



OBSTACLES TO INSTRUMENTING AN UNDERSTANDING OF RELIGIOUS MODERATION IN THE MUSTAFAWIYAH PURBA BARU ISLAMIC BOARDING SCHOOL, MANDAILING NATAL

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ABSTRAK

Pesantren, sebagai lembaga pendidikan Islam tertua di Indonesia, memiliki peran strategis dalam membentuk generasi yang tidak hanya berilmu agama, tetapi juga memiliki sikap moderat dalam memahami dan mengamalkan ajaran agama. Dengan sistem pendidikan berbasis nilai-nilai Islam, pesantren menjadi garda terdepan dalam menyemai pemahaman moderasi beragama di kalangan santri. Namun, tantangan dalam menanamkan nilai-nilai moderasi beragama di pesantren tidak dapat diabaikan. Penelitian ini membahas tentang hambatan menanamkan pemahaman moderasi beragama di pesantren mustafawiyah purba baru mandailing natal. Metode penelitian yang digunakan adalah pendekatan penelitian kualitatif, dengan teknik pengumpulan data wawancara mendalam dan observasi. Kemudian teknik analisis data yang digunakan adalah deskriptif dengan memanfaatkan teori moderasi beragama, teori Sosialisasi dan Kognitif Sosial. Adapun temuan dalam penelitian ini adalah hambatan dalam menanamkan moderasi beragama harus memperhatikan tradisi dan nilai-nilai pesantren. Dan sambil tetap membuka diri terhadap manfaat modernisasi yang bisa memperkaya pendidikan agama. Selanjutnya pemahaman keagamaan yang literlik, kurangnya pelatihan bagi pengajar, guru atau ustadz. Selanjutnya adanya pengaruh dari media yang diakses melalui smartphone. Usaha untuk memperkuat wawasan kebangsaan, santri. Pengaruh sosial dan politik tertentu yang mempromosikan pandangan agama yang ekstrem atau sempit.

Kata Kunci: Hambatan, Moderasi Beragama, Pondok Pesantren Musthafawiyah

ABSTRACT

Pesantren, as the oldest Islamic educational institution in Indonesia, has a strategic role in forming a generation that is not only knowledgeable in religion but also has a moderate attitude in understanding and practicing religious teachings. With an education system based on Islamic values, pesantren is at the forefront of sowing an understanding of religious moderation among students. However, the challenges in instilling the values of religious moderation in pesantren cannot be ignored. This study discusses the obstacles to instilling an understanding of religious moderation in the Mustafawiyah Purba Baru Mandailing Natal Islamic Boarding School. The research method used is a qualitative research approach with in-depth interview and observation data collection techniques. Then the data analysis technique used is descriptive by utilizing the theories of religious moderation, socialization, and social cognitive theories. The findings in this study are that obstacles in instilling religious moderation must pay attention to the traditions and values of the pesantren. And while remaining open to the benefits of modernization that can enrich religious education. Furthermore, a literal understanding of religion, lack of training for teachers, teachers, or ustadz. Furthermore, there is the influence of media accessed via smartphones. Efforts to strengthen national insight, Santri. Certain social and political influences that promote extreme or narrow religious views.

Keywords: Obstacles, Religious Moderation, Musthafawiyah Islamic Boarding School

INTRODUCTION

Religious moderation is an important concept in maintaining harmony in national and state life, especially in Indonesia, which is known as a country with religious, cultural, and ethnic diversity. Religious moderation emphasizes a middle attitude in religion, which avoids extremism, both in the form of radicalism and excessive liberalism. This concept is in line with the basic values of Pancasila and the spirit of Bhineka Tunggal Ika, which places tolerance and respect for differences as the foundation of living together (Haidar et al., 2023).

Discussion on religious moderation in Islamic boarding schools is considered important, because it has a strategic role in shaping religious understanding in Indonesia, especially in Mandailing Natal Regency, the majority of whose population is Muslim. Religious moderation is important to discuss in Islamic boarding schools because it can prevent understanding of religious radicalism. Therefore, by strengthening the discourse on religious moderation, Islamic boarding schools can become a strong fortress in preventing understanding of radicalism that can damage the social order.

Ideally, Islamic boarding schools teach Islam *rahmatan lil 'alamin*, namely Islam that brings blessings to the entire universe. It can instill an inclusive and tolerant understanding, while maintaining harmony between religious communities. Therefore, the study of religious moderation helps build an attitude of mutual respect and respect for differences in beliefs. Therefore, Islamic boarding schools that teach tolerance between religious communities can help create a peaceful and harmonious society (Ramdhani, 2022).

Pesantren also teaches universal values, such as religious moderation that teaches the values of humanity, justice, and equality (Rusmiati & Muhtadin, 2022). Therefore, this is important in facing global challenges such as human rights, social justice, and pluralism. Therefore, it needs to adapt to social dynamics, in the era of globalization, the flow of information and technology is developing very rapidly. In line with that, the study of religious moderation helps students to have a critical understanding and be open to change without losing their religious identity.

The role of Islamic boarding schools in development as traditional Islamic educational institutions can contribute greatly to national development. By spreading religious moderation, Islamic boarding schools help strengthen attitudes of tolerance, nationality, and unity in a diverse society. Islamic boarding schools can form a generation that not only understands religion deeply, but is also wise in facing differences and challenges of the times (Hidayatullah, 2010). Religious moderation is an approach to practicing religion in a



balanced and non-extreme manner.

It is important to note that in religious moderation, it is certain to face problems and various obstacles. These obstacles start from a long-standing, deep and comprehensive understanding of religious teachings. This includes an understanding of the basic teachings, history, and cultural context of the religion. These obstacles also include cooperation between religious communities, religious fanaticism.

Obstacles to instilling religious moderation in Islamic boarding schools can vary, depending on the context and characteristics of the Islamic boarding school. Some common obstacles include resistance to innovation. Many Islamic boarding schools have traditions and practices that are decades or even hundreds of years old. Caretakers and students who are accustomed to old understandings may find it difficult to accept new ideas that are considered threatening to long-held values.

Therefore, religious moderation is often associated with materialistic or secular changes, which may be considered contrary to religious values. This can cause confusion or rejection of the concept of moderation in a religious context. The next obstacle is usually because Islamic boarding schools do not have access to the resources needed to implement an understanding of moderation, such as trained teaching staff. This can be a significant obstacle in efforts to moderate religion.

There is a concern that religious moderation could open the door to outside influences that are not in line with the Islamic values embraced in the pesantren. This could include concerns about foreign ideologies or global cultures that are perceived to be able to damage the Islamic identity of the pesantren. Infrastructure Barriers. Pesantren located in remote areas may face infrastructure problems that hinder access to modern technology or more *up-to-date educational materials*. Generational Differences, There are also barriers that arise from differences in perspective between the older and younger generations. The younger generation is more open to change and innovation, while the older generation may be more cautious or even resistant to rapid change.

From the introduction above, a more in-depth study can be carried out on the obstacles faced by students in conveying an understanding of religious moderation at the Mushtafawiyah Purba Baru Islamic Boarding School in Mandailing Natal.

RESEARCH METHODS

The research approach in the study of religious moderation can use various methods and strategies. The approach used is qualitative, this approach aims to deeply understand the phenomenon of religious moderation in a particular social and cultural context (Fuadi, 2021). The method used, namely case studies, investigates in depth the phenomenon of religious moderation at the Mushtafawiyah Purba Baru Islamic Boarding School in Mandailing Natal.

By conducting in-depth interviews, exploring the views of the leaders and their organizational devices. Likewise, interviewing the pesantren environment such as teachers and students at the Mushtafawiyah Purba Baru Islamic Boarding School in Mandailing Natal. Interviews related to how they apply the principle of moderation in religion. Participatory Observation: Researchers are directly involved in the environment being studied to understand the practice of religious moderation from an internal perspective (Strauss & Corbin, 2009).

Discourse Analysis, analyzing texts, lectures, or public narratives about religious moderation to see how this concept is understood and applied. Historical Approach, through this approach, researchers can trace the development of religious moderation in various historical periods, both at the local, national, and international levels. This approach helps explain how the concept of religious moderation changes over time

and in certain contexts. Sociological Approach, religious moderation can be understood as a response to social dynamics. This sociological approach aims to understand the relationship between the practice of religious moderation and social, political, and economic structures in society. Analysis can focus on interactions between different religious groups, social tensions, and efforts to create social harmony through moderation.

In the study of obstacles to instilling an understanding of religious moderation, there are several theories that can be used to understand the factors that influence the implementation of religious moderation in a society (Sukitman, 2016). Several relevant theories include: Socialization Theory, This theory explains how a person's values, beliefs, and attitudes are formed through social interactions, both in the family, education, and community environments. Obstacles to instilling religious moderation can occur if the socialization process emphasizes exclusive or extremist attitudes more than moderate values.

Social Cognitive Theory, Based on this theory, learning occurs through observation, imitation, and modeling from the environment. Barriers to religious moderation can arise if individuals are more exposed to examples of intolerance or extremism in society or social media. Using these theories can help analyze and identify factors that become obstacles in efforts to instill religious moderation, as well as help formulate more effective strategies in spreading the values of moderation.

RESULT AND DISCUSSION

Understanding of Religious Moderation

Religious moderation is a perspective, attitude, and practice of religion in communal life by embodying the essence of religious teachings and beliefs that protect human dignity and build public welfare based on the principles of justice, balance, and adherence to Pancasila and the 1945 Constitution of the Republic of Indonesia as a national agreement (Pemerintah Republik Indonesia, 2023).

We must understand religious moderation as a balanced religious attitude that balances practicing one's own religion (exclusive) with respecting the religious practices of others with different beliefs (inclusive). This balance, or middle ground, in religious practice will certainly prevent us from excessive extreme attitudes, fanaticism, and revolutionary attitudes in religion. As previously indicated, religious moderation is a solution to the presence of two extreme poles in religion, the ultraconservative or extreme right pole on one side and the liberal or extreme left on the other (Akhmadi, 2019).

Religious moderation is truly the key to creating tolerance and harmony, both at the local, national, and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be a choice but a necessity.

The Kemenag religious moderation formula is a strategy carried out by the Indonesian Ministry of Religion through several lines, in an effort to strengthen moderate religious understanding in the midst of a diverse Indonesian society, including strengthening religious moderation through a pre-marital guidance program for prospective brides and grooms who are going to get married. Then strengthening religious moderation through training for the cadre of religious moderation instructors for young preachers, students, lecturers, and other religious figures (Irama & Zamzami, 2021).

Understanding Religious moderation refers to how to understand and practice religious teachings in a balanced way, without extremism or excessive attitudes, either towards radical or liberal. Religious moderation aims to create harmony in a diverse community life, both in terms of religion, culture, and social.

The following are important elements in understanding religious moderation: First, the principle of balance (*tawazun*), religious moderation emphasizes the balance between rights and obligations, the worldly and the hereafter, and between personal beliefs and tolerance towards others. This encourages people not to force their will or interpret religion in an extreme way. Second, tolerance (*tasammuh*) and religious moderation encourage respect for differences, both in religion and in terms of belief. This attitude includes recognizing the rights of others to practice their beliefs peacefully. Third, commitment to nationality, Understanding religious moderation is not only about relations between individuals but also involves a commitment to supporting national values, namely Pancasila as the state ideology and the Constitution of the Republic of Indonesia and the spirit of *Bhinneka Tunggal Ika*, such as maintaining unity, enforcing the law, and contributing to the progress of the country. Fourth, religious moderation rejects all forms of violence committed in the name of religion. Violence will only damage the image of religion and create social tension (Haidar et al., 2023; Pemerintah Republik Indonesia, 2023).

In addition, religious moderation prioritizes dialogue to resolve differences and problems, both between religious communities and within religious communities. This deliberative attitude is the basis for finding just and peaceful solutions. Religious moderation also recognizes the importance of local wisdom that does not conflict with religious values. This provides space for cultural diversity that can coexist with religious teachings. In Indonesia, religious moderation is an important part of maintaining religious harmony. As a country with a multicultural and multi-religious society, this moderation approach is the basis for avoiding conflict and encouraging harmonious living together. The Indonesian government, through the Ministry of Religion, continues to promote religious moderation as one of its national strategic programs. This understanding of religious moderation invites every individual to practice religion wisely, not only for personal interests but also for the benefit of humanity at large.

Obstacles to Instilling an Understanding of Religious Moderation in Islamic Boarding Schools

The attitude of students towards religious moderation is still limited to a basic understanding of tolerance between Muslims without expanding its scope to other broader issues such as interfaith dialogue, respect for local culture, and avoiding extremism. Most students view religious moderation only as an effort to maintain internal harmony among Muslims, especially between groups of different schools of thought, but do not understand the importance of building good relations with adherents of other religions. This is exacerbated by the lack of knowledge about interfaith dialogue, where many students feel that such dialogue is irrelevant or even considered risky to their faith. In addition, respect for local culture is also not well understood, because some students view cultures that differ from *pesantren* norms as something that does not need to be accommodated.

Students also show ignorance towards avoiding extremism, where most only associate extremism with certain radical groups without understanding the characteristics of extremism in everyday life, such as intolerance or rejection of diversity. Factors that influence these limitations include lack of exposure to diverse perspectives, minimal activities that support religious moderation, and a social environment that tends to be religiously homogeneous. As a result, the attitudes of students become less inclusive, with low involvement in interfaith or cross-cultural activities and the potential for reinforcing negative stereotypes against other groups.

Overcoming these obstacles requires a wise approach, paying attention to the traditions and values of the *pesantren* while remaining open to the benefits of modernization that can enrich religious education. Obstacles to instilling *wasathiyah* or religious moderation in *pesantren* can vary depending on the social,

cultural, and educational context of the pesantren itself. Here are some obstacles that may arise: a literal understanding of religion. According to an interview with Mr. Tohir, a teacher at the Musthafawiyah Purba Baru Islamic boarding school. He stated that the pesantren has a standard book by previous scholars, if it discusses each study. It could be that some teachers also do not understand the study of religious moderation. (Results of the interview with Mr. Tohir: Purba Baru 2024). As a result, it has traditions and curricula that tend to be literal in interpreting religion, so that it is less flexible in accepting the concept of moderation.

Educational materials in Islamic boarding schools need to emphasize the importance of moderation in religion, which includes tolerance, respect for differences, and rejection of extremism. The curriculum can be expanded to include concepts such as wasathiyah (the middle way) taught in Islam. Training for teachers and kyai on the concept of religious moderation is essential. This can be done through training programs, seminars, or workshops in collaboration with the government or organizations that have a similar mission. Lack of Education on Religious Moderation, In some Islamic boarding schools, the concept of wasathiyah may not have been taught in depth or systematically. If the curriculum of the Islamic boarding school does not clearly include the values of religious moderation, students may not understand the importance of this principle. Differences in Interpretation, not all teachers in Islamic boarding schools have the same views on moderation.

Lack of Training for Teachers, teachers or ustadz in Islamic boarding schools may not receive sufficient training on how to effectively teach the values of religious moderation. Lack of in-depth understanding at the teacher level can impact the process of transferring knowledge to students. Students' Attitudes that are Resistant to Change, Some students may already have strong views or beliefs before entering Islamic boarding schools, so they are resistant to the idea of moderation that is newly introduced to them. To overcome these obstacles, collaboration is needed between the government, educational institutions, and Islamic boarding schools themselves to strengthen the curriculum, improve training for teachers, and encourage open and inclusive dialogue about religious moderation. As expressed by Mr. Amir: " Religious moderation is a study that must continue to be socialized to teachers and students, the goal is none other than for them to understand the substance of religious moderation as a middle way to filter radicalism movements e: (Interview with the secretary of the mudir)

Emphasis on understanding that can hinder the acceptance of the concept of external influence moderation: The influence of media accessed via smartphones when outside the Islamic boarding school can influence the views of students. Narratives of resistance due to injustice spread through social media or certain religious figures can hinder efforts to instill religious moderation.

According to the interview with the teacher: "Thoughts and movements of understanding radicalism are more quickly accessed by students via cellphones, they use it secretly and start opening media such as Facebook, TikTok, Telegram " (interview with teacher Mustahafawiyah Purba Baru) In line with the theory of Social Cognitive Theory, based on this theory, learning occurs through observation, imitation, and models from the environment. Barriers to religious moderation can arise if individuals are more exposed to examples on social media (Sukitman, 2016).

Current social media is a factor in the spread of fundamentalist thinking in Indonesia. Supported by the use of the internet in Indonesia, it shows an increasing trend. Data shows that internet users in Indonesia in 2019 were around 170 million, now in 2020 there are 175.2 million. Surprisingly, Indonesia is the 4th largest country in the world that uses the most social media applications (Gatra.com: 2021). So there needs to be a strengthening of the role of alumni of Islamic boarding schools, because alumni who already

understand the importance of moderation can become agents of change. They can be involved in discussions and activities that focus on spreading the values of moderation and the wider community. The use of social media and technology can be used to spread religious moderation content among students. Islamic boarding schools can create interesting educational content on social media or digital platforms to convey the message of moderation more widely (Riyanto, 2024).

Instilling human and national values, education that prioritizes national and humanitarian values is very important. By strengthening national insight, students will understand that they are part of a pluralistic society that requires a moderate and tolerant attitude. With these steps, Islamic boarding schools can be more effective in overcoming obstacles to religious moderation and building a generation of tolerant and open-minded students. Obstacles to thinking about religious moderation can arise from various religious figures, intellectuals, or community leaders due to several factors. One of them is the different meanings among teachers and caretakers of Islamic boarding schools about religious moderation, the relationship of which can cause confusion among students.

Ideally, a cleric/teacher plays a role in developing a value system in science. Because science is always changing from time to time. Changes in the value system due to changes in science need to be continuously proven and developed by the cleric as an educator. Likewise, a cleric in basic education, he is always actively developing a value system in science so that he is not left behind in change. A kyai ideally continues the values that have been maintained, thus he will be passed on to the students as the next generation. who will continue the value system. Through this task, it is illustrated that the kyai or cleric has a role in continuing so that it is embedded in the hearts of the students. This is also the foundation for developing the abilities and behavior of students in the future (Mussafa, 2018). The cleric as a motivator is able to provide mental and moral encouragement to students so that in the future they have the enthusiasm to learn and achieve their goals (Jentoro, 2020).

Social and political influences, some Islamic boarding schools are located in areas affected by certain social and political dynamics that promote extreme or narrow religious views. One of them was during the 2019 presidential election, which escalated tensions between supporters of Jokowi and Prabowo Subianto. Pressure from the community or the surrounding environment can make it difficult for Islamic boarding schools to promote wasathiyah. Dialogue between groups, both internal and external to Islamic boarding schools, should be able to help broaden the horizons of students and teachers regarding the diversity of views in Islam and other religions (Jati et al., 2022). So there needs to be dialogue, because this can promote mutual understanding and respect for differences. In the future, the government can play a role in facilitating the implementation of religious moderation programs in Islamic boarding schools by increasing dialogue. Likewise, it is hoped that there will be training and socialization of religious moderation either through policies, financial assistance, or the provision of educational materials that support the values of moderation.

Some religious figures tend to adhere to traditional teachings and understand religion literally. Concerns about the influence of foreign cultures that are considered destructive. Religious figures or community leaders who are affiliated with certain political groups may face pressure to support more extreme views in order to maintain political support. Religious moderation is sometimes seen as a threat to the political power of certain groups or ideologies (Mutawali, 2023). Identity politics, which uses religion to strengthen support. The existence of a common enemy narrative that makes moderate attitudes considered to weaken the struggle.

Transformer (translator) of these value systems through the embodiment in his personality and

behavior, in the process of interaction with students with educational goals, the ustadz carries out this role through the embodiment in his personality or behavior. The behavior shown by an ustadz is a reflection of the system that has been translated to the students. This role is apparent in performance both in the world of education and in society. According to Jentoro (2020) stated that to build religious moderation, the role of an ustadz is very much needed who not only tries to channel knowledge to each student, but is also able to instill moral values in students so that they are able to produce not only intelligent life of the nation but also produce people with noble character. The ustadz is an educator who plays a central role in the teaching and learning process, who not only acts as a source or facilitator in learning, but also has responsibility in the field of developing the affective realm of students.

Moderation is sometimes misunderstood as an unprincipled neutral attitude or considered as a form of liberalism that reduces the firmness of religious teachings. This can cause rejection because moderation is misunderstood as a form of ignoring strong religious teachings. The obstacle of the wrong understanding that moderation is religious syncretism. The fear that moderation sacrifices the basic principles of religion. makes them hesitate to promote religious moderation. In a society that is very religiously homogeneous or conservative, moderation can be seen as a threat to the established social order.

These obstacles show that efforts to moderate religion often involve complex struggles, both in terms of internal beliefs and the socio-political dynamics that exist around them. Obstacles to religious moderation related to external thinking can be caused by several factors, especially those related to resistance to new ideas or thoughts that differ from established beliefs and traditions. The role of the ustadz as an organizer is to organize activities, both learning and guidance. The ustadz is tasked with creating situations, leading, stimulating, moving and directing teaching and learning activities according to planning. The ustadz also acts as a resource person, consultant, leader, who is wise in the sense of being democratic and humorous (humane) during the learning process and outside of learning. The ustadz must be able to organize the learning activities of students both in Islamic boarding schools and outside Islamic boarding schools (Mussafa, 2018).

The results of this study accommodate several previous research results, including Wardati, Margolang, & Sitorus, (2023) who stated that the implementation of religious moderation-based learning is a technological development that is not used properly, intolerant behavior that seems to be normalized where people who commit religious harassment, for example, often do not get punished for their actions, and schools also cannot fully supervise students because these students also have lives outside the school environment that cannot be reached by teachers. Syarifah & Cahyono, (2022) also stated the same thing: that the existing obstacle is that students are still passive in their activities at the Islamic boarding school. Technological developments can affect students who cannot filter information. Then, for strengthening support, the majority of students are students who are open-minded in responding to existing problems. In edition, (Habibi, 2023) stated the obstacles in instilling the values of religious moderation among others; limited time, low student enthusiasm in activities, and students' lack of understanding of the importance of religious moderation.

CONCLUSION

There are obstacles to instilling an understanding of religious moderation in the Mustafawiyah Purba Baru Mandailing Natal Islamic Boarding School. The findings are by paying attention to the traditions and values of the Islamic boarding school while remaining open to the benefits of modernization that can enrich



religious education. Furthermore, obstacles that may arise: a literal understanding of religion. Lack of Training for Teachers, teachers or ustadz in Islamic boarding schools may not receive sufficient training on how to teach the values of religious moderation effectively. The influence of media accessed via smartphones when outside the Islamic boarding school can influence the views of students. Strengthening national insight, students will understand that they are part of a pluralistic society that requires a moderate and tolerant attitude. Social and political influences, some Islamic boarding schools are in areas that are influenced by certain social and political dynamics that promote extreme or narrow religious views.

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