

The Religious Moderation Education: Implementing the Nusantara Islamic Curriculum at Tulang Bawang Islamic Boarding School

M. Afifuddin^{1*}, Suhono¹

¹Universitas Ma'arif Lampung, Indonesia

 uinduts@gmail.com*

Abstract

This study examines the implementation of the Nusantara Islamic curriculum in fostering religious moderation at Tulang Bawang Islamic Boarding School. Using a descriptive qualitative approach, data were collected through in-depth interviews, participant observation, and document analysis. The findings reveal that the Nusantara Islamic curriculum effectively integrates Islamic values with national principles, thereby promoting inclusive attitudes, tolerance, and respect for diversity among students. Furthermore, the curriculum contributes to the strengthening of social harmony through learning practices grounded in local wisdom. This study contributes theoretically by enriching the discourse on religious moderation education within Islamic boarding schools and practically by providing an empirical model for curriculum development that aligns Islamic values with national identity and multicultural realities in Indonesia. This research is expected to serve as a reference for the development of Islamic boarding school curricula that are responsive to the challenges of the Indonesian context and globalization.

Keywords: Religious Moderation, Tolerance and Inclusivity, Nusantara Islamic Curriculum

ARTICLE INFO

Article history:

Received
October 08, 2025
Revised
November 20,
2025
Accepted
December 23,
2025

Published by

ISSN

Website

This is an open access article under the CC BY SA license

CV. Creative Tugu Pena

2774-4299

<https://attractivejournal.com/index.php/bse/>

<https://creativecommons.org/licenses/by-sa/4.0/>



INTRODUCTION

Indonesia is known as a country with a religious character whose adherents are flexible, accommodating, and respectful of each other among religious communities. For this reason, it is stated that the model of religiosity of Muslims in Indonesia is moderate Islam. (Yunanto, 2018) Moderate Islam is intended to be a group of people who carry Islam as a teaching, value, or symbol that promotes peace, tolerance, and is in line with the mission of the Indonesian state. This is different from radical Islamic groups, namely groups that use Islam as a teaching, value, and symbol that promotes the value of drastic change through violent means such as terrorism, intolerance, and vandalism. (Hilmy, 2013)

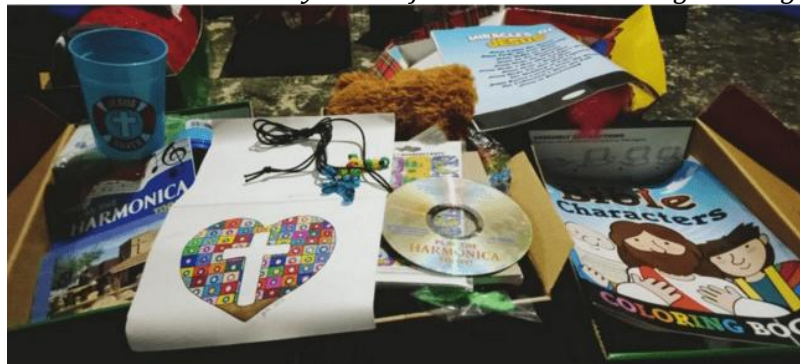
One of the spearheads for implementing the values of religious moderation is the Islamic boarding school educational institution. As an Islamic religious institution that is the spearhead in preaching Islam as a religion of rahmatan lil'alam (a religion that brings mercy and prosperity to all the universe), it is important if religious moderation becomes a model of the Islamic boarding school curriculum so that it will minimize the phenomenon of understanding and practicing religious teachings without extremism, both

extreme right and extreme left. (Khotimah, 2020) This Islamic boarding school-based educational institution, although it is an original indigenous educational model that has empirically proven to be able to educate people with noble morals in various corners of the country, is known as a form of traditional education that emphasizes the basic teachings of Islam. Islamic boarding schools are also one of the wombs that hatch fighters who are not only militant, but also fully responsible for their duties and their environment. Responsible vertically and horizontally in giving birth and raising Indonesia. (Muhakamurrohman, n.d.)

The problem is that although the concept of religious moderation education has long been echoed as a concept of tolerant education intended for peace between religious communities, the fact is that religious extremism is a phenomenon that often occurs in the historical trajectory of the lives of Muslims. (Nurdin & Syahrotin Naqqiyah, 2019)

Because the parcels contained Christian da'wah and accessories and were distributed to Muslim children, this incident made figures, religious scholars and parents of Muslim children in Wonorejo protest because the da'wah packages were related to issues of faith. (Ibrahim, n.d.), The residents of Wonorejo Village are worried because their children have received gifts from Pastor (T), which contain understandings that are different from the beliefs and teachings they teach their children as Muslims, plus the distribution of gifts containing stationery, books, cassettes and accessories that contain symbols and understanding of Christianity to Muslim children. (Reverend Timotius & MUI, n.d.) Another incident related to inter-religious intolerance also occurred in Banjar Agung District, Tulang Bawang Regency, namely the alleged persecution at the Indonesian Protestant Church (GPI) on December 25, 2021. (Tri Purna Jaya, n.d.)

Figure I: Proof Accessories or Symbols of Intolerance in Tulang Bawang



There are several reasons why researchers are motivated to conduct research on the Kyai leadership model in religious moderation education in Islamic boarding schools. Among them are: *First*, that religious moderation based on Islamic boarding schools, especially in Tulang Bawang Regency, is understood as an effort made to instill moderate Islamic values in students and society, namely an understanding that has a balance of reason and realistic thinking, and refers to various comprehensive and consistent sources. Moderation in religion in Islamic boarding schools is instilled through formal and non-formal educational institutions (Sumarto & Harahap, 2019). Islamic boarding schools develop adaptive multicultural values with a non-dichotomous educational model. (Kusmira, 2018) Islamic boarding schools develop moderate Islamic teachings in Indonesia, (Thohiri, 2018) which have a high tolerant character, respect old traditions that are still relevant, progressive, and liberating. (Diaz Gandara Rustam, n.d.) Islamic boarding schools give birth to Muslim characters who have a moderate basis in facing the dynamics of life that continues to change. (Ismail, 2018)

The focus of this research is to analyze religious moderation education based on Islamic boarding schools (Pondol Pesantren), through the implementation of the Nusantara Islamic curriculum. This curriculum is implemented in Islamic boarding schools

in Tulang Bawang Regency, which is still applied to both formal and non-formal education. And the purpose of this research is to discover how the implementation of religious moderation education through the Nusantara Islamic curriculum in Islamic boarding schools in Tulang Bawang Regency and to analyze why religious moderation education based on the Nusantara Islamic curriculum is important to be taught in Islamic boarding schools in Tulang Bawang Regency.

As for previous research that is relevant to this research conducted by Imam Safi'i, who discussed the Kyai Leadership Model in forming Independent Santri in Era 4.0. This research is about the leadership of Kyai Mohammad Ali Shobirin in producing independent santri (Safi'i, 2020), Muhammad Fadilah, this study analyzes the Kyai Leadership Model in Improving the Quality of Islamic Education in Islamic Boarding Schools, in this study discusses the role of a Kyai with all his characteristics playing a big role in making Islamic boarding schools a comprehensive educational institution and continuing to exist following technological developments. (Fadilah, 2021), Still related to Kyai Leadership, Devi Pramitha raised the theme of Kyai Leadership in Modern Islamic Boarding Schools, this research is to find out the leadership style of Kyai in modern Islamic boarding schools, which is seen from three things, namely: The process of organizational development (Afifuddin, 2023), The process of forming team building and The process of fostering innovative behavior. (Pramitha, n.d.), Another study related to the research on Kyai Leadership Style was conducted by Muslichan Noor. The results of this study found that the model or leadership style of the life of Kyai and santri which is so large makes the Islamic boarding school function multidimensionally. Kyai not only plays a role as an imam in the field of *ubudiyah* and religious rituals, but is often asked for his presence to resolve matters or difficulties that befall the community (Noor & Kyai, n.d.), Mohammad Fadilah with research on the Kyai Leadership Model in Improving the Quality of Islamic Education at the Kebon Jambu Ciwaringin Cirebon Islamic Boarding School concluded that it is a habit for students, so that there are impacts and benefits for students so that the leadership of the kyai will provide quality in Islamic education (Fadilah, 2021), research by Imam Syafi'i entitled Kyai Abdul Ghofur's Leadership in Developing Entrepreneurship Education at the Sunan Drajat Paciran Lamongan Islamic Boarding School, the results of the study provide the conclusion that the leadership typology of Kyai Abdul Ghofur in developing entrepreneurship education has a typology as "Kyai Entrepreneur". (Syafi'i, 2017), Research was also conducted by Imam Turmudzi. This study reveals the Leadership of Islamic Boarding School Kyai in Developing the Entrepreneurial Spirit of Students by Imam Turmudzi, a student is not only able to find work, but also able to face the challenges of the times by balancing worldly knowledge and the knowledge of the afterlife (Imam Turmudzi, n.d.), Research by Abdul Karim, on Leadership and Management of Kyai in Education at the Bendakerep, Gedongan and Buntet Cirebon Islamic Boarding Schools in this study concluded that the behavior of Islamic boarding school leaders can play a leadership and managerial role simultaneously both conceptually and practically because it is inspired by cultural values and ancestral traditions. (Abdul Karim, 2017).

From several relevant research studies mentioned above, *research GAP* What differentiates this from the research that will be conducted by the researcher is the application of religious moderation education through the Nusantara Islamic curriculum.

Figure II: Place Research GAP or Novelty



Table I. Indicators of Religious Moderation

No	Indicators	Sub-Indicators
1	National Commitment	<ol style="list-style-type: none"> 1. Acceptance of the principles of religion and state 2. Carrying out obligations as a religious follower 3. Demonstrate compliance as a citizen
2	Tolerance	<ol style="list-style-type: none"> 1. Accepting that there are many religions recognized by the state 2. Showing gentleness towards followers of other religions 3. Giving space for others to practice religious teachings according to their beliefs
3	Anti-Violence	<ol style="list-style-type: none"> 1. Prioritizing dialogical and diplomatic principles 2. Demonstrate an open mind in understanding religious teachings 3. Showing patience and forgiveness
4	Accommodating to local culture	<ol style="list-style-type: none"> 1. Demonstrate an attitude of acceptance of culturally based religious practices 2. Demonstrate openness to cultural and religious differences 3. Demonstrate a culturally friendly attitude towards religious adherents.

METHODS

This type of research is qualitative research, the aim of this qualitative research is to reveal what the implementation of Islamic boarding school-based religious moderation education is like by applying the Nusantara Islamic curriculum. Data sources, sources in this study consist of primary and secondary data sources. Primary data sources were obtained from observations at the Tulang Bawang Islamic Boarding School, as well as interviews with ustadz, ustazah, teachers and students of the Tulang Bawang Regency Islamic Boarding School. Data obtained directly from the first source through field research is called primary data. (Akunto, 2002), In this study, the primary data sources are as follows: 1) Kiai or caretakers of Islamic boarding schools in Tulang Bawang 2) Ustaz of

Islamic boarding schools in Tulang Bawang 3) Religious figures in Tulang Bawang 4) Government figures in Tulang Bawang.

Data Collection Techniques, The data collection technique in this study uses observation techniques, namely through systematic observation and recording of symptoms that appear in the research object. Then using interview techniques, namely a form of verbal communication so that a kind of conversation aimed at obtaining information (Anggito, 2018). The subjects to be interviewed in this study are Ustadz/Ustadzah and students of the Tulang Bawang Islamic Boarding School. As well as the documentation method, namely a data collection technique by looking at document sources that are related to the type of data needed. Such as photos, documents, videos and other documentation sources in the Pancasila Islamic Boarding School in Salatiga. **Data Validity Technique,** the data validity technique used in this study is triangulation which is defined as a data examination technique that utilizes something else. Thus there is triangulation of sources, techniques and time (Rukajat, 2018).

Data Analysis Techniques, qualitative data analysis is an effort to uncover research data by collecting data according to its classification. The researcher carried out this Qualitative data analysis process using descriptive analytical methods in three stages: first, Data Reduction, reducing means summarizing data, selecting things that are considered main, focusing on important things, adjusting themes and patterns and eliminating things that are deemed unnecessary. Second, Data Presentation, At this data presentation stage, the researcher classifies and presents data according to the main problem which is marked by coding for each sub-topic problem. Third, Conclusion Drawing and Verification Conclusion Drawing or Verification is the final stage in data analysis. At this stage, the researcher draws conclusions based on the data that has been obtained.

RESULTS AND DISCUSSION

As traditional Islamic educational institutions, Islamic boarding schools play a crucial role in shaping the character and religious views of their students. In this increasingly complex era, where societal dynamics present various challenges and differences, it is crucial to integrate religious moderation education into the Islamic boarding school environment.

The research findings show that the Darul Ishlah Islamic Boarding School in Tulang Bawang plays a key role in shaping a generation of moderate Muslims ready to face the complexities of the modern world. Religious moderation education is not only about performing religious rituals, but also about developing inclusive, empathetic characters and a commitment to humanitarian principles. With this holistic approach, Islamic boarding schools can continue to be pillars in shaping a society based on the values of religious moderation. The concept of religious moderation reflects a balanced approach to religious practice. This involves not only a deep understanding of religious teachings but also the ability to face differences and appreciate diversity. At the Darul Ishlah Islamic Boarding School, the religious moderation curriculum plays a crucial role in shaping students as tolerant, responsive individuals capable of making positive contributions to society.

Darul Ishlah Islamic Boarding School implements religious moderation education through two aspects, namely first through the aspect of curriculum implementation, the implementation of the curriculum in question is the Nusantara Islamic curriculum and secondly the aspect of scientific dialogue with students, through socialization, religious moderation training and other Islamic activities.

Religious moderation education at the Darul Ishlah Islamic Boarding School is implemented because it is a government strategy in compiling the national education curriculum, so that the principles of organizing national education also contain issues of multicultural education as stated in the 1945 Constitution in Article 29 Paragraph 2, and

the 2003 National Education System Law in Article 4 Paragraph 1 Chapter III concerning the Principles of Implementing Education which states that "education is organized democratically and fairly and non-discriminatory by upholding human rights, religious values, cultural values, and national diversity."

Based on this law, cultural values are a key issue, alongside other issues concerning human rights, religious values, and national diversity. Islamic Nusantara education is relevant to the principles of national education implementation because it strongly upholds these three values. (Khotimah, 2020) In fact, it is very possible that the multicultural education promoted by the government is also included in the concept of Islamic Nusantara education (Sumadi, 2020).

The Islamic Nusantara education curriculum at the Darul Ishlah Islamic Boarding School emphasizes multicultural studies that prioritize a moderate approach to diversity. The implementation of this moderate approach in Islam rests on three pillars: thought, movement, and action. These three pillars are dialogical in nature and flexible in response to the prevailing context. Practically, as a movement, the implementation of the Islamic Nusantara education curriculum at the Darul Ishlah Islamic Boarding School aims to promote good values and prevent all forms of violence. This is as expressed by the Founder and Caretaker of the Darul Ishlah Islamic Boarding School:

"The implementation of religious moderation education at the Darul Ishlah Islamic Boarding School prohibits the promotion of truth claims, which would otherwise be blamed on others. This concept is what enables the multicultural Islamic education program at the Darul Ishlah Islamic Boarding School to operate effectively and contribute to our students." (I Turmudzi, 2019)

Based on the above information, there is an educational system in the Pancasila Islamic Boarding School. The objectives of multicultural Islamic education in Darul Ishlah Islamic Institute are the most important component, meaning that the formulated educational objectives become a reference for implementing the educational process. The objectives of multicultural Islamic education in Darul Ishlah Islamic Institute are a description of the graduate profile that is to be produced through the multicultural Islamic education process implemented. The formulation of these educational objectives certainly refers to the philosophical foundation of multicultural Islamic education in Darul Ishlah Islamic Institute that has been formulated. Second, Nusantara Islamic education is also taught to students at the Islamic Boarding School. The material of Nusantara Islam refers to the Book of Khujjah Ahlussunnah Waljamaah by Khodrotussyeh KH. Hasyim Asy'ari, the book is taught at the Wustho class level. In addition to these books, the Darul Ishlah Islamic Boarding School also uses the Ihya Ulumiddin, a yellow text that serves as the primary teaching tool for Islamic values that are rahmatan lil alamin (a blessing for all mankind). The text, which serves as a reference for religious moderation education at the Darul Ishlah Islamic Boarding School.

The book above establishes the concept of Nusantara Islamic education at the Darul Ishlah Islamic Boarding School, which is developed with a multicultural perspective. From the description above, the Nusantara Islamic education taught to students is in line with Wasathiyah Islam. Moderation or Wasathiyah as a basic religious attitude has a strong foundation in the Quranic verse about ummatan wasatha in QS al-Baqarah verse 143. Wasathiyah is the basic foundation for rejecting radical and intolerant ideologies or movements. One of the characteristics of Islam is wasathiyah, which in Indonesian means moderation. An understanding of religious moderation for students at the Darul Ishlah Islamic Boarding School is urgently needed, this is a solution and an important key in creating a life between people of the same religion and between religious communities, so that a harmonious, harmonious and balanced life can be realized, both in society, nation, state and religion. This all has the aim of making Nusantara Islam one of the local cultural

or traditional instruments to be able to deepen Islamic teachings and remain within the boundaries so as not to violate the forbidden laws in Islam.

The implementation of religious moderation education in Islamic boarding schools involves developing effective dialogue skills. Along with mastering religious material, students are encouraged to develop effective dialogue skills. Students at Darul Ishlah Islamic Boarding School are taught to communicate respectfully regarding the thoughts and beliefs of others, creating an environment that supports interfaith dialogue. Students are encouraged to engage in open discussions and understand other religious perspectives. Through dialogue, an inclusive space is created where differences are accepted as richness, not a source of conflict. Inclusivity is not just a concept, but a reality in daily life at Darul Ishlah Islamic Boarding School.

Students at the Darul Ishlah Islamic Boarding School are taught that Nusantara Islam refers to the historical facts of the spread of Islam in the Nusantara region through a cultural approach, not a rigid and harsh doctrine. Nusantara Islam is preached to embrace, preserve, and respect culture, not to eradicate it. Nusantara Islam is characterized by a friendly, anti-radical, inclusive, and tolerant character, unlike Arab Islam, which is always in conflict with fellow Muslims and civil war. This cultural approach, which embraces, preserves, and respects culture, is a characteristic of NU, which upholds the principle of *tasamuh* (tolerance). (Farida et al., 2021).

It can be underlined from the concept of Islam Nusantara above that Islam Nusantara is not a new religion, nor is it a new sect. Islam Nusantara is a school of thought based on the history of Islam that arrived in Indonesia not through war, but through cultural compromise. By understanding this concept of Islam Nusantara, it is hoped that students will understand that Islam Nusantara is not a new sect, school of thought, or religion. Furthermore, students are taught that Islam Nusantara is intended solely as a technical matter, not as a creed.

Religious Moderation Education at the AL-Falaah Islamic Boarding School

Religious moderation education at Al-Falaah Islamic Boarding School is implemented in formal schools, including Islamic Junior High Schools (MTs) and Islamic Senior High Schools (MA). Teachers incorporate and adapt material on the values of religious moderation as an indicator of the learning process and outcomes. The following are some of the learning materials implemented at Al-Falaah Islamic Boarding School:

1. Principles of Civilization (Ta'addub). The teacher explains about Character: Individual piety, social piety, politeness, noble character. Examples of indicators: showing politeness to everyone, prioritizing good manners over knowledge, acting obediently and submissively towards teachers and parents, respecting and appreciating elders, and loving younger ones.

2. The Principle of Exemplary Behavior (Qudwah) The teacher explains the Character: integrity, discipline, self-confidence. Examples of indicators: being a role model for goodness, obeying rules, taking the initiative in doing good, and inviting others to do good.

3. Principles of Citizenship and Nationality (Muwatanah). The teacher explains the Character: nationalism, patriotism, commitment to the 4 pillars of nationality (Pancasila, Bhineka Tunggal Ika, NKRI, UUD 1945), accommodating to local culture. Examples of indicators: proud to be an Indonesian citizen, have a high motivation to build the nation, protect the good name of the nation, prioritize the nation's own products, appreciate the services of heroes, have a commitment to fight for the unity of the nation and state, prioritize the general interests of the Indonesian nation over one's own group, accept Pancasila as the basis of the state and ideology in the nation and state, accept and appreciate the plurality of the nation that is Bhineka Tunggal Ika, show an attitude of obedience and compliance to the government as long as it does not contain immorality, preserve ancestral heritage in the form of norms and culture.

4.The Principle of Taking the Middle Path (Tawassut). The teacher explains the Character: anti-radicalism and violence, wise in attitudes and actions. Examples of indicators: having a middle stance between the extreme right and extreme left of several attitude choices, open while still considering religious teachings, regulations and local culture, practicing religion as a form of devotion to God Almighty personally.

5.Balanced Principle (Tawazun). The teacher explains the Character: balance between the worldly and the hereafter, balance between naqli and aqli arguments, balance between idealistic and realistic thinking. Examples of indicators: balancing worldly and hereafter interests, responding to problems with a divine approach as well as understanding from experts in the field, determining actions based on conceptual-ideological and practical-pragmatic considerations.

6.The Principle of Fairness and Consistency (I'tidal). The teacher explains the Character: honest, responsible, hardworking, proportional, anti-corruption. Examples of indicators: conveying something according to the actual situation, carrying out tasks well and correctly, trying to fulfill obligations before demanding rights, treating others according to their rights and obligations, being firm in upholding applicable regulations, being devout in worship, receiving rights according to obligations.

7.The Principle of Equality (Musawah). The teacher explains the Character: gender perspective, social care, respect for others. Examples of indicators: treating others equally without discrimination based on gender, belief, social class and status, having social care, helping others in need, respecting humans as God's creatures without looking down on them.

8.Principle of Deliberation (Shura). The teacher explains the Character: democratic, respecting differences of opinion, upholding consensus decisions. Examples of indicators: prioritizing deliberation decisions above one's own and group's interests, actively involved in deliberations, respecting joint decisions, involving other parties in deliberations for the common good, not considering one's opinion the most correct and condemning different opinions, providing the same direction of view to everyone in a forum, open to criticism from others.

9.Principle of Tolerance (Tasamuh). The teacher explains the Character: open attitude, love of peace, respect for diversity, brotherhood based on religion, humanity, and fellow citizens (ukhuwah Islamiyah, basyariah wathaniyah). Examples of indicators: respecting differences (ethnicity, race, class, and religion), respecting the beliefs of others, inviting the truth without forcing, building brotherhood within and between religions.

10.Dynamic and Innovative Principles (Tathawwur wa Ibtikar). The teacher explains the Character: creative, independent, open-minded, critical thinking, competitive spirit, cultured and environmentally conscious. Examples of indicators: having a strong determination to change oneself for the better, daring to try new things in developing goodness, never giving up in achieving ideals, thinking systematically and procedurally, having broad insight into life and living.

Implementing Religious Moderation Through Social and Health Activities

At the AL-Falaah Islamic Boarding School, the implementation of religious moderation education extends beyond the classroom or school setting. Activities extend beyond simply imparting knowledge through learning or lectures. More concrete activities, such as blood donation drives at the naval base, can lead students to demonstrate examples of religious moderation. Through blood donation, the priority is the humanitarian aspect, and despite differences in religion/belief, the students maintain brotherhood and national unity.

The concrete manifestation of religious moderation programs, such as blood donation, is a noble and modern expression of concern. It demonstrates the courage to make sacrifices for humanity, regardless of who receives them, whether they are of the same or different religions. Students' participation in blood donation demonstrates their

commitment to maintaining civilized humanity. Students have practiced religious moderation by willingly sacrificing some of their blood for the lives of others.

This concludes a brief overview of the implementation of religious moderation at the Al-Falaah Islamic Boarding School in Tulang Bawang. The madrasah is the most strategic environment for initiating a movement to cultivate the principles of religious moderation and provides a systemic educational platform. This means that the educational process involves many parties who can be considered representatives of diverse elements of society in the broader community. Therefore, extraordinary efforts are required at the madrasah to catch up. There must be "out-of-the-box" breakthroughs within the madrasah to regain the Islamic civilization that is currently in decline, exploited by other nations.

Interview with the Founder of PP. Al Falah, KH. Dr. Anwar Nawawi, Tulang Bawang Regency

KH. Dr. Anwar Nawawi explained that the Al-Falah Islamic Boarding School's vision is to produce a generation of moderate Muslims with noble morals and a national perspective. Its primary mission is to teach Islam, a mercy for all the worlds, through an approach that respects local cultural values and Islamic traditions across the archipelago.

Implementation of Religious Moderation Education

According to KH. Dr. Anwar Nawawi, religious moderation is implemented through:

- Yellow book teaching method: Emphasis on interpretation and fiqh which promotes tolerance and harmonious relations between religious communities.
- Student activities: Interfaith dialogue and strengthening of Islamic brotherhood, nationality, and humanity.
- Cultural approach: Utilizing Islamic arts such as hadrah and shalawat as a medium of da'wah rooted in local traditions.

Views on Islam Nusantara

KH. Dr. Anwar Nawawi emphasized that Nusantara Islam is an Islam capable of dialogue with other cultures without losing the essence of Islamic teachings. This concept is considered relevant in preserving Indonesia's diversity and combating radicalism.

Hope for the Future

KH. Dr. Anwar Nawawi hopes that Al-Falah students will not only become scholars with Islamic jurisprudence (faqih), but also be able to become agents of change in society by bringing a spirit of moderation and religious tolerance.

Meanwhile, the implementation of religious moderation education at the Al-Falaah Islamic Boarding School is implemented in formal schools, namely MTs and MA. Teachers insert and adapt one of the materials on the values of religious moderation as an indicator of the learning process and outcomes. The religious moderation materials taught to MTs and MA students include the principles of Civilization (Ta'addub). The teacher explains about Character: Individual piety, social piety, politeness, noble character; Principle of Exemplary (Qudwah) The teacher explains Character: integrity, discipline, self-confidence; Principle of Citizenship and Nationality (Muwatanah). The teacher explains Character: nationalism, patriotism, commitment to the 4 pillars of nationality (Pancasila, Bhineka Tunggal Ika, NKRI, UUD 1945), accommodating to local culture; Principle of Taking the Middle Path (Tawassut). The teacher explains Character: anti-radicalism and violence, wise in attitude and action; Principle of Balance (Tawazun). The teacher explains the Character: balanced between the worldly and the hereafter, balanced between the naqli and aqli arguments, balanced between idealism and realism; the Principle of Justice and Consistency (I'tidal). The teacher explains the Character: honest, responsible, hardworking, proportional, anti-corruption; the Principle of Equality (Musawah). The teacher explains the Character: gender perspective, social care, respect for others; the Principle of Deliberation (Shura). The teacher explains the Character: democratic, respecting differences of opinion, upholding consensus decisions; the Principle of

Tolerance (Tasamuh). The teacher explains the Character: open attitude, love of peace, respect for diversity, brotherhood on the basis of religion, humanity, and fellow citizens (ukhuwah Islamiyah, basyariah wathaniyah); the Principle of Dynamic and Innovative (Tathawwur wa Ibtikar). The teacher explains the Character: creative, independent, open-minded, critical thinking, competitive spirit, cultured and environmentally conscious. In addition to applying the principles of religious moderation in learning materials, the implementation of religious moderation at the Al-Falaah Islamic Boarding School in Tulang Bawang also involves students of MTs and MA Al-Falaah in direct activities such as blood donation so they can directly experience the manifestation of religious moderation, namely caring for others. Even students of MTs and MA Al-Falaah are also taught to give advice to each other, this practice fosters caring between friends. This form of practice of making friends with anyone regardless of religious background, in practices like this students can learn about human equality before God. Then the form of practice is mixed in community activities.

There are several reasons why religious moderation education is being implemented at Islamic boarding schools in Tulang Bawang. Among them is that religious moderation education must become the identity, vision, style, and core characteristic of Islamic education, not merely a particular value. This requires a more constructive approach, placing religious moderation as the mainstream of Islamic education. The mainstreaming of religious moderation in the context of Indonesian Islamic education can recently be seen in the efforts of the Ministry of Religious Affairs, through the Directorate of Madrasah Curriculum, Facilities, Institutions, and Student Affairs (KSKK), in formulating 12 flagship programs, one of which is the development of a multicultural education module for students at MTs (Islamic junior high school), MA (Islamic senior high school), and university levels.

CONCLUSION

The implementation of religious moderation education in Tulang Bawang Regency Islamic Boarding Schools through the Nusantara Islam curriculum is applied in two Islamic Boarding Schools: Darul Ishlah Islamic Boarding School and Al-Falaah Islamic Boarding School. For formal education, it is implemented at the Darul Ishlah Islamic Institute (STIT Darul Ishlah), which is formulated in the form of the Nusantara Islam Education course. The Nusantara Islam course is taught in two study programs, namely the PAI Study Program and the MPI Study Program. Then, Nusantara Islam education is also taught to students at the Madrasah Diniyah Class level Whusto, the understanding of Nusantara Islam, the teacher refers to two books that contain the teachings of religious moderation, the two books are the Book of Khujjah Ahlussunnah Waljamaah and the Book of Ihya Ulumiddin. Strengthening the competency of learning achievements of religious moderation, the students are not only taught in the classroom, but are also provided with scientific study forum facilities, which aim to Islamic dialogue through scientific seminars on religious moderation. This Nusantara Islamic Education is a manifestation of Islamic teachings, namely instilling Wasathiyyah Islamic values, this is a solution and is an important key in creating a harmonious life between people of the same religion and between religious communities.

REFERENCES

- Abdul Karim. (2017). Kepemimpinan & Manajemen Kiai dalam Studi Kasus pada Pesantren Bendakerep, Gedongan dan Buntet Cirebon. In *Disertasi* (Vol. 1, Issue 1, pp. 1-36).
- Afifuddin, M. (2023). Strategi Pemasaran Syariah Dalam Mempertahankan Eksistensi Lembaga Keuangan Syariah Ditengah Pandemi Covid-19. ... *Bisnis Islam Dan Perbankan Syariah*, 2.

- <https://journal.staimaarifkalirejo.ac.id/index.php/margin/article/view/89%0Ahttps://journal.staimaarifkalirejo.ac.id/index.php/margin/article/download/89/71>
- Akunto, S. (2002). Prosedur Penelitian: Suatu Pendekatan Praktek Praktek. In *Rineka Cipta* (Vol. 2006, Issue 2006, p. 197). <http://library.um.ac.id/free-contents/index.php/buku/detail/prosedur-penelitian-suatu-pendekatan-praktek-suharsimi-arikunto-19157.html>
- Diaz Gandara Rustam, A. A. M. (n.d.). Islam Nusantara: Moderasi Islam di Indonesia". *Journal of Islamic Studies and Humanities*, 3(2). <https://journal.walisongo.ac.id/index.php/JISH/article/view/3160>
- Fadilah, M. (2021). Model Kepemimpinan Kyai Dalam Meningkatkan Kualitas Pendidikan Islam Pondok Pesantren Kebon Jambu Ciwaringin Cirebon. *Ejournal.Unma.Ac.Id*, 7(1), 19–23. <https://doi.org/10.31949/educatio.v7i1.694>
- Farida, A., Rahmawati, R., Asnawi, H. S., & Saputra, A. A. (2021). Pemberdayaan Pembuatan Nata Decoco Bahan Limbah Air Kelapa Pada Fatayat Nu Metro. *Jurnal Pengabdian Masyarakat Khatulistiwa*, 4(1), 41–51. <https://doi.org/10.31932/jpmk.v4i1.1082>
- Hilmy, M. (2013). Whither Indonesia's islamic moderatism?: A reexamination on the moderate vision of Muhammadiyah and NU. *Journal of Indonesian Islam*, 7(1), 24–48. <https://doi.org/10.15642/JIIS.2013.7.1.24-48>
- Ibrahim, M. (n.d.). *Kisruh Paket Dakwah Kristiani di Tulang bawang Ditengahi Menggala*. http://www.lampungtelevisi.com/2021/10/kisruh-paket-dakwah-kristiani-di.html?utm_source=dlvr.it&utm_medium=facebook&m=1
- Ismail. (2018). Pesantren, Islam Moderat, dan Etika Politik dalam Perspektif Pendidikan Islam. *Proceedings of Annual Conference for Muslim Scholars, Series 2*, 585–594. <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/161>
- Khotimah, H. (2020). Internalisasi Moderasi Beragama Dalam Kurikulum Pesantren. *Rabbani: Jurnal Pendidikan Agama Islam*, 1(1), 62. <https://doi.org/10.19105/rjpai.v1i1.3008>
- Kusmira, D. (2018). Moderatism of Pesantren Education in Indonesia. *Journal of Indonesian Islam*, 4(2), 527. <https://doi.org/https://jurnal.assalaam.or.id/index.php/dfg/article/view/37>
- Muhakamurrohman, A. (n.d.). Pesantren: Santri, Kiai, dan Tradisi", dalam IBDA. *Jurnal Kajian Islam Dan Budaya*, 12(2). <http://ejournal.uinsaizu.ac.id/index.php/ibda/article/view/440>
- Noor, M., & Kyai, G. K. (n.d.). No Title. *Jurnal Kependidikan Is Licensed under a Creative Commons Attribution 4.0 International Lisenc*, 7(1). <http://jurnalkependidikan.iainpurwokerto.ac.id>
- Nurdin, A., & Syahrotin Naqqiyah, M. (2019). Model Moderasi Beragama Berbasis Pesantren Salaf. *ISLAMICA: Jurnal Studi Keislaman*, 14(1), 82–102. <https://doi.org/10.15642/islamica.2019.14.1.82-102>
- Pdt Timotius, T. B. M., & MUI, K. (n.d.). *PC Ansor Tulang Bawang Angkat Bicara*. <http://lensalampung.com/go/terkait-bingkisan-meresahkan-dari-pdt-timotius-ketua-mui-pc-ansor-tulang-bawang-angkat-bicara/>
- Pramitha, D. (n.d.). Kepemimpinan Kiai Di Pondok Pesantren Modern: Pengembangan Organisasi, Team Building, Dan Perilaku Inovatif. *Jurnal Akuntabilitas Manajemen Pendidikan*, 8(2), 147–154. <http://journal.uny.ac.id/index.php/jamp>
- Safi`i, I. (2020). Model Kepemimpinan Kyai dalam Membentuk Santri Mandiri Di Era 4.0. In *Al-Mada: Jurnal Agama, Sosial, dan Budaya* (Vol. 3, Issue 2, pp. 218–240). *Jurnal Agama Sosisal Dan Budaya*. <https://doi.org/10.31538/almada.v3i2.656>
- Sumadi. (2020). Menakar Dampak Fenomena Pandemi Covid-19. *Jurnal Hukum Ekonomi Syariah*.
- Sumarto, S., & Harahap, E. K. (2019). Mengembangkan Moderasi Pendidikan Islam Melalui Peran Pengelolaan Pondok Pesantren. *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 4(01),

21. <https://doi.org/10.32332/riayah.v4i01.1488>
- Syafi'i, I. (2017). *Kepemimpinan Kiai Abdul Ghofur dalam pengembangan pendidikan entrepreneurship di Pondok Pesantren Sunan Drajat Lamongan* (pp. 183–328).
- Thohiri, M. K. (2018). Tradisi Pesantren Salafiyah dan Modern dalam Konteks Deradikalisasi. *AnCoMS: Annual Conference for Muslim Scholars*, 2, 629–642. <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/165>
- Tri Purna Jaya, artikel ini telah tayang di K. co. dengan judul "Kasus D. P. G. di L. (Ed.). (n.d.). No Title. In *Polisi Tetapkan 1 Orang sebagai Tersangka*". <https://regional.kompas.com/read/2022/01/19/072748478/kasus-dugaan-persekusi-gereja-di-lampung-polisi-tetapkan-1-orang-sebagai?page=all>.
- Turmudzi, I. (2019). *Kepemimpinan Kiai Pesantren Dalam Mengembangkan Jiwa Wirausaha Santri (Studi Multisitus Di Pesantren At-Tahdzib Jombang Dan ...* (Issue September, p. 2019). <http://repo.uinsatu.ac.id/id/eprint/15680>
- Turmudzi, Imam. (n.d.). *Kepemimpinan Kiai Pesantren dalam Mengembangkan Jiwa Wirausaha santri (Studi multisitus di pesantren At Tahdzib Jombang dan Pesantren Salafiyah Malang*. ,Desertasi.
- Yunanto, S. (2018). *Islam Moderat Versus Islam Radikal: Dinamika Politik Islam Kontemporer*. Media Pressindo.

Copyright Holder :

© M. Afifuddin & Suhono (2025).

First Publication Right :

© Bulletin of Science Education

This article is under:

CC BY SA