

Value creation process in majelis taklim for strengthening religious moderation

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ABSTRACT

Majelis taklim, as a nonformal Islamic educational institution, plays a strategic role in fostering religious moderation through community-based religious, social, and cultural activities. This study analyzes the value creation process at Majelis Taklim Al-Hikmah in Banceuy Traditional Village and Majelis Taklim Assaadah in Ciater Village, Subang Regency. A qualitative case study was applied using interviews, participatory observation, and documentation, with analysis based on Fuller's framework: modelling, prioritization, opportunity evaluation, implementation, and measurement and revision. Findings show that both majelis taklim implemented all stages adaptively. Organizational modelling emphasized structured activities, leadership, and resource flow. Prioritization was directed toward congregational needs and nonformal education. Opportunity evaluation responded to social dynamics. Implementation of programs was systematic and aligned with moderation values. Continuous measurement and revision ensured coherence between outputs, outcomes, and the vision of value creation. The study concludes that value creation sustains institutional continuity while strengthening inclusive, harmonious, and culturally contextual religious moderation. It is expected that these findings serve as a reference for developing innovative and sustainable nonformal education strategies to reinforce religious moderation in society.

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Introduction

Education at the elementary school level holds an essential position in building the foundation of students' skills and character. One of the key aspects that must be developed is literacy competence, which not only encompasses the technical skills of reading and writing but also the ability to understand, interpret, and critically evaluate information. Literacy, in essence, is also closely related to critical thinking skills, contextual understanding, and the ability to connect information with individual experiences and broader knowledge.

Religious moderation constitutes a national strategic agenda for maintaining social cohesion in Indonesia, a country known for its diversity in ethnicity, culture, and religion. This plurality, on the one hand, represents the nation's sociocultural richness; however, on the other hand, it also harbors potential risks of polarization, intolerance, and even conflict arising from differing interpretations and practices of religion (Directorate General of Islamic Community Guidance, Ministry of Religious Affairs, 2023). Therefore, strengthening religious moderation based on four key indicators—namely national commitment, tolerance, rejection of violence, and acceptance of local culture—is imperative. This effort needs to be implemented not only within formal education but also in non-formal educational settings that have direct engagement with the community, such as *majelis taklim* (Islamic study assemblies) (Ditjen Bimas Islam, 2022).

Despite their significant potential, the implementation of religious moderation within *majelis taklim* remains suboptimal. Data from the 2023 National Survey by the Research and Training Agency of the Ministry of Religious Affairs indicate that *majelis taklim* are among the most vulnerable institutions to the politicization of religion (25.1%), followed by community organizations (23.5%), places of worship (21.8%), political campaigns (12.2%), and educational institutions (4.5%). Research by Aidatus Sholihah and Saniah (2024) in Subang Regency confirms that moderation activities are predominantly driven by religious counselors from the Office of Religious Affairs (KUA), while the role of local *majelis taklim* remains limited. Consequently, some social practices still contradict the principles of moderation, such as prohibiting worship by other groups or negatively perceiving local traditions like *tahlilan* (communal prayer rituals).

Field observations reveal two contrasting institutional dynamics. The Al-Hikmah *Majelis Taklim* in the Banceuy Traditional Village, Sanca Village, plays an active role in fostering social harmony among the indigenous community that continues to uphold ancestral traditions. However, its organizational management remains traditional and informal, lacking institutional documents such as decrees, learning modules, or work plans. Activities are centered around a key religious figure (*ustadz*), and there has been community resistance perceiving the study sessions as disruptive to traditional rituals. This condition reflects the institutional vulnerability of *majelis taklim* to potential social friction, as indicated by national survey data.

Conversely, the As-Saadah *Majelis Taklim* in Ciater Village demonstrates a more established institutional structure, marked by an official decree, a religious moderation syllabus, and strong support from local leaders and external institutions. Participation levels are notably high, reaching thousands of attendees. However, its dependence on guest preachers—including nationally popular religious figures—has resulted in limited internalization of moderation values among its members.

In this context, the concept of *value creation* serves as a strategic managerial framework to strengthen the role of *majelis taklim*. Fuller (in Wadesango, 2023) describes value creation as a continuous cycle encompassing the establishment of strategic priorities, analysis of opportunities and challenges, program implementation, as well as evaluation and refinement. Applying this concept within *majelis taklim* entails managing religious activities in a systematic and goal-oriented manner, integrating religious teachings with community needs, and ensuring alignment with local cultural wisdom.

Several studies support the importance of integrating religious values and local traditions to reinforce religious moderation. Marzuki et al. (2024) and Nurhayati (2022) found that culture-based religious education within the Tengger community strengthens interreligious harmony. Similarly, Mardani's (2023) research on the Paser indigenous community demonstrated that the inclusion of local wisdom fosters a more moderate, contextual, and inclusive understanding of religion. These findings affirm that value creation rooted in local wisdom has strong potential as an effective strategy for promoting religious moderation at the grassroots level.

However, studies explicitly integrating the concept of value creation within the management of *majelis taklim* remain scarce. Most prior research has focused on aspects such as preaching activities, curriculum development, or the role of religious leaders, without examining the sustainable and measurable managerial processes involved in value creation.

Given this research gap, the present study seeks to address the central question: *How does the process of value creation within majelis taklim strengthen religious moderation in Majelis Taklim Al-Hikmah and As-Saadah?* The purpose of this study is to analyze the strategies, practices, and outcomes of value creation implemented by these two *majelis taklim*, while taking into account their specific social and cultural contexts.

The novelty of this study lies in integrating the concept of value creation from the perspective of non-formal education management with the agenda of religious moderation based on local wisdom. Theoretically, this research contributes to the academic discourse on value-based and culture-oriented non-formal education management. Practically, the findings

are expected to inform the formulation of adaptive, inclusive, and sustainable management strategies for *majelis taklim*, thereby strengthening their role as agents of social transformation and religious moderation learning within Indonesia's multicultural society.

Theory

Value Creation in Majelis Taklim

Fuller (as cited in Wadesango, 2023) outlines that the process of value creation is a strategic cycle consisting of five main stages: (1) modeling, (2) determining strategic opportunities or priorities, (3) evaluating opportunities, (4) implementing strategies, and (5) measuring and revising outcomes. These five stages form a systematic framework that enables institutions or organizations to map resources, identify potentials and challenges, execute relevant strategies, and continuously evaluate and improve their outcomes.

In the context of *majelis taklim* (Islamic study assemblies), the value creation framework serves as a managerial tool to organize religious, social, and cultural values in a planned and measurable manner. This process goes beyond the scope of religious preaching; it involves managerial, leadership, and participatory governance dimensions based on community engagement. The roles of the *ustadz* (religious teacher) and the assembly leader are crucial as nonformal supervisors who instill the values of religious moderation through contextual and locally grounded activities. This approach aligns with the concept of educational supervision in formal education as described by Rosa et al. (2024), emphasizing the importance of structured and reflective guidance mechanisms for educators.

Furthermore, Rosa et al. (2023) highlight that improving teaching competence and adapting learning methods are fundamental needs in a dynamic educational system. This principle is also relevant to *majelis taklim*, where leaders and *ustadz* must develop nonformal learning strategies that are adaptive to the needs of their congregations. On a broader scale, Rosa et al. (2025) assert that enhancing the quality of Islamic educational institutions requires a measurable, transparent management system oriented toward educator capacity building and stakeholder satisfaction. Hence, value creation within *majelis taklim* can be understood as a continuous management cycle aimed at optimizing social, spiritual, and cultural impacts for both congregants and the surrounding community.

Majelis Taklim and Religious Moderation

Majelis taklim represents a nonformal Islamic educational institution that plays a vital role in shaping the community's religious and social character. Legally, the existence of *majelis taklim* is recognized under the Ministry of Religious Affairs Regulation (PMA) No. 29 of 2019 on *Majelis Taklim* and Law No. 20 of 2003 on the National Education System. This institution carries multidimensional functions encompassing religious, educational, social, economic, cultural, and even national resilience aspects (Ridwan & Ulwiyah, 2020).

The concept of religious moderation within *majelis taklim* aligns with the Islamic principle of *wasathiyah*—a balanced, just, and inclusive understanding of religion—and harmonizes with the values of *Pancasila* as the nation's foundational ideology (Risdayah et al., 2021). Numerous studies have demonstrated that *majelis taklim* has strong potential as an effective platform to promote interreligious tolerance, prevent extremism, and strengthen social cohesion among citizens (Mubarak et al., 2024; Siregar & Rohman, 2023).

Pujianti and Tutty Rokhayati Rosa (2025) further emphasize that *majelis taklim* holds a strategic position as part of the tri-center of education (family, school, and community), particularly in fostering family-based religious education. Within this framework, *majelis taklim* can leverage several strategic opportunities: (1) strengthening the capacity of *ustadz* and *ustadzah* to convey Islamic teachings inclusively and contextually; (2) enhancing partnerships with religious institutions, government bodies, and community organizations; and (3) integrating local wisdom into religious practices, as exemplified by the Gontor Islamic Boarding School, which successfully merges traditional values with modernity (Rosa, 2022).

Value Creation and Religious Moderation

The integration of value creation and religious moderation offers an innovative managerial approach that can strengthen the role of *majelis taklim* in developing a harmonious religious community. Fuller (as cited in Wadesango, 2023) underscores that the value creation

cycle is adaptive and applicable to enhancing the effectiveness of religious programs. In the context of religious moderation, the five stages can be interpreted as follows:

1. Modeling — designing congregation development systems that emphasize moderation values such as tolerance, *ukhuwah* (brotherhood), and respect for diversity.
2. Determining Opportunities — identifying key programs that foster moderate attitudes, such as inter-congregational dialogues, intergroup discussions, and anti-radicalism workshops.
3. Evaluating Opportunities — assessing local potential, improving preacher capacities, and integrating cultural values into religious outreach.
4. Implementing — carrying out practical activities such as tolerance-based *fiqh* training, developing moderation-oriented preaching curricula, and promoting inclusive socio-cultural programs.
5. Measuring and Revising — evaluating congregation participation levels, satisfaction with activities, and changes in religious attitudes toward moderation.

Studies by Arifah and Salam (2025) as well as Kurniawan and Haikal (2024) affirm that the effectiveness of religious education depends heavily on contextual approaches, the integration of local wisdom, and inclusive practices. However, research that systematically applies the value creation framework to *majelis taklim* management remains limited. Therefore, this study holds significant potential to fill that gap by developing a value- and moderation-based *majelis taklim* management model.

Method

Research approach and design

This study employs a qualitative approach with a multiple case study design to explore in depth the process of value creation (value creation) in strengthening religious moderation within *majelis taklim*. This approach was chosen because it provides rich contextualized understanding of the social, institutional, and cultural dynamics surrounding the research objects (Yin, 2018).

Research sites and subjects

The study was conducted at two *majelis taklim* representing distinct institutional characteristics:

1. Majelis Taklim Al-Hikmah, located in Sanca Village, Ciater Subdistrict, Subang Regency — representing a traditional community-based model with informal governance structures and strong attachment to local customary values.
2. Majelis Taklim As-Sa'adah, located in Ciater Village — representing a more modern institutional model with formalized governance and structured administrative support.

The sites were selected for their contrasting socio-cultural contexts and differing levels of institutionalization, which are expected to enrich comparative analysis of value-creation processes in the two *majelis taklim*.

Participants

Participants were selected using purposive sampling, i.e., informants chosen on the basis of their relevance to the study objectives. Participant categories included:

1. *Ustadz* and *ustadzah* who manage religious activities and transmit moderation values;
2. Active congregants engaged in routine activities and thematic programs of the *majelis taklim*; and
3. Community leaders who influence local social and cultural dynamics.

The number of participants was flexible and followed the principle of saturation point, meaning data collection continued until sufficient information was obtained to address the research focus.

Data collection techniques

Data were collected through three principal techniques:

1. In-depth interviews to elicit perceptions, experiences, and strategies of informants in applying religious moderation values through *majelis taklim* activities.
2. Participant observation conducted during routine activities (religious study sessions, training, and social programs) as well as special events (Islamic holidays, inter-institutional collaborations).
3. Document analysis of organizational archives, activity reports, meeting minutes, instructional materials, and preaching materials.

Triangulation across these three data sources enabled cross-validation and strengthened the reliability of the findings.

Data analysis procedures

Data were analyzed through an iterative and interactive process following the model of Miles, Huberman, and Saldaña (2014), comprising four main stages:

1. Data collection (interviews, observations, documentation);
2. Data condensation — selecting, simplifying, and organizing raw data into analytical themes;
3. Data display — presenting findings using matrices, narratives, and conceptual maps to facilitate interpretation;
4. Conclusion drawing and verification — deriving conclusions and confirming them against empirical data and relevant theory.

Trustworthiness (validity and reliability)

To ensure validity and reliability, the study applied source, method, and temporal triangulation. Source triangulation compared information across different participant groups; method triangulation combined interviews, observation, and document analysis; temporal triangulation involved data collection across multiple periods of *majelis taklim* activities. In addition, researcher reflexivity and prolonged engagement in the field were employed to enhance credibility and trustworthiness. The researcher maintained reflective notes regarding positionality, potential biases, and interpretations that may affect the analytical process.

Result

This study elaborates on the implementation of the *value creation* concept as proposed by Fuller (in Wadesango, 2023) in two types of *majelis taklim* (Islamic study assemblies) with differing characteristics. *Majelis Taklim Al-Hikmah* represents a community-based model (*grassroots value creation*), while *Majelis Taklim As-Sa'adah* illustrates a modern institutional model (*institutionalized value creation*). The value creation process in both *majelis taklim* consists of five major stages: (1) organizational modelling, (2) priority determination, (3) evaluation of opportunities and challenges,

(4) implementation, and (5) measurement and revision.

a. Organizational Modelling

Organizational modelling serves as the fundamental basis for value transformation within both *majelis taklim*. This stage not only depicts the structural framework of the organization but also integrates the interrelationships among inputs, processes, outputs, and outcomes in the management system.

In *Majelis Taklim Al-Hikmah*, organizational modelling evolves naturally through community-based social mechanisms, in which religious figures and local leaders act as the main driving forces. This pattern reflects *grassroots value creation*, where religious and traditional values merge into communal religious practices. Conversely, *Majelis Taklim As-Sa'adah* demonstrates *institutionalized value creation*, characterized by formal documents such as organizational decrees, structured curricula for preaching activities, and administrative systems.

Both models indicate that value creation is not merely about structural formation, but also about framing institutional identity and reinforcing the *majelis taklim*'s role as a center for religious, social, and cultural learning.

b. Determining Priorities

The priority determination stage directs the *majelis taklim*'s activities toward those that have the most significant social and spiritual impact. Majelis Taklim Al-Hikmah prioritizes routine study sessions rooted in local wisdom, such as the use of the Sundanese language, traditional *sholawat* recitations, and the reinforcement of *gotong royong* (mutual cooperation) values in daily life. This approach highlights the depth of cultural interaction and the continuity of indigenous values. In contrast, Majelis Taklim As-Sa'adah emphasizes large-scale preaching events and digital *dakwah* initiatives designed to reach broader audiences through social media and online broadcasts.

Hence, Al-Hikmah focuses on the *intensity of interaction*, while As-Sa'adah prioritizes the *extent of reach*. These strategies complement one another, ensuring the sustainability of value creation in accordance with their respective sociocultural contexts.

c. Evaluating Opportunities and Challenges

This stage demonstrates the adaptive capacity of both *majelis taklim* in responding to internal and external opportunities and challenges. Majelis Taklim Al-Hikmah faces limited financial and administrative resources but turns these constraints into opportunities to strengthen social solidarity among members. Collective action and self-help initiatives become the primary means of sustaining the assembly, showing that limitations can serve as catalysts for solidarity and equality.

In contrast, Majelis Taklim As-Sa'adah exhibits adaptive capacity by managing mass participation through resource diversification and institutional collaboration. Partnerships with local government, *zakat* organizations, and public figures help expand its network and enhance program sustainability. These findings reinforce the argument that *majelis taklim* with strong adaptive capacity toward sociocultural contexts are more relevant, resilient, and sustainable amid societal change.

d. Implementing

Implementation represents the operational stage of the value creation cycle, bridging planning with real-world practice. Majelis Taklim Al-Hikmah integrates Islamic teachings with Sundanese traditions through collective rituals, the use of local cultural symbols, and the transmission of Islamic values that respect indigenous customs. This approach reflects the organic internalization of theological and cultural values within daily religious life.

Meanwhile, Majelis Taklim As-Sa'adah adopts a modern, technology-based *dakwah* model by utilizing social media, producing religious video content, and collaborating with nationally recognized preachers. This strategy enhances the reach of religious messages while strengthening the institution's image as a professional *dakwah* organization.

Consistent with Fuller's theory, the implementation stage reveals that successful value creation depends on the institution's ability to link its vision with social realities, leading to the internalization of theological, ethical, aesthetic, and teleological values that promote religious moderation.

e. Measuring and Revising

The final stage of the value creation cycle involves measurement and revision to ensure program sustainability and alignment with community needs. Both *majelis taklim* implement

participatory evaluation processes, where congregants are actively involved in providing feedback on sermon themes, social programs, and financial management. Financial transparency serves as an important indicator in building trust and strengthening institutional accountability.

In addition, thematic adjustments are made to incorporate contemporary issues such as women's roles in Islam, digital ethics, and social religious responsibility. These practices demonstrate the application of lifelong learning principles consistent with the spirit of nonformal education. The measurement and revision stage thus confirms that value creation within *majelis taklim* is not static or program-limited but functions as a reflective and dynamic process that maintains institutional relevance amid social transformation.

Table 1. The Process of Value Creation in *Majelis Taklim* for Strengthening Religious Moderation

No	Value Creation Practice	<i>Majelis Taklim</i> Al-Hikmah	<i>Majelis Taklim</i> As-Sa'adah
1	Modelling	Grassroots value creation based on community participation	Institutionalized value creation based on formal organization
2	Determining Priorities	Focus on routine study sessions and local wisdom	Focus on large-scale preaching events and digital <i>dakwah</i>
3	Evaluating Opportunities	Transforming limitations into opportunities for social solidarity	Resource diversification and management of mass participation
4	Implementing	Integration of Islamic teachings and local traditions	Technology-based and network-oriented modern <i>dakwah</i>
5	Measuring and Revising	Participatory evaluation involving congregants	Structured evaluation with formal documentation

Source: Field research, 2025.

Discussion

The findings of this study affirm that social, cultural, and institutional contexts play a crucial role in determining value creation strategies within nonformal education. The differences between *Majelis Taklim* Al-Hikmah and *Majelis Taklim* As-Sa'adah do not reflect a traditional-modern dichotomy but rather illustrate a continuum of socio-religious practices in disseminating the values of religious moderation from the grassroots to formal institutional levels.

1. Analysis of the Value Creation Process

Majelis Taklim Al-Hikmah represents a grassroots value creation model, in which resource limitations give rise to creativity and social solidarity. In this context, the values of religious moderation grow in a culturally flexible manner, emphasizing the harmonization of Islamic teachings with local Sundanese traditions. The *pengajian* (religious study sessions) not only serve as a medium for transmitting religious knowledge but also as a social space for strengthening communal identity and solidarity.

Conversely, *Majelis Taklim* As-Sa'adah reflects a modern institutionalized value creation model, leveraging its advantages in human, financial, and technological resources. The value creation process within this *majelis* operates in a structured, systematic, and large-scale manner, supported by formal networks and the use of digital media.

Both models reveal a key convergence: the *pengajian* serves as a primary arena for social and spiritual transformation. Through contextually managed resources, *majelis taklim* functions as a multidimensional institution—one that not only imparts religious values but also fosters character development, social solidarity, and cultural resilience within the community.

2. Internalization of Religious Moderation

The findings indicate that religious moderation in both *majelis taklim* is not merely a normative concept but a living and dynamic social practice.

In *Majelis Taklim* Al-Hikmah, value internalization is carried out through a cultural-participatory approach. Religious teachers (*ustadz*) and community leaders act as mediators between Islamic teachings and traditional values. Traditions such as *tahlilan*, *marhabanan*, and Islamic holiday commemorations are understood not as acts of *bid'ah* (innovation in religion), but as expressions of gratitude and togetherness consistent with Islamic teachings. This approach demonstrates a form of cultural-based moderation, in which Islam is presented in a friendly and contextual manner.

Meanwhile, *Majelis Taklim* As-Sa'adah internalizes moderation through a systematic institutional approach. The administrators design a religious moderation syllabus, collaborate with formal institutions such as the Ministry of Religious Affairs, and incorporate national symbols into religious activities. This approach reflects the institutionalization of moderation values through planned programs, activity monitoring, and integration with the national *dakwah* (Islamic outreach) agenda.

These two approaches demonstrate that religious moderation can be applied through two complementary pathways:

1. The cultural pathway, which organically cultivates moderation values within community practices; and
2. The institutional pathway, which ensures the sustainability of these values through formal systems and organizational policies.

Both align with nonformal education theories that emphasize the relevance of learning to

learners' needs and their socio-cultural contexts.

3. Implications for Policy and Practice

The results of this study have several strategic implications for policy formulation and practical efforts to strengthen religious moderation through nonformal education:

1. *Majelis Taklim* as an effective instrument of religious moderation.

Majelis taklim possess broad social reach and participatory characteristics, making them a potential channel for reinforcing moderation values within society.

2. Adaptive policy implementation.

Majelis Taklim Al-Hikmah demonstrates that moderation policies can be organically implemented at the community level through local cultural approaches, whereas *Majelis Taklim* As-Sa'adah illustrates that such policies can be formally operationalized through institutional support and network integration.

3. The government's role as facilitator.

The study highlights the need for differentiated assistance. *Majelis Taklim* Al-Hikmah requires support in institutional capacity building and administrative training, while *Majelis Taklim* As-Sa'adah needs inter-institutional coordination and efficient governance to address operational complexities.

Thus, the government should not only act as a regulator but also as a facilitator and catalyst—encouraging the organic growth of *majelis taklim* while ensuring accountability, inclusivity, and sustainability of moderation values at all levels.

Conclusion

The results of this study indicate that the process of value creation within *majelis taklim* for strengthening religious moderation aligns with Fuller's model of value creation practices. This finding demonstrates that *majelis taklim* function as lifelong learning institutions that not only reinforce faith and moral integrity but also foster social solidarity and internalize the values of religious moderation in everyday community life. Thus, *majelis taklim* hold a strategic position as nonformal educational institutions capable of cultivating inclusive religious awareness while maintaining socio-religious balance in accordance with the cultural context of their congregations. More specifically, this study reveals that all stages of Fuller's value creation cycle have been effectively implemented within the *majelis taklim*:

1. Organizational modelling serves as the foundation for the transformation of religious, social, and cultural values.
2. Priority setting directs activities toward strengthening faith, morality, and religious moderation.
3. Evaluation of opportunities and challenges produces adaptive strategies in response to social, cultural, and religious dynamics.
4. Program implementation functions as a medium for internalizing theological, social, and national values through contextually grounded religious activities.
5. Measurement and revision ensure the sustainability and relevance of learning programs based on religious moderation.

Overall, these findings highlight that *majelis taklim* are dynamic entities capable of transforming Islamic values into contextual social practices, playing a vital role in strengthening a moderate and inclusive ecosystem of Islamic nonformal education.

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