Exploring Trends in the Value of Religious Moderation in Islamic Boarding Schools: A Systematic Literature Review

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Abstract

This research aims to determine and analyze the concept of Religious Moderation values in the Islamic Boarding School environment and how these values are applied in the practice of life at the Islamic Boarding School. School. In addition, this article focuses on the research period (2020-2024, especially field research at IBS, by obtaining 27 article documents. This research is a type of "systematic literature review" (SLR) methodology with a qualitative approach. "Google Scholar" and "ScienceDirect". We then performed a bibliometric analysis to understand the bibliographic landscape in this research topic area through "Publish or Perish" (PoP), which was imported into the application "VOSviever." The findings of trends in religious moderation values in Islamic boarding schools include: (1) tasamuh (tolerance), (2) *tawazun* (balance), (3) *i'tidal* (justice). (4) *musawah* (equality), (5) *tahaddur* (civilized), (6) *syura* (deliberation), (7) *qudwah* (leadership), (8) *ishlah* (reform), (9) *qudwah* (pioneering), (10) *muwathanah* (love for the homeland), (11) *al-la'unf* (without violence), (12) *i'tiraf al-'urf* (culture friendly), and (13) *tatawwur* wa ibtikar (dynamic and innovative). All of these values are applied in life practices to strengthen the main indicators to create the values of (1) national commitment, (2) non-violence, (3) tolerance, and (4) acceptance of local traditions. Apart from that, Islamic boarding schools also teach openness to local traditions as long as they do not conflict with Islamic values to create a balance between religious teachings and local wisdom.

Keywords: religious moderation, Islamic boarding schools, Islamic religious teachings, local traditions.

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A. Introduction

The phenomenon in Indonesia's context of religious moderation is very important to maintain national harmony and unity. As a country with wide religious diversity, Indonesia faces great challenges in maintaining tolerance and respecting differences (Mahyuddin, 2020). Moderation aims to promote mutual respect constructive dialogue, and avoid extremism that can divide society. With moderation, society is invited to understand and appreciate the values of diversity, which is the main strength of this nation (Noor, 2020). Religious moderation is also important in preventing conflict between religious groups, which can damage the social order. Through education and socialization, the values of moderation can be instilled in the younger generation from an early age, thereby creating a harmonious and peaceful environment (Susanta, 2023). The government, religious leaders, and society are important in promoting

moderation through inclusive policies and programs that support tolerance. The emergence of moderation is one of the keys to building a more peaceful, just, and prosperous Indonesia (Taufiq & Alkholid, 2021). Thus, everyone is expected to live in harmony, without discrimination or prejudice, and contribute to sustainable national development (Malahayati et al., 2024).

Currently, problems in Indonesia have emerged with various complex challenges. Although known as a country with harmonious religious diversity, Indonesia still faces the threat of intolerance and radicalism that threatens social cohesion.(Nisa, 2020) Some extremist groups use religion as a tool to divide society, create tensions, and even violence (Mahyudin et al., 2022). The spread of misinformation exacerbates this and hate speech through social media, which accelerates radicalization and polarization in society. Lack of understanding and education regarding the importance of religious moderation is also a major problem. Many schools and educational institutions have not fully integrated the values of tolerance and moderation into their curriculum (Rofiq, 2023). As a result, the younger generation is not adequately equipped with the knowledge and attitudes necessary to coexist peacefully with those of different faiths (Tuhuteru, 2022). This problem requires a holistic solution involving all stakeholders and the media. Without a comprehensive approach, religious moderation in Indonesia will continue to face severe challenges that threaten national peace and unity (Harrison, 2022).

Several relevant studies on religious moderation have been widely discussed in schools, madrasas, Pesantren, and universities. There are three trends. *First,* At the Pesantren, religious moderation encourages tolerance and respect for peaceful differences. This shapes Santri into people who value diversity, contribute positively to society, and can spread the message of Islam full of love and wisdom (Umiarso & Muhammad Qorib, 2022; Yusuf et al., 2023). *Second,* in schools and madrasas, religious moderation teaches students tolerance, mutual respect, and a deep understanding of diversity. It shapes students to be good people, respect differences, and contribute positively to a peaceful and inclusive society (Masturin, 2023; Nurbayani & Amiruddin, 2024). *Third.* From the Qur'an and Hadith perspective, religious moderation emphasizes balance, tolerance, and respect for differences. As taught in the Qur'an and exemplified by the Prophet PBUH, where Islam encourages people to live in harmony, avoid extremism, and maintain unity (Anwar & Mahmudi, 2024; Nurdin, 2021). The whole of the research has its own goals and patterns. So far, no research has focused on the values of moderation with the *"systematic literature review"* (SLR) technique. So, there is a difference from relevant research; this article can contribute to the next researcher as a future research agenda.

The facts of the above argument underscore that religious moderation is a significant key in everyday life. This research aims to identify and analyze the concept of religious moderation values in the Pesantren environment and how these values are applied in the practice of life in Pesantren. In addition, this article focuses on a period study of the year (2020-2024, specifically field research in Pesantren. So that this article can contribute to the values of religious moderation in Islamic boarding schools in maintaining harmony, preventing radicalism, and building peace; thus, this discussion can produce strategic recommendations for policymakers, Kiai, and the wider community to strengthen the values of religious moderation to create a harmonious, tolerant and peaceful community life in carrying out daily life activities.

B. Literature Review
1. Islamic Boarding School as an Islamic Educational Institution

Islamic Boarding School *(pesantren)* is an Islamic educational institution with distinctive characteristics, where its students live together in a Pesantren environment called a dormitory (Samsuni et al., 2019). In the Pesantren, the roles of Kiai and Santri cannot be separated. Kiai is the term *"scholar"* who has knowledge of Islam and at the same time, is a leader. Meanwhile, the term Santri is an individual who attends education at Pesantren; this meaning is more common as students who study Islamic religious knowledge and live in a dormitory (Ma'ruf et al., 2024). Since ancient times, Islamic boarding schools have had a multicultural character. Education in Islamic boarding schools existed long before the establishment of the Republic of Indonesia, making it an Islamic educational institution that is very tied to society. Students who study at the Pesantren come from various cultural backgrounds. There are Pesantren whose students come from multiple provinces; this shows the attractiveness of Pesantren that cross cultures (Kemenag, 2022). Along with social changes, the role of Pesantren is no longer limited to a place of transmission in disseminating Islamic knowledge, preserving Islamic traditions, and reproducing ulama. Rather, it must also be able to play a role in the social aspect and activate better community empowerment (Aisyah et al., 2022).

2. Orientation of Religious Moderation in Life

Religious Moderation is an approach in religion that emphasizes a middle ground, avoiding extremism and promoting tolerance and harmony between religious communities (Thoriquttyas & Hanun, 2020). This concept emphasizes the importance of mutual respect, dialogue, and understanding among various religious groups to create a peaceful and harmonious society (Khotimah, 2020). Religious moderation teaches that every individual has the right to believe and practice their religious teachings without imposing their beliefs on others or degrading the beliefs of others (Rafa'al & Sangadji, 2020). In the context of orientation, religious moderation in life is an approach that prioritizes balance, tolerance, and harmony in carrying out religious life. It is an effort to create an environment where religious diversity is respected and upheld, and each individual feels safe and valued in practicing their beliefs. By prioritizing values such as mutual respect, interfaith dialogue, and avoidance of extremism, religious moderation aims to build an inclusive and harmonious society (Ihsan & Abdullah, 2021). Thus, this orientation can be the key to creating a peaceful and harmonious religious life amid diversity.

C. Metode

To achieve the objectives of this study, we used a type of *"systematic literature review"* (SLR) methodology with a qualitative approach. This type of SLR methodology was chosen because of its ability to apply a thorough, rigorous, and impartial approach to other literature review processes (Tranfield, 2009). Some of the steps that SLRs take include. *First,* formulate research questions. It starts with the formulation of a clear and answerable research question. This question helps direct the research process, from designing a search strategy and selecting relevant studies to applying the right methods to analyze and synthesize the selected studies. We conducted an initial search of the literature available in the main databases "Google Scholar" and "ScienceDirect" by using two keywords related to (religious moderation and Islamic boarding schools). Through this search, we gain a deeper understanding of the

literature about these three categories, which then leads to the "Research Question" (RQ), which is:

RQ1: What are the trends in religious moderation values in Islamic boarding schools?

RQ2: How is the orientation of religious moderation values in Islamic boarding schools in the Indonesian context?

Second, Build search terms. Selecting systematic and unbiased research articles is important in carrying out a comprehensive SLR method. The process of selecting articles begins with identifying relevant keywords and search terms. We use a three-step approach to find the most appropriate search terms in collecting articles. (1) The researcher determined keywords related to the art of puppetry to answer RQ1. (2) The researcher sets keywords related to the values of religious moderation in Islamic boarding schools to answer RQ2. (3) Researchers combine these keywords to form a series of search terms such as "religious moderation," or "Islamic boarding school," or "Islamic boarding school culture," or "Islamic religious values". This search term is then applied to extract articles from the "Google Scholar" database.

Third, conducting selection and evaluation of studies. Researchers use those search terms to find articles in the title, abstract, and keyword sections. To reduce the potential bias of the search results, the authors established the inclusion and exclusion criteria used in this study. We include review articles written in Indonesian and English. This data consists of several works, such as books, journal articles, proceedings, and final student research (thesis) published in 2020-2024. After the researcher searched the data findings, this resulted in 1662 article documents. Then, after we evaluated the relevant data according to the "Research Question", the entire document obtained only 27 articles.

Fourth, Conducting analysis and synthesis. To analyze 1662 article documents, we used a two-step approach. In the first step, we conducted a bibliometric analysis to understand the bibliographic landscape in this research topic through the help of the "Publish or Perish" (PoP) application. Then, the data obtained was stored in the format "ris" and imported into the "VOSviever" application to determine the extent of the relationship between the whole of the two keywords that have been chosen. For more clarity on the findings of the bibliometric analysis, we present them in the following figure.
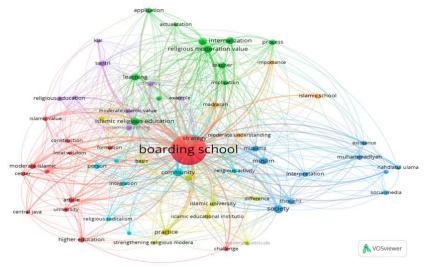

Figure 1. Trends in religious moderation values in Islamic boarding schools

Fifth, Report results. The researcher adopted a systematic approach to reporting the findings of the study. Our introductory section provides background to our study and research questions. In this process, we precisely analyze how the review is carried out. Then, after the analysis stage, the researcher filters all the data obtained to report the data found. In this section, the researcher reviews the suitability of data related to religious moderation in Islamic boarding schools. Thus, the researcher can provide a framework for future research, the limitations of this study, and conclude by summarizing the findings of the data of this research topic as the main data as material for discussion.

D. Results and Discussion
1. Results

Below, the researcher presents data findings from relevant article documents for the specified research period. For greater clarity, the researcher presents it as a diagram below.
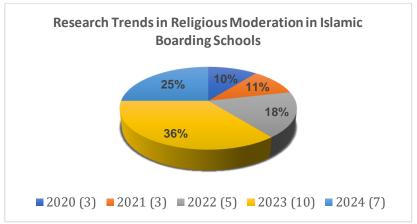

Figure 1. Research on Religious Moderation in IBS (2020-2024)

The picture above shows that the research trend on religious moderation in Islamic boarding schools in the 2020 research received three articles (10%); 2020 received three articles (11%); 2021 received five articles (18%); 2022 gets 20 articles (36%); and in 2024 there will be seven articles (25%). Thus, the research trend that will carry out the most field studies will be in 2023, with ten articles.

RQ1: What are the internalization of religious moderation values that can be developed in Islamic boarding schools?

Table. 1 Internalization of Religious Moderation Values

No	Authors	Publisher	Topic	Object
1	Masykuri, Qodriyah & Zakiyah, (2020)	Jurnal Islam Nusantara	Multicultural Islamic Education with a Wasathiyah Perspective: Strengthening the Character of Wasathiyah Santri	PP. Nurul Jadid, Probolinggo
2	Aziz, (2020)	Ar-Risalah: Media Ke-Islaman, Pendidikan dan Hukum Islam	The Roots of Religious Moderation Values in Islamic Boarding Schools	Ma'had Aly Sukorejo Situbondo
3	Husain, (2020)	Thesis (S2) UIN Syarif Hidayatullah Jakarta	Values of Islamic Moderation in Islamic Boarding Schools	Ma'had Aly As' adiyah Sengkang, Wajo Regency, South Sulawesi

4	**Husain & Wahyuni, (2021)**	**Harmoni: Journal Multicultural and Multireligious**	**Religious Moderation Based on Islamic Boarding School Tradition in Ma'had Aly**	**PP. As'adiyah Sengkang Wajo, South Sulawesi**
5	Maufiyah, (2021)	Thesis (S1) UIN KH Achmad Siddiq Jember	Application of Religious Values Based on Religious Moderation in Islamic Boarding Schools	PP. Islam (PPI) Darussalam, Jember
6	Alfi, (2021)	Thesis (S1) IAIN Syekh Nurjati Cirebon	Efforts of the Management in Developing Religious Moderation Attitudes for Students at Islamic Boarding Schools	PP. Al-Fatih Kayuwalang Kota Cirebon
	Juhaeriyah, Jamaludin & Ilmiaah, (2022)	Pendekar: Jurnal Pendidikan Berkarakter	Internalization of Religious Moderation Values as an Effort to Prevent Radicalism in Students	PP al-Qur'an Ath-Thabraniyyah, Banten
7	Purnomo, (2022)	Amorti: Jurnal Studi Islam Interdisipliner	Chronicle of Religious Moderation of Islamic Boarding Schools and Chinese Ethnicity	PP. Al-Hidayah Kauman Lasem, Rembang
8	Sumadi, et al., (2022)	Ta'allum: Jurnal Pendidikan Islam	Islamic Boarding School Education and Religious Moderation: A Study in Islamic Boarding Schools	PP. Bina Insani Tabanan, Bali
9	Zakariyah, Fauziyah & Kholis, (2022)	Tafkir: Interdisciplinary Journal of Islamic Education	Strengthening the Value of Religious Moderation in Islamic Boarding Schools	PP. Al-Fattah, Lamongan
10	Hatta, et al., (2022)	Fenomena: Journal of the Social Sciences	Multicultural Education to Build the Moderate-Religious Character at Baitul Arqam Islamic Boarding School	PP. Baitul Arqom, Jember
11	Sugianto & Diva, (2023)	Al-Riwayah: Jurnal Kependidikan	Religious Moderation Education in Islamic Boarding Schools: A Case Study in Islamic Boarding Schools	PP. Harisul Khairaat, Kota Tidore Kepulauan
12	Sari, Saputra & Umam, (2023)	JIPKIS: Jurnal Ilmiah Pendidikan dan Keislaman	Integration of Religious Moderation Values in Islamic Boarding Schools	PP. Nurussalam, Bantan, Bengkalis
13	Muchlis, Amra & Demina, (2023)	Islamika: Jurnal Keislaman dan Ilmu Pendidikan	Management of the Implementation of Religious Moderation Values in Islamic Boarding Schools and Schools	PP. Thawalib, Tanjung Limau
14	Hafsawati & A'yun, (2023)	Risalatuna: Journal of Pesantren Studies	The Concept of Islamic Boarding School Moderation	PP. Miftahul Jannah, Randuagung, Lumajang
15	Mas'ulah, (2023)	Thesis (S1) Universitas Islam Lamongan	Efforts to Build Religious Moderation through Religious Culture in Islamic Boarding Schools	PP. Al-Ma'ruf, Lamongan

16	**Dumiyati, et al., (2023)**	**Al-Wijdan: Journal of Islamic Education Studies**	**Development of the Islamic Education Curriculum in Building Religious Moderation in Islamic Boarding Schools**	**PP. Manbaul Ulum, Bondowoso**
17	Nashihina, Purnamab & Hermawati, (2023)	At Turots: Jurnal Pendidikan Islam	Religious Moderation Education in Islamic Boarding School Relations with Ethnic Chinese	PP. Al-Hidayah Kauman Lasem, Rembang
18	Alawiyah, et al., (2023)	Atlantis Press: Proceedings of the 1st Annual Conference of Islamic Education (ACIE 2022)	Strengthening the Values of Religious Moderation in Islamic Boarding Schools	PP. Atlet Ibnu Mannan, Muncar Banyuwangi, East Java
19	Ali & Halim, (2023)	Edukasia Islamika: Jurnal Pendidikan Islam	The Role of Pesantren and Its Literacy Culture in Strengthening Moderate Islam in Indonesia	PP. Nurul Ummah, Yogyakarta
20	Irawan, Widjajanti & Latif, (2023)	Religia: Jurnal ilmu-ilmu keislaman	The Practice of Sufism and Religious Moderation in Islamic Boarding School Communities	PP. Al-Hidayah Kauman Lasem, Rembang
21	Rizkon, (2024)	Skripsi (S1) UIN Raden Intan Lampung	Efforts to Instill the Value of Religious Moderation in Islamic Boarding Schools	PP. Miftahurrohmah, West Coast, Lampung
22	Bahri, Wahyudi & Sunarto, (2024)	Al Ulya: Jurnal Pendidikan Islam	Internalization and Islamic Moderation Values: Study of Islamic Boarding Schools in Lampung	PP. Al-Hikmah Bandar Lampung, PP Nurul Huda Prengsewu, PP Ushuludin South Lampung
23	Mukaffan, (2024)	Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman	Transformation of Religious Moderation Learning at Islamic Boarding School	PP. Raudhatul Ulum, Rowokangkung Lumajang
24	Mardani & Siswanto, (2024)	Jurnal PAI Raden Fatah	Internalization of the Value of Religious Moderation in Students at Islamic Boarding Schools	PP. Al-Mazaya Paser, Paser, East Kalimantan
25	Maulana et al., (2024)	Relinesia: Jurnal Kajian Agama dan Multikulturalisme Indonesia	Internalization of Religious Moderation Values in Islamic Boarding Schools	PP. Aulia Cendekia Palembang
26	Kharisma, (2024)	Thesis (S1) IAIN Kediri	Implementation of Wasatiyyah Islamic Values among Islamic Boarding School Students	PP. Sharif Hidayatullah Rejomulyo, Kediri City
27	Ramli, (2024)	Thesis (S1) IAIN Parepare	Instilling the Value of Religious Moderation as an Effort to Prevent Radicalism in Islamic Boarding Schools	PP. Al-Risalah Batetangnga

As from the table above, it can be underlined that the trend of religious moderation values that have been taught in Islamic boarding schools includes: (1) *tasamuh* (tolerance), (2) *tawazun* (balance), (3) *i'tidal* (justice). (4) *musawah* (equality), (5) *tahaddur* (civilized), (6) *syura* (deliberation), (7) *qudwah* (leadership), (8) *ishlah* (reform), (9) *qudwah* (pioneering), (10) *muwathanah* (love for the homeland), (11) *al-la'unf* (without violence), (12) *i'tiraf al-'urf* (culture friendly), and (13) *tatawwur wa*

ibtikar (dynamic and innovative). For more details, the meaning of these values can be affirmed as follows.

RQ2: How is the orientation of religious moderation values in Islamic boarding schools in the Indonesian context?

In the context of multicultural Indonesia, the problem of religious life continues to develop. The Center for Research and Development of Religious Guidance and Religious Services of the Agency for Research and Development and Training of the Ministry of Religion recorded the dynamics of various religious cases in the Annual Report on Religious Life in Indonesia. The report records and reports several cases related to religious issues. The emergence of these multiple issues shows that the Indonesian nation still needs to strengthen its ability to live in harmony in diversity. Plurality is still often considered a threat. If explored more deeply, the roots of conflicts between groups are not uniform; economic disparities, political disputes, or competition between religious followers cause several things. Therefore, the purpose of religious moderation is to restore religious understanding and practice by the essence of religion, namely to maintain human dignity and civilization, not to destroy it. Some of the indicators of Religious Moderation in the Indonesian context include (1) national commitment, (2) anti-violence, (3) tolerance and (4) acceptance of local traditions (Saifuddin, 2019).

2. Discussion
Trends in Religious Moderation in Islamic Boarding Schools

First, *Tasamuh* (tolerance). *Tasamuh,* or tolerance, is an attitude of mutual respect and appreciation between human beings. Tolerance also means respecting a person's stance, starting from opinions, views, beliefs, habits, and behavior. In the context of IBS, the tolerance attitude teaches Santri to respect differences in internal and diverse community life (Bahri et al., 2024; Maufiyah, 2021). In Pesantren, tolerance is applied in various aspects of daily life. For example, students are taught to respect each other's differences in worship practices, such as variations in prayer procedures, prayers, or fasting rules. In addition, Santri is also taught to coexist harmoniously with friends who come from different tribal, regional, or traditional backgrounds. The pesantren also encourages students to respect the beliefs of others and not impose their religious views (Alfi, 2021). Through the value of tolerance, the goal of Pesantren is to form a generation of Santri who can live in peace and harmony in a multicultural society.

Second, *Tawazun* (balance). *Tawazun* is an attitude of balancing all aspects of life, including between this life and the hereafter. Balance is also interpreted as a mental attitude to take a fair or balanced attitude in dealing with a situation (Purnomo, 2022). In Pesantren, the value of balance is taught to students to manage time and responsibilities in a balanced manner between worship, study, and other social activities. For example, Santri is taught not only to focus on spiritual aspects, such as prayer and recitation but also on academic education. By teaching the *attitude of* balance, Santri can become obedient to worship, intelligent, and able to contribute to society (Juhaeriyah et al., 2022). In addition, balance is also applied to the balance between individual and collective life. Students are educated to care about the environment, participate in maintaining the cleanliness of the cottage or help friends who are in difficulty so that this can create a balance between personal needs and social responsibilities to shape Santri into a balanced person in spiritual and worldly life (Rizkon, 2024).

Third *I'tidal* (justice). The attitude of *i'tidal*, is a firm and straight stance. It has an important role in Islam. It can be instilled in students through religious education and character development, reflecting balance, justice, consistency, and attitudes shown in actions and behaviors (Dumiyati et al., 2023). In Pesantren, justice is applied in various aspects of student life, both in social relations and learning. Where, Santri is also taught to share tasks equally and not take advantage of others (Maufiyah, 2021). In addition, the justice attitude is also applied in the teaching and learning process, where teachers give fair treatment to all students, both in terms of assessment and coaching, such as providing *takziran* (punishment), when students who do not participate in mandatory congregational prayer activities or *diniyah* activities (Maufiyah, 2021). Therefore, this principle of justice forms an attitude of responsibility to create a harmonious and conducive Islamic boarding school environment.

Fourth *Musawah* (equality). This means that neither party feels higher than the other. In Islam, *musawah* can be associated with harmony between communities so that discrimination will not occur (Purnomo, 2022). In the context of Pesantren, the principle of equality is applied in the daily life of Santri. For example, all students receive the same treatment in terms of education and teaching, regardless of their background. On the other hand, the Santri from simple and well-off families are given the same opportunity to learn and develop (Sumadi et al., 2022). In addition, the concept of equality is also seen in the division of duties and responsibilities. Every Santri, regardless of age or status, plays an active role in maintaining the cleanliness of the Islamic boarding school environment and sharing daily work. This aims to ensure that there is no difference in terms of services or rights received by each Santri (Mukaffan, 2024). So that the attitude of equality can foster a sense of togetherness, respect each other, and encourage Santri to contribute positively to their social life.

Fifth *Tahaddur* (civilized). In Islamic education, adab is a key concept at the core of the educational process. It is a norm or rule of manners based on religious rules and used in daily association. In the Pesantren environment, the value of civilized is applied in the daily life of Santri through various real examples (Masturaini & Yunus, 2022). One example is when Santri is taught always to respect the teacher (ustadz) and Kiai, speaking, behaving, and interacting. Santri is taught to speak in a smooth language, listen attentively, and not interrupt the teacher's speech. In addition, the civilized attitude is also seen in how students interact with their friends. They are taught to respect each other, cooperate, maintain harmony, and avoid conflict or abusive behavior. This form of civilized attitude not only shapes the personality of students with noble character but also creates a harmonious, respectful, and harmonious Islamic boarding school environment (Hatta et al., 2022).

Sixth, *Syura* (deliberation). In Islam, *shura* is the process of explaining to each other and exchanging opinions to solve a problem. Deliberation in Pesantren is applied in various aspects of Santri's life, especially in solving problems and making collective decisions (Maulana & Idi, 2024; Hafsawati & A'yun, 2023). The form of deliberation is a forum for the participants to discuss solutions to the issues faced. For example, *Bahtsul Masail* is one of the flagship programs in Pesantren that reflects deliberation practices and is part of academic activities. The program is also known as open scientific discussion. This discussion method encourages students to express opinions or ideas in the learning process actively. Santri is also taught to respect differences of view because it is not uncommon for differences of opinion to spark debates in this kind of discussion (Sari et al., 2023). In addition, deliberation is applied in the division of duties by accepting decisions agreed upon together. So that this form of deliberation

can help build an attitude of togetherness, collective responsibility, and mutual respect for other people's opinions (Sugianto & Diva, 2023).

Seventh, *Qudwah* (leadership). In Islam, leadership is a mandate that must be carried out properly, with great responsibility to the public or society (Humam et al., 2024; Sugianto & Diva, 2023). In Pesantren, leadership can be applied by teachers (ustadz), Kiai, and senior Santri as examples of other Santri attitudes and behavior. Where Kiai and teachers not only provide religious teaching but also show good examples through concrete actions. For example, discipline in worship, good morals, and showing humility. In addition, the management (training of Pesantren) also plays an important role in providing those who can be an example for junior Santri. Such as congregational prayer activities or cooperation, can direct Santri by giving examples first in actions and attitudes. Applying the leadership spirit in Pesantren aims to foster a culture of responsible leadership, where students learn that leadership is about ruling and being a good role model for others through concrete actions (Mas'ulah, 2023).

Eighth, *Ishlah* (reform). In religious moderation, the concept of *ishlah* means creating better conditions to respond to the changing times. This aims to maintain old traditional values and implement new and better ones. In Pesantren, the value of reform is implemented to maintain a balance between tradition and the progress of the times. This ensures that Santri can face the challenges of the times wisely without leaving Islamic values (Alawiyah et al., 2023). The application of the reform attitude can be seen when Islamic Boarding Schools integrate modern technology into learning without putting aside manners and morals. This phenomenon is a curriculum update that includes material on religious moderation, where students are taught to respect differences, be tolerant, and not be easily provoked by extremism (Zakariyah et al., 2022). With the application of this concept, Islamic boarding schools can create an environment that is adaptive to change without sacrificing the basic values of Islam. This reform helps Santri understand the importance of balance in living a moderate, peaceful, and justice-based religious life for the common good (Muchlis et al., 2023).

Ninth, *Qudwah* (pioneering). The concept of *qudwah* is intended to provide examples, examples, and models of life. Every individual must not only act as a follower throughout his life but must also be able to lead. This is closely related to the implementation of justice. Where the ability of a pioneer is always taught to the Santri (Masykuri & Qodriyah, 2020). In Pesantren, this is applied in stages, such as room heads, inter-room coordinators, block administrators, and administrators in certain fields.(Kemenag, 2022) The application of pioneering in Pesantren is the application of da'wah methods through words and actions. Initially, the delivery of da'wah regarding the teachings of Islam was carried out by teachers (ustadz) through speeches, lectures, sermons, and other activities. Then, da'wah is also carried out in deeds and direct practice, which is easier to follow than oral da'wah. In addition, internal aspects regarding the values of religious moderation in Santri can also be developed through the Santri habits in the Pesantren, a conducive environment, and the example of Kiai and Ustadz, who teach at the Pesantren (Sari et al., 2023).

Tenth, *Muwathanah* (love of the homeland). Before Indonesia's independence, the ideas of nationalism had developed well among Pesantren. One is reflected in the song "Yalal Wathan," which existed around the 1920s. This song that expresses love for the homeland has been taught to the Santri, even though Indonesia has not yet achieved its independence. Therefore, it is not surprising that the Kiai and Santri have been accustomed to praying for goodness and prosperity for Indonesia since the pre-independence period (Ulum & Asy'arie, 2024). In Pesantren, the attitude of love for the homeland is manifested through activities such as flag ceremonies, commemorations

of national holidays, and prayers for the safety of the nation and state. The Santri were also taught about the history of the nation's struggle and the importance of maintaining unity and harmony between citizens from various religious, ethnic, and cultural backgrounds. Santri is also taught to keep a clean environment, participate in social activities, and respect differences (Irawan et al., 2023). So, this can instill a love for Santri for the nation and country that aligns with moderate Islamic teachings.

Eleventh, *Al- la'unf* (without violence). This important principle in Islam teaches a peaceful approach to solving problems and interacting with others (Sari et al., 2023). In the Pesantren environment, this value is applied through learning that emphasizes patience, empathy, and compassion in every action (Husain, 2020). The Santri are taught to respect differences of opinion without using physical and verbal violence. In the context of religious moderation, Pesantren instills the values of tolerance and healthy dialogue, encouraging students to resolve conflicts through deliberation or respectful discussion (Aziz, 2020). In applying without violence in Pesantren, students are taught to listen patiently and respond wisely without excessive emotions when facing differing views on religious or social topics (Halim, 2023). So this creates a conducive and peaceful learning environment and forms a more open and respectful character of Santri.

Twelve, *I'tiraf al-'urf* (culturally friendly). An important principle in Islam that respects and accepts local traditions and cultures that do not contradict the teachings of Islam. In Pesantren, cultural friendliness is applied by integrating local cultural values into religious education. Santri is taught to appreciate the diversity of cultures and traditions in Indonesia without putting aside Islamic values. In the framework of religious moderation, Pesantren education emphasizes the importance of tolerance for diverse cultures among students from various regions (Siswanto, 2024). For example, during Islamic boarding school activities, cultural events such as the Prophet's Birthday celebration or the tradition of cooperation adapted from local culture, which at the same time teaches the importance of togetherness and mutual respect. Therefore, Santri learns to balance religious teachings and respect for tradition, forming moderate, open, and inclusive individuals in community life who come from different cultures (Nashihin et al., 2023).

Thirteenth, *Tatawwur wa ibtikar* (dynamic and innovative). In its development, the Pesantren strives to innovate to improve the system that has been implemented, namely: (1) Starting to adopt and interact with modern methodologies, (2) Oriented to education that is functional and open to external developments, (3) Building various programs and activities that allow students to learn relevant knowledge and skills in the world of work, (4) Pesantren begins to play a role as a center for community development that is adapted to The demands of the times (Mudzakkir, 2006). Implementing a dynamic and innovative attitude in Pesantren does new things for the benefit and progress of Santri's life (Wahyuni, 2021). The idea of innovation in Pesantren can be applied through teaching methodologies and technology to the needs of the times (Kharisma, 2024). For example, students are given English and Arabic skills. In addition, Santri is also equipped with basic skills such as computer operation, innovation, and creation in da'wah, such as creating a YouTube channel and various other initiatives.

Religious Moderation in the Indonesian Context

Religious moderation in the Indonesian context has four characteristics, which include (1) national commitment, (2) non-violence, (3) tolerance, and (4) acceptance of local traditions. *First,* National commitment. National commitment is an attachment to the

responsibility to be loyal and foster self-awareness as an Indonesian nation. Consistent national commitment from citizens is important for the country to stand tall and achieve its people's ideals (Saifuddin, 2019). In the context of religious moderation, national commitment has an important role in creating harmony in a multicultural society. One example of a life practice that reflects this commitment is interreligious dialogue, which aims to build mutual understanding, overcome misunderstandings, and prevent conflicts between religious communities. In addition, the commemoration of religious holidays celebrated together by people from various backgrounds is also clear evidence of national commitment. Meanwhile, in education, a curriculum that teaches the values of tolerance and respects differences is an important foundation for strengthening religious moderation to create a generation that upholds diversity and national unity (Muchlis et al., 2023).

Second, Anti-violence. In the framework of religious moderation, this is an attitude and action that rejects all forms of violence or extremism in a religious context. Anti-violence is one of the pillars of religious moderation, tolerance, national commitment, and accommodating local cultural values (Saifuddin, 2019). The concept of a religious moderation approach emphasizes the importance of avoiding extremism and rejecting all forms of violence in the name of religion. For example, in the practice of life that prioritizes non-violence, it is conflict resolution through dialogue and mediation between religious communities, not by violence or confrontation. When there are differences of opinion between religious groups, a dialogue forum involving interfaith leaders is held to find a peaceful solution (Supriyanto & Waseso, 2020). In addition, teaching the values of peace and tolerance in schools is also the key to forming a generation that upholds anti-violence attitudes. Anti-violence campaigns carried out by religious organizations and civil society also play an important role in strengthening religious moderation and instilling mutual respect (Albana, 2023).

Third, Attitude of tolerance. The role of the government in building tolerance in the framework of religious moderation in Indonesia is very important to maintain harmony in a multicultural society. Religious moderation encourages people to respect each other's differences in beliefs and views without imposing absolute truth. A clear example of tolerance in daily life is the joint celebration of religious holidays, such as Eid al-Fitr or Christmas, where people from various religious backgrounds congratulate themselves without being affected by differences in beliefs (Saifuddin, 2019). In addition, mutual respect can be seen in cooperation between religious communities in social activities, such as building public facilities or humanitarian assistance programs. (Umar, 2019) On the other hand, Islamic education, both formal and non-formal, also plays an important role in instilling tolerance with a curriculum that teaches the values of togetherness and interfaith dialogue. Tolerance within religious moderation ensures that differences become a force in building peace and harmony (Ramli, 2024).

Fourth, Acceptance of local traditions. Accepting local traditions within Indonesia's religious moderation framework is important to maintaining cultural and religious wealth. Religious moderation teaches that local traditions aligned with universal values, such as humanity, peace, and justice, can be accepted and appreciated regardless of cultural differences (Saifuddin, 2019). For example, as an example of this life practice is the implementation of traditional ceremonies that contain local wisdom values, such as cooperation, which people from various religious backgrounds attend. This is illustrated in social life in the Toraja community; customs greatly influence harmony between religious communities. In daily life, community members of different faiths interact harmoniously, visit each other, and invite each other to events such as marriage, birth,

and death. These interactions strengthen social relationships and create interreligious understanding. Participation in traditional ceremonies also plays a role in encouraging the creation of religious moderation (Mahyudin, 2023). So that this, as a form of respect for strong customs in Toraja has helped maintain social harmony that combines religious teachings with cultural values.

E. Conclusion

Religious moderation in Pesantren is growing in line with the awareness of the importance of maintaining harmony in a pluralistic society. Islamic educational institutions, Pesantren, have begun to adopt a more inclusive and tolerant approach, teaching Santri to respect religious and cultural differences as the trend of religious moderation values in Pesantren includes: (1) *tasamuh* (tolerance), (2) *tawazun* (balance), (3) *i'tidal* (justice). (4) *musawah* (equality), (5) *tahaddur* (civilized), (6) *syura* (deliberation), (7) *qudwah* (leadership), (8) *ishlah* (reform), (9) *qudwah* (pioneering), (10) *muwathanah* (love for the homeland), (11) *al- la'unf* (without violence), (12) *i'tiraf al-'urf* (culture friendly), and (13) *tatawwur wa ibtikar* (dynamic and innovative). All of these values are applied in life practice as the main indicator to strengthen the values of (1) national commitment, (2) non-violence, (3) tolerance, and (4) acceptance of local traditions. In addition, Islamic boarding schools also teach openness to local traditions as long as they do not conflict with Islamic values so that a balance between religious teachings and local wisdom is created. With this orientation, religious moderation in Islamic boarding schools is an important pillar in creating a generation that adheres to religious teachings, appreciates diversity, and actively maintains national unity.

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