

The role of pesantren edii mancoro in strengthening religious moderation

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ABSTRACT

This study examines the role of Pondok Pesantren Edi Mancoro in strengthening religious moderation within Indonesia's multicultural society, particularly in response to the persistence of radicalism and intolerance that threaten interfaith harmony. Using a qualitative descriptive approach, data were gathered through in-depth interviews, participatory observation, and documentation of interfaith activities. The findings reveal that the pesantren actively promotes tolerance, openness, and peaceful coexistence through four main strategies: (1) establishing partnerships with non-Muslim organizations, such as Lembaga Percik and the interfaith forum SOBAT, to conduct inclusive education and community programs; (2) organizing annual interfaith dialogues where religious leaders from diverse traditions engage directly with students (santri) to exchange perspectives and bridge misunderstandings; (3) hosting multicultural seminars and internal forums such as the Mahfud Ridwan Institute to enhance critical thinking, social awareness, and cross-cultural communication skills; and (4) maintaining openness to visits and cultural exchanges with individuals and groups from various faith backgrounds, including providing residential experiences for domestic and international guests. These initiatives create experiential learning opportunities that foster mutual respect and reduce prejudices. The study highlights how the pesantren's inclusive practices extend beyond doctrinal instruction to shape santri as agents of peace and social cohesion. By integrating traditional Islamic learning with contemporary approaches to diversity, the institution serves as both a center of religious education and a living space for interfaith engagement. The results demonstrate that pesantren-based moderation is operationalized through concrete, recurring activities that internalize values of *tawassuth* (middle way), *tasamuh* (tolerance), and *ta'adul* (justice), aligning with Indonesia's constitutional mandate for religious harmony. This research contributes to the discourse on religious moderation by presenting Pondok Pesantren Edi Mancoro as a replicable model for Islamic educational institutions in countering radicalism and fostering peaceful pluralism. It affirms that pesantren are not only guardians of religious knowledge but also dynamic actors in cultivating national unity and cross-religious solidarity. The implications suggest that strengthening religious moderation requires continuous dialogue, inclusive community engagement, and openness to intercultural exchange, all of which are effectively demonstrated in the pesantren's daily practices.

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Introduction

The Ministry of Religious Affairs (KEMENAG) reported that the Religious Harmony Index also known as *Kerukunan Umat Beragama (KUB)* reached 76.47 in 2024; nevertheless, several incidents still reflect a lack of moderate attitudes across various regions. Indonesia's pluralistic and multicultural society, while rich in diversity, can become a double-edged sword, potentially triggering conflicts if individuals' approaches to their religion do not cultivate a moderate perspective (Islamy & Susilo, 2022; Syah & Winarti, 2023). Social tensions often arise from exclusivism, extremism, and radicalism in religious practices. Furthermore, numerous radical and terrorist movements that claim to represent Islam inadvertently contribute to the stigmatization of Muslims as a religious group to be blamed (Sobari & Salim, 2024). Both individuals and groups often use religion as a justification for intolerant attitudes (Krismmianto, 2023). In fact, Islam is not a closed religion that endorses exclusivism; rather, it provides a framework that is representative and accommodating of pluralism (Pujiyanto & Muhtarom, 2025).

Religious moderation, which emphasizes openness and respect for diversity, can serve as a solution to social problems in society, such as cases of intolerance that reject religious differences (Ningtyas & Khobir, 2025). The reinforcement of moderate values serves as a framework for fostering mutual respect within a multicultural society, aiming to resolve religious conflicts (Qoffal et al., 2025). The policy of religious moderation is enshrined in Articles 29(1) and 29(2) of the 1945 Constitution. Therefore, the cultivation of religious moderation values needs to be implemented, particularly through education, to raise public awareness about the importance of an inclusive attitude.

One of the educational institutions that has a significant influence in instilling a moderate attitude is the *pesantren*. This is because *pesantren* play a vital role in educating society, as the religious knowledge and character of the younger generation are strongly shaped by Islamic education (Nopita & Saputra, 2025). By fostering a moderate attitude through broadening understanding and enhancing dialogue skills, it is expected that tolerant and inclusive behaviors can be developed, serving as a safeguard against extremist and radical ideologies.

Several previous studies have emphasized the role of *pesantren* as a foundation for strengthening religious moderation in Indonesia. Research by Prilianti and Al-Fath (2024) demonstrates that the level of religiosity among students at Al-Musyahadah Pesantren significantly influences the moderate attitudes they exhibit in daily life (Priliyanti & Al-Fath, 2024). Similar findings were also reported by Budiyanto (2024) in his research at Miftahul Ulum Pesantren in Semarang, which explained that moderate attitudes within the *pesantren* environment are cultivated through the habituation of tolerance values and direct guidance from the *kyai* (Budiyanto, 2024). Meanwhile, Raharja, Rifa'i, and Wulandari (2023) documented how the Tahfidzul Qur'an Pesantren at Masjid Agung Surakarta internalizes the values of *tawassuth* (moderation) and *tasamuh* (tolerance) through contextual learning approaches and reflective dialogue. These findings indicate that *pesantren* play a crucial role in strengthening moderate attitudes and serve as a safeguard against the spread of radical ideologies in society.

However, despite these findings, previous studies have not explored how *pesantren* implement *interfaith-based experiential learning* as a concrete strategy for strengthening religious moderation, nor have they examined *pesantren* that actively collaborate with leaders and communities from multiple religious traditions. Research that documents *pesantren* openness through interfaith dialogue, cross-religious partnerships, and residential learning experiences remains limited. This gap indicates the need for studies that capture innovative and experiential approaches used by *pesantren* to operationalize moderation values in real, recurring practices.

Based on this research gap, the present study aims to analyze how Edi Mancoro Pesantren contributes to strengthening religious moderation in a multicultural society through its experiential interfaith programs, partnerships, and daily practices. Accordingly, the research problem can be formulated as follows: *How does Edi Mancoro Pesantren contribute to strengthening religious moderation in a multicultural society?*

Method

This study employs a qualitative approach with a descriptive design, aiming to gain an in-depth understanding of the role of Edi Mancoro Pesantren in internalizing the values of religious moderation among its students. The research was conducted at Edi Mancoro Pesantren, selected for its inclusive policies and active engagement in interfaith collaboration.

Data were collected through participatory observation, in-depth interviews with the pesantren's caretakers, ustadz, and students, as well as documentation from interfaith activity archives. Semi-structured interviews were conducted to allow the researcher to explore information flexibly according to field dynamics. In addition, the researcher gathered information from literature reviews, including books, academic articles, and official documents discussing the role of pesantren in promoting religious moderation.

The collected data were then analyzed to identify key themes related to pesantren and religious moderation. Data reduction was conducted by the researcher to separate relevant information, which was subsequently presented in a structured narrative form depicting the research findings. Conclusions were drawn based on the analysis, providing a comprehensive overview of the strategies, practices, and impacts of the pesantren in strengthening religious moderation.

Result

Based on the findings in the field, Pondok Pesantren Edi Mancoro employs various strategies in fostering religious moderation, which are manifested through interfaith activities, social dialogue, and openness toward individuals from other religious communities. These strategies contribute to the development of tolerant, inclusive attitudes and peaceful coexistence within a diverse society.

First, one strategy is to establish cooperation with non-Muslim institutions or communities, such as Lembaga Percik, an independent organization focusing on social issues, democracy, and social justice in Salatiga. This collaboration involves inclusive education that addresses diversity, gender equality, interreligious tolerance, and social education. The partnership is not merely theoretical; it is implemented through the active involvement of students in social activities alongside youth from different religious backgrounds.

In addition, Pondok Pesantren Edi Mancoro, together with the Percik Institute and the Synod of the Javanese Christian Church (GKJ), initiated the establishment of an interfaith discussion forum called SOBAT (Solidarity Among Religious Communities). This forum was created in response to the rise of violence and intolerance that emerged in the post-reform era. Initially, the forum was attended only by ulama and pastors, but over time it expanded into an inclusive citizen-based organization, with members from various religious backgrounds. Today, SOBAT has 32 local chapters spread across Central Java and the Special Region of Yogyakarta. SOBAT actively organizes social activities, especially those involving interfaith youth, in which santri from Pondok Pesantren Edi Mancoro also take part. Their involvement aims to promote social wellbeing and strengthen collective awareness of harmonious living in a diverse society.

The second strategy is the organization of annual interfaith discussion forums. These activities serve as platforms for dialogue among religious communities to bridge misunderstandings and reinforce social cohesion. The discussions bring together religious leaders from various regions—and even other countries—who engage directly with the santri in an informal and open atmosphere. The topics discussed are not restricted, allowing for broad and enriching conversations that expand the santri's perspectives on other religious traditions. This reflects how the principle of *ta'adul* (justice and balance) is expressed in an equal-dialogue setting, strengthening the internalization of moderation through direct experience. In one of the sessions, the event concluded with a white cloth tied around all participants, symbolizing interfaith peace and unity.

The third strategy implemented is the organization of multicultural seminars, aimed at developing the pesantren's capacity as a learning center for social and intercultural harmony. These seminars introduce the santri to various ways of thinking, religious traditions, and

dialogue skills needed to live in a pluralistic society. One such seminar at Pondok Pesantren Edi Mancoro invited three speakers representing Christianity, Catholicism, and Buddhism. This activity reflects a curricular transformation that provides space for multicultural perspectives and reflective practice.

The fourth important strategy is openness to people of other faiths. Pondok Pesantren Edi Mancoro has become a reference point for various groups seeking to learn about Islam from within. Each year, the pesantren receives two or more visits from religious leaders, university students, and interfaith communities from both within and outside Indonesia. These visits often involve santri directly, particularly during religious practices such as the *diba'* recitation on Friday nights. On such occasions, non-Muslim guests frequently express interest by asking about the content of the recitation and trying to understand it, sometimes using translation applications such as Google Translate. This shows a process of mutual understanding and respect for each other's religious practices.

In addition, the pesantren provides lodging for non-Muslim guests conducting comparative studies or research. For example, in 2019, students from Sanata Dharma University Yogyakarta stayed at the pesantren for two to three days. In 2024, nuns and priests from countries such as Brazil, Hong Kong, and Vietnam also lived with the santri. These activities offer guests firsthand experience of life in the pesantren and serve as an effective means of building empathy, strengthening tolerance, and reinforcing interfaith bridges through shared lived experiences.

Overall, these four strategies demonstrate that Pondok Pesantren Edi Mancoro is not merely an Islamic educational institution, but also a vibrant and dynamic space for interreligious encounter. The pesantren plays a significant role in cultivating a culture of peace and fostering religious moderation within a multicultural society.

Discussion

Etymologically, the term pesantren originates from pe-santrian, which means "a place for santri." The term santri has a distinct meaning compared to a student, as it refers to individuals who are taught by the kyai and ustadz regarding Islamic knowledge (Ziemek, 1986). The establishment and administration of Islamic educational institutions based on pesantren are explained in the Regulation of the Minister of Religious Affairs No. 42 of 2006 concerning the Organization and Work Procedures of the Ministry of Religious Affairs. The Ministry of Religious Affairs also records that there are approximately 36,000 pesantren across Indonesia, with 370,000 educators and 3.4 million active students.

As Islamic-based educational institutions, pesantren teach the concepts of Islam, which constitute a subculture within society. Their curriculum is distinctive compared to other educational institutions, with teaching primarily based on the kitab kuning through activities such as Bandongan, Istighāthah, Syawir, and others. Pesantren are not only tasked with transferring in-depth religious knowledge to students but also serve broader social functions (Mardani & Siswanto, 2024). Tolkhah Hasan, former Minister of Religious Affairs of Indonesia, emphasized that the function of pesantren includes serving as a place to transfer religious knowledge and Islamic values, as a religious institution that controls and supervises social order, and as an institution that promotes progress and change within society.

Pesantren education is an educational institution that often engages with social realities, providing Islamic life experiences believed to foster a moderate attitude while adhering to the principle of Rahmatan lil'alamin (mercy to all creation). In its teaching, pesantren emphasize local wisdom and social ethics as foundational values in shaping the desired educational paradigm, thereby creating the distinctive characteristics of pesantren in the forms of *ukhuwah islamiyyah* (Islamic brotherhood), *ukhuwah insaniyah* (humanitarian brotherhood), and *ukhuwah wataniyyah* (national brotherhood).

Educational institutions, as important venues for religious activities, are necessary for instilling the core values of Islam in a moderate manner. These Islamic principles are embodied in *tawassuth* (moderation), *i'tidal* (uprightness), and *tawazun* (balance) (Rambe et al., 2022). Thus, when two opposing parties or factions are in conflict, taking a middle-ground position—

without leaning toward fanaticism or arrogance—is essential. Religious moderation refers to a perspective, attitude, and behavior that occupy a centrist position, acting justly and avoiding extremism in religious practice (Ministry of Religious Affairs of the Republic of Indonesia, 2019). According to Minister of Religious Affairs Regulation No. 93 of 2020, religious moderation is defined as the perspective, attitude, and practice of religion in daily life that embodies the essence of religious teachings based on principles of justice and balance to protect human dignity and promote public welfare. Therefore, it can be concluded that religious moderation is a way of thinking, speaking, and acting that avoids excessiveness and extremism, internalizing the principles of justice and balance in religion.

Religious moderation, which emphasizes mutual respect and appreciation for the diversity of society, is expected to provide solutions to religious challenges and global civilization issues (Mardani & Siswanto, 2024). Mainstreaming religious moderation by approaching religious texts with a moderate understanding contributes to social harmony in communities living amid diverse beliefs.

The indicators of religious moderation in Indonesia are outlined in the Roadmap for Strengthening Religious Moderation 2020–2024 (Working Group on Religious Moderation, Ministry of Religious Affairs of the Republic of Indonesia, 2020);

1. Religious Moderation

National commitment is one of the key foundations for fostering religious moderation, as it serves as an indicator in determining attitudes, perspectives, and religious practices within society. National commitment entails the responsibility to be loyal and to cultivate self-awareness as an integral part of the Indonesian nation (Munif et al., 2023). This commitment not only serves as a foundation for national life but also acts as an important indicator in fostering religious moderation. From the perspective of religious moderation, practicing religious teachings is equivalent to fulfilling our duties as citizens. Conversely, fulfilling one's obligations as a citizen is part of the way we implement and practice religious teachings (Aulia & Albina, 2025).

National commitment determines how an individual behaves, thinks, and practices religious values within a pluralistic society. In this context, pesantren play a strategic role as Islamic educational institutions that instill both national and religious values. Through pesantren education, students are guided to avoid extreme attitudes, both in religious practices and in responding to differing religious perspectives. They are taught to take a middle path that emphasizes tolerance, balance, and respect for diversity as a concrete manifestation of practicing national values.

Edi Mancoro Pesantren serves as an example of a pesantren demonstrating national commitment through various religious moderation strategies. One such strategy is the organization of interfaith discussions, providing a platform for dialogue among religious communities aimed at fostering social cohesion and maintaining a culture of peace in Indonesia (Minarni, 2021). This activity is held annually and attended by religious leaders from various regions and countries, who engage in direct dialogue with students in a friendly and open atmosphere. In addition, the pesantren regularly organizes multicultural seminars as a means to broaden students' understanding of cultural and religious diversity. Through these seminars, students are introduced to cross-religious traditions and ways of thinking, while being trained to develop dialogue skills, critical thinking, and tolerant attitudes that are essential in a pluralistic society (Erihadiana et al., 2024). Furthermore, students' involvement in interfaith and social activities, such as collaborations with Lembaga Percik and participation in the SOBAT forum, represents a tangible expression of the pesantren's commitment to national integrity. These activities not only instill a sense of social responsibility but also reinforce the spirit of nationalism through interfaith encounters grounded in mutual respect.

These activities demonstrate that the pesantren fulfills its role as an agent of peace, although there are potential risks such as criticism from conservative groups who may view interfaith interactions as blurring the boundaries of *aqidah* or raising concerns about syncretism. However, these programs continue to be carried out based on the strong principle

that dialogue and encounters do not address core religious rituals but instead focus on social ethics and human brotherhood.

2. Tolerance

Tolerance, as the second value in religious moderation, is reflected in various activities that cultivate attitudes of mutual respect and acceptance of diversity. Religious attitudes manifested through the appreciation of differences represent a concrete expression of tolerance (Islamy & Susilo, 2022). This is particularly relevant in the context of Indonesia, which often experiences conflicts due to differing perspectives among religious communities (Yenuri et al., 2021). Tolerance occurs when differences are brought together and lead to agreements for the common good. Pesantren have the opportunity to develop themselves as learning centers that promote social harmony and cross-cultural understanding by introducing various religious traditions and teaching dialogue and tolerance skills that are essential in a pluralistic society (Erihadiana et al., 2024). By understanding the values of tolerance, justice, and togetherness, students are better able to manage differences of opinion or potential conflicts, replacing them with constructive dialogue and cooperation (Sundari et al., 2024)

At Edi Mancoro Pesantren, tolerant attitudes are cultivated through activities such as interfaith discussions, multicultural seminars, and the Mahfud Ridwan Institute (MRI) forum. These activities provide students with a space to engage in open and critical dialogue about the realities of diversity. One of the most notable practices of tolerance is the involvement of religious leaders from other faiths in diba' recitation activities, where they not only observe but also attempt to understand the meaning of the recitation through digital translation tools. This interaction reinforces respect for each other's beliefs and creates an inclusive religious environment.

However, this practice of tolerance also has the potential to provoke criticism, particularly from those who view the involvement of non-Muslims in pesantren rituals as a form of weakening Islamic identity. Such criticism is addressed by the pesantren by emphasizing that the participation of guests is passive and observational, intended to foster mutual understanding rather than to mix or dilute religious teachings.

3. Anti-Violence and Radicalism

Radicalism is an ideology that employs violence as a means to achieve socio-political change, including within the religious context (Jalil, 2021). Education, interfaith dialogue, and economic empowerment play crucial roles in creating an environment that does not support the development of extremism (Agus Setiawan, 2025). Edi Mancoro Pesantren firmly rejects violence and has established the SOBAT forum as a preventive measure against post-reform radicalism. This forum aims to resolve social tensions and conflicts through interfaith dialogue and collaboration. Furthermore, the pesantren actively participates in interfaith youth social activities, demonstrating its significant role in promoting values of peace and internalizing anti-violence attitudes among the younger generation, particularly the students.

Nevertheless, the pesantren's dialogical approach has the potential to be misunderstood as a form of compromise with intolerant groups. This criticism arises because some parties believe that dialogue creates space for extremist groups. The pesantren responds to this by emphasizing that dialogue is conducted precisely to reduce tensions and prevent violence, not to grant legitimacy.

4. Acceptance of Tradition

Tradition is an important element in community life, including within religious educational institutions such as pesantren. Tradition refers to activities or customs that have been practiced over a long period and have become part of the daily routine (Bisri Iqbal et al., 2022). Each local religious tradition reflects the values, beliefs, and practices shaped by the interaction between religious teachings and the local cultural context (Dea, 2025). Collective religious traditions teach cooperation, respect for differences, and the importance of refraining from judging others hastily (Purwanto, 2025). One of the traditions that continues to be preserved is the diba' recitation on Thursday nights, which is attended not only by students but also by non-Muslim visitors, such as pastors who come and attempt to understand the content of the recitation. Some pastors even use tools like Google Translate to interpret the

diba', as part of their effort to comprehend the Islamic tradition practiced by the pesantren. Additionally, joint lodging activities between students and interfaith visitors, both domestic and international—such as nuns and priests from Brazil, Hong Kong, and Vietnam in 2024, as well as students from Sanata Dharma University in Yogyakarta in 2019—symbolize the pesantren's openness to diversity. Through shared living experiences, guests can directly experience the life of students and gain an understanding of Islam within a peaceful and welcoming traditional framework.

The uniqueness of Edi Mancoro Pesantren also lies in its openness to followers of other religions in introducing Islamic traditions. Visits from non-Muslims, including pastors, students, nuns, and priests from both domestic and foreign contexts, are often integrated with traditional pesantren activities. This demonstrates that the traditions upheld by the pesantren are not exclusive but inclusive, serving as a bridge for interfaith understanding.

Acceptance of tradition in this context is not merely about preserving long-standing customs, but also reflects openness, appreciation for diversity, and the courage to share Islamic values with followers of other religions without fear or exclusivity. This attitude constitutes an important indicator in the implementation of religious moderation, particularly regarding the acceptance of tradition. Thus, the traditions maintained at Edi Mancoro Pesantren not only form part of ritual practices but also serve as a means to foster social harmony, reduce prejudice, and strengthen interfaith solidarity.

Even so, there are other risks, such as concerns that non-Muslim guests staying at the pesantren might disrupt the privacy and worship routines of the santri. The pesantren anticipates this by implementing strict regulations, assigning senior santri as companions, and restricting access to certain areas to uphold the etiquette of the pesantren. The openness model of Pesantren Edi Mancoro also has distinctive characteristics compared to similar initiatives in other pesantren such as Pesantren Tebuireng, Pesantren Pabelan, or Pesantren Ath-Thaariq in West Java, which also promote interfaith dialogue. However, Edi Mancoro stands out because it integrates interfaith dialogue, visits, interfaith lodging, multicultural seminars, and involvement in the SOBAT forum a model that is rarely implemented comprehensively in other pesantren.

Conclusion

Based on the research findings, it can be concluded that Edi Mancoro Pesantren plays a significant role in strengthening religious moderation within a multicultural society. Through various programs, such as collaborations with interfaith communities, interfaith discussions, multicultural seminars, and visits from followers of other religions, the pesantren successfully cultivates students' awareness to adopt inclusive, tolerant, and open attitudes toward differences. The strategies implemented not only provide religious education for the students but also prepare them to become agents of peace within a pluralistic society. The findings indicate that the practice of religious moderation in pesantren can serve as a model for learning and policy enhancement for other Islamic educational institutions in addressing potential radicalism and maintaining social harmony.

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