon three fundamental pillars: *value*, *process*, and *purpose*. The first pillar, *value*, is normatively rooted in the Qur'an and Hadith. The *pesantren* does not adopt John Dewey's secularism outright; rather, it contextualizes his progressive and pragmatic spirit within a religious framework. The second pillar, *process*, is progressive, meaning the institution continuously innovates instructional methods, adapts to contemporary developments, and remains open to multidisciplinary sciences. The third pillar, *purpose*, is pragmatic, emphasizing that religious moderation education must yield practical utility in daily life, specifically in cultivating harmonious inter-religious relations. Figure 1 illustrates this Progressive-Pragmatic-Religious workflow.

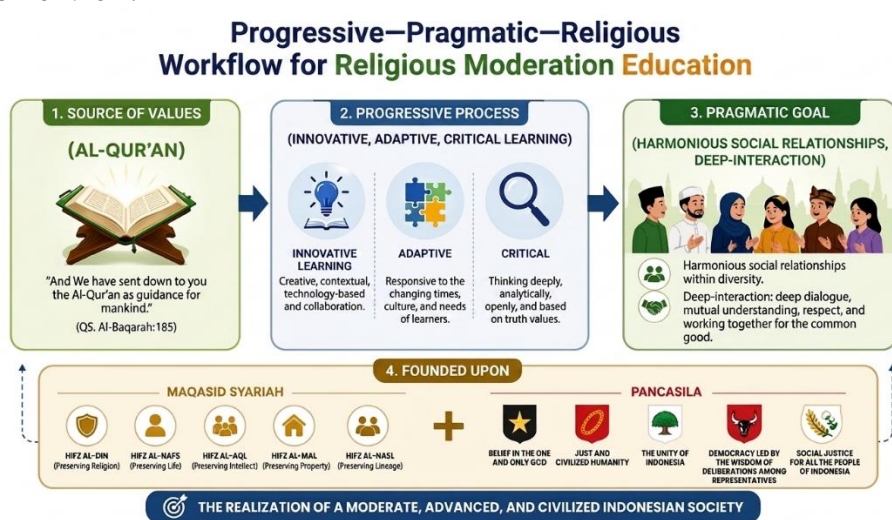


Figure 1. Progressive-Pragmatic-Religious Moderation Education Workflow

Subsequently, the operational implementation of this model is delineated in Figure 2. The steps include: (1) strengthening the comprehension of verses promoting tolerance and contextualizing verses concerning warfare (*qital*); (2) screening educators and mapping prospective students based on their baseline understanding; (3) curating moderate instructional materials; (4) fostering an active, participatory learning environment that grants responsible autonomy; and (5) conducting evaluations focused on the real-world application of moderation values.

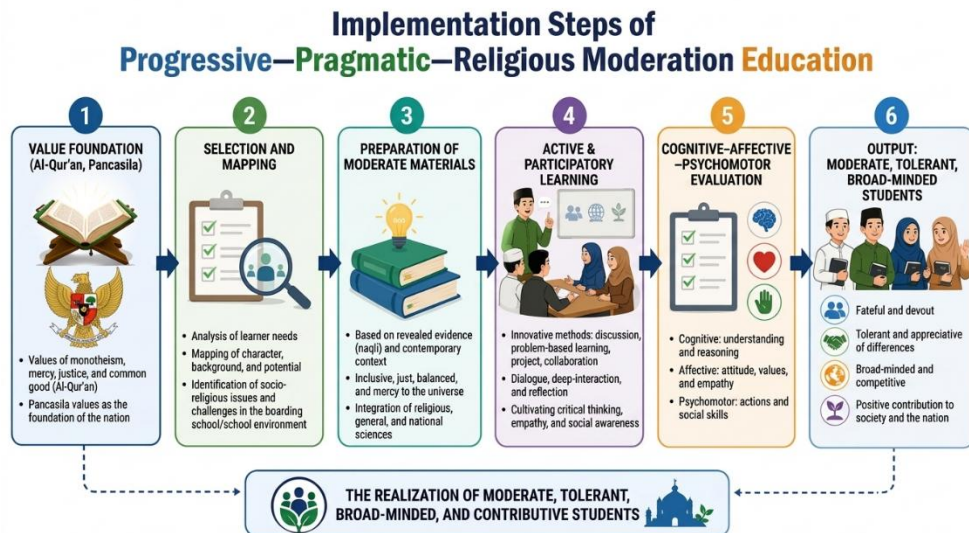


Figure 2. Implementation Steps of Progressive-Pragmatic-Religious Moderation

Ultimately, the philosophical orientation of PP. Roudlatul Qur'an aligns with the classical Islamic maxim: *al-muhafazdah' ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-aslah* (preserving good old traditions while adopting better new ones). This principle resonates with John Dewey's conceptualization of education as the continuous reconstruction of experience. However, the fundamental distinction lies in the *pesantren's* unyielding religious foundation. Thus, the discovered educational construct is a synthesis of moderate Islamic values (*wasathiyyah*), Dewey's progressive-pragmatic philosophy, and Indonesia's national ideology (Pancasila).

Discussion

The findings regarding the urgency of religious moderation education at PP. Roudlatul Qur'an corroborate the conceptual framework proposed by the Indonesian Ministry of Religious Affairs (Badan Litbang dan Diklat, 2019), which posits moderation as a strategic countermeasure against radicalism and extremism. However, this study extends the existing literature by providing an internal *pesantren* perspective on the necessity of moderation as a social cohesive amid intra-religious heterogeneity (e.g., students affiliated with Muhammadiyah, NU, PKS, and Salafi). This nuances previous studies, such as Saimun (2023), which predominantly focused on external local wisdom traditions. The current study demonstrates that religious moderation is crucial not only in pluralistic societies but also in religiously homogeneous environments that are organizationally and denominationally diverse.

Furthermore, the comprehensive implementation cycle encompassing planning, execution, and evaluation reveals that the *pesantren* does not passively adopt state programs but actively adapts them to its institutional context. The rigorous selection of moderate educators (*ustadz*) serves as a crucial foundational design, aligning with Rosado's (1996) dimensions of personnel and policy in educational transformation. While Deni Suryanto (2023) highlighted the necessity of psychomotor internalization and educator role-modeling in higher education, this study proves that traditional *pesantren* pedagogies, namely *sorogan* and *bandongan*, are highly effective for this purpose due to the intensive, individualized interaction they foster between the *kiai* (cleric) and the *santri*.

A distinct novelty of this research lies in its authentic evaluation mechanism. The integration of daily journals and peer assessments to measure affective moderate attitudes is rarely highlighted in previous religious moderation studies. This approach actualizes the authentic assessment theory by Harlen and James (1997), which argues that affective evaluation demands continuous, multi-source observation. These practices provide a comprehensive external perspective on student behavior beyond the educators' direct supervision, offering a replicable best practice for similar Islamic institutions.

The primary theoretical contribution of this study is the conceptualization of a philosophical construct integrating *value* (the Qur'an), *process* (progressive), and *purpose* (pragmatic). Unlike Muhdi (2022), who focused on indicator-based learning models, this study unearths the ontological, epistemological, and axiological foundations of moderation education. This synthesis resonates with Fazlur Rahman's paradigm (Fathonah, 2018), which advocates integrating religious and general sciences within a critical and creative Islamic educational framework.

The connection to John Dewey's educational philosophy is particularly evident in the *process* and *purpose* dimensions. Dewey (1916/1964) posited that education is life itself, emphasizing experiential learning. PP. Roudlatul Qur'an manifests this by providing direct experiences in inter-group relations and fostering freedom of expression during classical text discussions. However, diverging from Dewey's secular pragmatism, the *pesantren* retains the Qur'an as its supreme axiological source, thus coining the "Progressive-Pragmatic-Religious" model.

Additionally, this study affirms that religious moderation in Indonesian *pesantren* is inextricably linked to the national ideology, Pancasila. Corroborating Islamy (2022) and Saumantri (2022), Pancasila serves as the *philosophische grondslag* that accommodates religious diversity. The *pesantren* actualizes the Ministry's indicators national commitment, tolerance, non-violence, and accommodation of local culture (e.g., *manaqib*, *ratib*) not as forced state mandates, but as principles harmonized with the *Ahlussunnah wal Jama'ah* framework (Nurudin & Naqqiyah, 2019; Susanto & Karimullah, 2016). When juxtaposed with international literature, these findings support Graaf and Van den Bos (2021) and confirm that meso-level environments (such as schools or *pesantrens*) play a pivotal role in shaping moderate attitudes and mitigating radicalization, facilitated by a positive and inclusive school climate (Berkowitz, 2021).

Theoretically, this research offers a robust philosophical construction model for religious moderation education that other Islamic educational institutions can adapt. Practically, the findings imply that *pesantren* leaders must transcend procedural program execution by explicitly formulating the ontological, epistemological, and axiological foundations of their moderation curricula. Furthermore, there is a pressing need to enhance educator training, particularly concerning progressive pedagogical methods and affective evaluation techniques. At the policy level, the Ministry of Religious Affairs can leverage these findings to design more contextual and philosophically grounded moderation guidelines, moving beyond mere behavioral indicators.

Despite its contributions, this study is constrained by its single-case design, focusing exclusively on a *tahfidz* (Qur'an memorization) *pesantren* with specific institutional characteristics. Consequently, the generalizability of the findings is limited. Moreover, the reliance on subjective qualitative data from key informants presents an inherent methodological limitation. Future research should consider employing mixed-methods approaches or conducting comparative studies across *pesantren* with diverse typologies (e.g., modern vs. traditional *salaf*) to validate and expand upon the Progressive-Pragmatic-Religious model proposed in this study.

CONCLUSION

This study concludes that religious moderation education at the Roudlatul Qur'an Islamic Boarding School (*Pesantren*) is of profound urgency as a strategic response to radicalism, the denominational diversity of its students, and to institutional alignment with the Ministry of Religious Affairs' programs. Its implementation is systematically executed through meticulous

planning (recruiting moderate educators and curating *wasathiyah*-based materials), dynamic execution (employing open and flexible *sorogan* and *bandongan* pedagogical methods), and comprehensive evaluation (utilizing daily logs and peer assessments across cognitive, affective, and psychomotor domains).

Furthermore, the study conceptualizes a novel philosophical construct termed the "Progressive-Pragmatic-Religious" moderation education model. This model effectively synergizes Qur'anic values (the religious foundation), progressive processes (innovative and adaptive learning), and pragmatic objectives (practical societal benefits), all of which are securely anchored in the national ideology of Pancasila and the core objectives of Islamic law (*maqasid syariah*). This construct fundamentally diverges from John Dewey's secular pragmatism by explicitly retaining divine revelation as the ultimate source of value.

Consequently, this study recommends that other Islamic educational institutions adopt a similar philosophically grounded approach to moderation. Future researchers are strongly encouraged to formalize this theoretical model into a structured, written curriculum and empirically test its efficacy across diverse educational contexts and socio-cultural landscapes.

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