

Habituation of Moderate Religious Values at the Ihyaul Ulum DDI Baruga Majene Islamic Boarding School

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Abstract

This study discusses the habituation of religious moderation values at the Ihyaul Ulum DDI Baruga Islamic Boarding School in Majene Regency, West Sulawesi. Data collection was carried out through interviews, observation, and documentation. The results show that the leaders of the Ihyaul Ulum DDI Islamic Boarding School believe that Islam is a religion that carries a mission of compassion and Rahmatan Lil 'Alamin, providing safety and security for Muslims and others. Islam is a religion that accommodates differences and tolerance, and respects the diverse realities of religious practice while still promoting unity and integrity. The values of religious moderation that are habituated in Islamic boarding schools are: tawassut (moderation), tawazun (maintaining balance and harmony), i'tidal (straightforwardness, being fair in actions or reactions), tasamuh (tolerance), and tasyawwur (deliberation). The sources of reference are the Qur'an, Hadith, the book Akhlak Lil Banin (written by Umar Bin Ahmad Baradja), Ta'lim Muta'allim (Sheikh Az -Zurnuji), Arbain Nawawi (Imam Yahya Bin Syarifuddin An Nawawi), and Jawahirul Kalamiyah (Sheikh Thahir Bin Shalih Al Jazairy). The process of habituating the values of religious moderation for santri is carried out through various activities using the methods of habituation, direct practicing, and modeling.

Keywords: habituation; moderate religious values; pesantren

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Introduction

Indonesia, as a nation-state that embraces the concept of pluralism, is a country that can accommodate various differences in religion, race, and culture, allowing them to live together peacefully and with mutual respect. In addition to the diverse religions and beliefs, within each religion, there is also a variety of interpretations of religious teachings, especially when it comes to religious practices and rituals. Generally, each interpretation of religious teachings has its followers who claim and believe in the truth of the interpretation they practice. (Ri, 2019).

However, incidents of violence leading to acts of radicalism and terrorism have occurred from around the 2000s to the present. Including in the world of education and Islamic boarding schools, issues of intolerance, anti-Pancasila, and anti-diversity are sweeping through, dragging students in schools to get involved in these groups under the pretext of enforcing Islamic law, justice, and governance. (Firman et al., 2020). The incident also brought the name of the Islamic boarding school, which has long been known as a center of religious knowledge, into the spotlight.

In fact, pesantren have historically been known as centers for the cultivation of moderate thought within Indonesia's multicultural society, which is rich in cultural, religious, racial, ethnic, and linguistic diversity. Because diversity has become an inevitability, the role of pesantren as an Islamic educational institution rich in moderate values needs to be continuously explored and actualized. (Sumadi et al., 2022). The pesantren institution has become a national heritage that should be preserved and maintained because pesantren are an important pillar in the life of the

Indonesian nation. Islamic boarding schools have produced many national figures who have contributed to the struggle and development of the Indonesian nation. (Firman et al., 2020).

The existence of Islamic boarding schools (pondok pesantren) is important for addressing issues occurring in society, including the emergence of ideologies that lead to national division, such as intolerance, rejection of national ideology, belief in the superiority of their own ideology, and various phenomena happening in society in the name of Islam. This has become a challenge for Islamic educational institutions, including pesantren and religious teachers (Firman et al., 2020).

The existence of pesantren until now is due to various factors, one of which is the presence of fundamental values of pesantren education, such as the commitment to deeply understand religion (*tafaqquh fiddin*), education that takes place throughout the day (full-day school), and education that integrates formal and non-formal education (comprehensive education, combining text and context or theory and practice). In addition, pesantren also teach openness to diversity, freedom, independence, and responsibility, as well as ways of communal living. Therefore, as one of the main elements in the life of a pesantren, the Kyai play a role in managing the development and sustainability of the pesantren with their expertise, deep knowledge, charisma, and skills. One of the ways they do this is by developing the tradition of transmitting knowledge and al-akhlaq al-karimah to the students and the surrounding community (Dhofier, 1982).

Considering that reality, it is important to further examine the substance of interactions, relations, networks, culture, building forms, environment, systems, traditions, and curricula, which contain elements of religious moderation in the pluralism of Indonesian society. In detail, its specific characteristics do not appear, but in its elaboration and implementation of social life, the pesantren tradition has applied the values of religious moderation of Pondok Pesantren Ihyaul Ulum DDI Baruga.

This research aims to examine the perspectives of the caretakers of Pondok Pesantren Ihyaul Ulum DDI Baruga on religious moderation, the experiences of implementing religious moderation values at the pesantren, the references used as guidelines in the practice of these religious moderation values at the pesantren, and the methods of forming moderate Muslim students. Through this research, it is hoped to provide input for all parties concerned with the world of pesantren and education, especially the relevant officials and policymakers related to the development and improvement of the quality of pesantren education as an Islamic educational institution that shapes the unique character of pesantren by promoting moderate Islam for its overall progress and more specifically in the development and improvement of pesantren education and the formation of open-minded santri character at Pondok Pesantren Ihyaul Ulum DDI Baruga.

Theoretical Perspective

Islam teaches us to always be moderate. This teaching is very vital in the two sources of Islamic teachings, the Qur'an and the hadith of the Prophet. In the Qur'an, it is said: "And thus We have made you a' middle nation 'so that you may be witnesses over mankind and the Messenger (Muhammad) may be a witness over you." This verse indicates that the attribute of *wasathiyah* attached to the Muslim community must be placed in the context of social relations.

In various descriptions, "*wasathiyat* Islam" is often translated as "justly balanced Islam," "the middle path," or "the middle way" of Islam, where Islam functions as a mediator and balancer. These terms show the importance of justice and balance, as well as the Middle Way, in order to avoid falling into extremes in religion. The concept of *wasathiyat* is also understood by reflecting on the principles of moderation (*tawassuth*), tolerance (*tasamuh*), balance (*tawazun*), and justice (*I'tidal*). The term *ummatan wasathan* is also referred to as 'a just people' or 'a just community', namely a just society or community. Religious moderation is the most appropriate value and practice for realizing the welfare of Indonesia. A moderate, fair, and balanced mental attitude is the key to managing our diversity. In serving to build the nation and state, every Indonesian citizen has the right and obligation to develop a peaceful and harmonious life together. (Ri, 2019).

The principles of balance and justice in the concept of moderation (*wasathiyah*) mean that in religion, a person should not be extreme in their views, but should always seek common ground. *Wasathiyah* is an important aspect of Islam that is often forgotten by the faithful, even though *wasathiyah* is the essence of Islamic teachings. (Kamali, 2015).

Various studies and research have been published in several reputable journals on topics related to religious moderation in Islamic boarding schools. Mustari Busro & Umiarso. In their study entitled *Implementation of Religious Moderation Education for Students at the Miftahul Ulum Islamic Boarding School in Suren Kalisat, Jember, East Java*. Using qualitative methods with phenomenology, the research found that the implementation of religious moderation education at the Miftahul Ulum Islamic Boarding School had two important themes, namely the concept of religious moderation education and the obstacles and support in its application. The values of mutual respect and tolerance were the main concepts taught. Group fanaticism and the cult of personality are negative values that need to be eliminated in religious moderation education. Obstacles and barriers in the implementation of religious moderation education at Islamic boarding schools include the regeneration of clerics with equivalent knowledge to continue the existence of the boarding school. The implications of religious moderation education have a positive impact on constructing the knowledge and culture of society (Bosra & Umiarso, 2021).

Ali Nurdin, in his research entitled “A Model of Religious Moderation Based on the Salafi Islamic Boarding School Al-Anwar Sarang, Rembang, Central Java,” used a descriptive-qualitative method. The results of the study found that Al-Anwar uses the Salafi curriculum as a model of religious moderation that is instilled in students and the community through all *pesantren* learning materials centered on *turāth* books. The credibility of K.H. Maimoen, the leader, makes him a respected cleric who is a reference for all Muslims, especially Nahdliyin. NU is K.H. Maimoen's reference in preaching, with his *Aswaja* understanding, which strongly emphasizes moderation in religion. The implementation of religious moderation at Al-Anwar is carried out through the moderate behavior and attitudes of the *santri* in facing various issues of faith, *muamalah*, and other dimensions of social life. Moderate attitudes are the result of the education at the *pesantren*, which instills character and personality in the *santri*, who must have specialized knowledge for themselves and general knowledge for their community (Nurdin & Naqqiyah, 2019).

Dakir & Harles Anwar, in their study entitled “*Pesantren Educational Values as Core Values: Maintaining Islamic Moderation in Indonesia*,” used a literature review research method. The results of the study found that, anthropologically, the presence of *pesantren*, as the oldest Islamic educational institutions in Indonesia, has significantly influenced society, both as social-religious and educational institutions. The habitualization of *pesantren* values has become rooted in social culture and has transcended its era (transculturation), so that the value system in question has given rise to a portrait of moderate Islamic education. The paradigm of moderate Islamic education is believed to be a socio-cultural enlightenment, promoting the principles of togetherness (*ijtima'iyah*), justice (*adalah*), tolerance (*tasamuh*), and deliberation (*syura*), leading to social liberation so that it can realize polite diversity and give birth to (*ukhuwah islamiyyah*, *wataniyyah*, and humanity) in accordance with the vision of Islam as a blessing for all creation (Dakir & Anwar, 2020).

Without disregarding the results of other studies on the implementation of religious moderation in Islamic boarding schools from various perspectives by researchers. This study is a follow-up to previous studies. However, in this study, the researcher attempts to discover and understand the strategies for implementing the values of religious moderation and their benefits for shaping the character of moderate students at the Ihyaul Ulum DDI Baruga Islamic boarding school, which has never been discussed or researched before. Therefore, this research is very important to contribute to the implementation of religious moderation values in Islamic boarding

schools, which is currently a trend in promoting Islam *rahmatan lil alamin* (Islam as a blessing for the universe) in countering exclusivism and radicalism.

Method

This research is field research (Hadeli, 2006). Using a qualitative approach (P. D. H. M. B. Bungin & Sos, 2005). The object of the study was religious moderation at the Ihyaul Ulum DDI Baruga Islamic boarding school. The researcher collected primary and secondary data from informants in the field using a *purposive sampling technique* (Sugiyono, 2008). The data collection methods used were observation, interviews, and document review. (B. Bungin, 2017). In other words, in collecting this data, researchers used the triangulation method. The triangulation technique of data sources used unstructured in-depth interviews. (Moleong, 2016). After the data is collected, it is organized and processed through the stages offered by Miles dan Huberman (Miles, 1994). Three phases of activities, namely, data reduction, data display, and conclusion drawing/ verification (B. Bungin, 2017). The theory used to analyze the data is the values of religious moderation and Islamic boarding school education.

Results and Discussion

The View of the Founder of the Ihyaul Ulum DDI Baruga Islamic Boarding School on Islam

Not everyone has the same view of a particular religion and belief. This is because religious people have different types of thinking. The types of thinking of religious people who hold majority religious authority, as defined by scientists and scholars, are as follows:

First, esotericism (a substantive/inner dimension perspective) is defined as the manifestation of the convergence of religions in the universe. Esotericism means that religions originate from one essence (*al-Haq*). Several important indicators of this perspective are: unity of purpose, unity of essence, unity of sharia, unity of transcendence, and unity of message. Second, exotericism. This paradigm refers to the external/physical dimension. This paradigm is instrumentalized as a formal, ritualistic, ethical, and dogmatic way of thinking. This view is held by Muslims whose understanding of Islam prioritizes the external or outward dimension, who are known as *Ahl Zhâhir* or the Sharia community. This view of religion focuses more on the formal, legalistic aspects of sharia or law (Syamsuri, 2016).

Third, exclusivism. The basic assumption of this paradigm is that truth is singular; the truth of a religion exists only within that religion itself. Komaruddin Hidayat, in Abu Bakar MS, says that exclusivism is a religious attitude that views one's own religion as the most correct teaching, while others are misguided. Exclusivists usually encourage their followers to close themselves off from social relations with adherents of other religions (Bakar, 2016). According to Th. Sumartana, exclusivism is an attitude of closing oneself off from the influence of other religions, wanting to maintain one's authenticity and purity (Sumartana, 1996).

Fourth, inclusivism. This is a religious attitude that believes that outside of one's own religion, there is also truth, even though it is not as complete and perfect as one's own religion. Inclusive groups usually encourage their followers to be open to other religious groups (non-Muslims). This open attitude will have an impact on healthy and harmonious social relations among community members. Inclusiveness based on tolerance does not mean that all religions are viewed as equal. A tolerant attitude is simply a respect for the freedom and right of every person to practice their religion. Religious differences should not be a barrier to mutual respect, honor, and cooperation (Bakar, 2016).

Fifth, pluralism. Religious pluralism is the coexistence of different religions (in a broad sense) within a single community, while maintaining the specific characteristics or teachings of each religion (Thoha, 2005). This understanding means that differences in all aspects of human life in this universe are God's will (*sunatullah*). A religious attitude that views religious plurality theologically as an inevitable reality, with each religion standing on equal footing, so that the spirit of (Bakar, 2016).

The explanation of these five paradigms can be used as a basis for understanding the views of Muslims, especially those who run the Ihyaul Ulum DDI Baruga Islamic boarding school, about their religion and religious practices.

The Islamic movement in this country in the last decade has been sharpened by the presence of religious moderation. The presence of religious moderation (*wasathiyah*) is currently seen as part of the solution in responding to various religious issues, especially among Muslims and Islamic boarding schools. In fact, the term religious moderation is not new or unfamiliar to Islamic boarding schools. Although some people loudly proclaim that there are radical and extremist groups promoting Islam, there are also moderate Islamic groups promoting Islam in a peaceful and humanistic manner.

The implementation of moderate religious values at the Ihyaul Ulum DDI Baruga Islamic boarding school cannot be separated from the views of the school's leaders on Islam itself, as conveyed by KH. Muslih Husain, the head of the boarding school.

“Islam is a religion revealed by Allah SWT to the Prophet Muhammad, who brought a message of love and mercy to all of humanity. Islam was revealed to bring peace, safety, and security to Muslims in particular. But also to all people of different religions and beliefs. The attitude that every Muslim must have is to respect people of other religions, give them the opportunity to worship according to their beliefs, and maintain harmony in life, including helping each other in various worldly matters” (Syarifuddin Idris, 2024a).

A similar view was expressed by Muhammad Nasir, who said that:

“Islam is a religion that teaches love and a religion that provides salvation and peace not only to its followers but also to other people. Therefore, as a santri, one must not disturb others who have different religions and beliefs” (Syarifuddin Idris, 2024b).

Both views expressed by the leaders of the Ihyaul Ulum DDI Baruga Islamic boarding school indicate that they have a perspective on Islam as a religion that promotes openness and peace. Male and female students are always taught to respect the beliefs of people outside their community.

The Values of Religious Moderation and Reference Books at the Ihyaul Ulum DDI Baruga Islamic Boarding School

What is religious moderation? Religious moderation means practicing religion in a middle-of-the-road manner. With religious moderation, a person is neither extreme nor excessive in practicing their religion. People who practice this are called moderates (Ri, 2019).

Conceptually, Islamic moderation or *washatiyah* Islam or moderate Islam, according to experts, has been mentioned in the Quran, specifically in Surah Al-Baqarah (2), Verse 143, as follows:

وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيداً

Meaning: “And thus We have made you a just community so that you may be witnesses over mankind and the Messenger may be a witness over you”.

One of the concepts in the verse that is relevant to this learning material is the concept of *washatan* (وسطا), al-Raghib al-Asfahani (2005: 537), interpreting this concept with (وسط الشيء ماله) (طرف محمود وطرف مذموم كالخير والشر) which is commonly interpreted as “the middle ground between two (opposing) positions,” or everything that is good and praiseworthy (الجبن والتهور), Generosity is between stinginess and miserliness (الشح والسرف).

However, in principle, semantically and linguistically, the concept of *wasathan* (moderation) found in the Quran, both in Surah al-Baqarah (2) verse 143, verse 238, Surah al-Maidah (5) verse 89, Surah al-Qalam (68) verse 28, and Surah al-'Adiyat (100) verse 5, can be translated as middle, moderate, fair, straight, clean, and also choice.

Exegesis expert Quraish Shihab (2019), In *Wasathiyyah: An Islamic Perspective on Religious Moderation*, Shihab explores the concept of *wasathiyyah* through a tafsir approach, going beyond simply interpreting Quranic verses related to *wasathiyyah*. Furthermore, Shihab provides practical recommendations for implementing the concept of moderation, including: 1) knowledge about *maqashid al-syariah*; 2) *fiqh awlawiyyat*; 3) *fiqh muwazanat*, dan 4) *fiqh al-malat* (Shihab, 2019).

The students at the Ihyaul Ulum DDI Baruga Islamic Boarding School, especially those who demonstrate tolerance, mutual respect, and appreciation for differences in beliefs, do so because of the teaching and application of moderate religious values, both inside and outside the classroom. This learning is applied in the pesantren environment through classical texts that are part of the curriculum, which teach *al-akhlak al-karimah* (noble character) towards fellow human beings.

The books that serve as teaching resources in pesantren activities for the formation and instillation of religious moderation values at the Ihyaul Ulum DDI Baruga Islamic Boarding School are as follows:

Religious Study Books Madrasah Tsanawiyah, 1) Akhlak Lil Banin (Umar Bin Ahmad Baradja), 2) Arbain Nawawi (Imam Yahya Bin Syarifuddin An Nawawi), 3) Nailu Raja Syarah Safinah Najah (Ahmad Bin Umar Asy-Syathiri), 4) Aqidatul Awam (Sayyid Ahmad Marzuki Al Maliki Al Makki), 5) Nashaihul Ibad (Syihabuddin Ahmad Bin Hajar Al-Asqalani). Religious Study Books Madrasah Aliyah, 1) Tafsir Jalalain (Jalaluddin Muhammad Bin Ahmad Al-Mahalli/Jalaluddin Abdurrahman Bin Abi Bakar As-Suyuthi), 2) Riyadushshalihiin (Muhyiddin Abi Zakariya Yahya Bin Syarif An-Nawawi), 3) Fathul Qoriib (Syaiikh Muhammad Bin Qasim Al Ghazzi), 4) Jawahirul Kalamiyah (Syaiikh Thahir Bin Shalih Al Jazairi), 5) Ta'lim Muta'allim (Syaiikh Az-Zurnuji), 6) Irsyadul 'Ibaad (Zainuddin Bi. Abdul Aziz Al-Malybari).

These reference books are then applied and practiced in daily life at the pesantren, including in activities outside the pesantren, such as participating in inter-pesantren art festivals, making pilgrimages to the graves of saints, and establishing relationships with other pesantren. They are also used as material for lectures at various community events. (Syarifuddin Idris, 2024c).

The values of religious moderation instilled and developed in the environment of the Ihyaul Ulum DDI Baruga Islamic Boarding School are as follows:

- 1) *Tawassut* (moderation, impartiality)
- 2) *Tawazun* (maintaining balance and harmony)
- 3) *I'tidal* (be honest, act fairly in your actions and reactions)
- 4) *Tasamuh* (tolerance), and
- 5) *Tasyawwur* (deliberation)

The internalization of the values of religious moderation, *tawasut*, *tawazun*, *i'tidal*, *tasamuh*, and *tasyawwur* is manifested in the religious behavior and attitudes of the students at the Ihyaul Ulum DDI Baruga Islamic Boarding School. This is formed through habituation, classroom learning activities, and activities outside of formal learning hours, especially in the program of studying classical texts. (Syarifuddin Idris, 2024d).

The researchers' findings through field observations were confirmed by Muhammad Nasir, who said that:

"Religious moderation consists of three principles: *wasatiyahtul ummah* (*ummatan washatah*), meaning that Muslims follow the teachings of the Quran; *wasatiyatul Islam* (*illa rahmatan lil alamin*), meaning that Islam is already moderate; and *wasatiyatul tadayyun* (moderation or way of practicing religion). The integration of religious moderation into the curriculum (local wisdom or tradition), the introduction of religious moderation in the DDI

and *Ahlus Sunnah Waljamaah* organizations, and teachers and students often participate in activities themed around religious moderation” (Syarifuddin Idris, 2024e).

Character building requires sustained habits and more time because changing individual behavior requires greater effort and time than changing cognitive skills. (Yudhar et al., 2021). Habit formation can be done in various ways, and schools are one of the places that need to prepare several programs that focus on habit formation of educational values or good character. (Cheung & Lee, 2010).

Similarly, Nur Salim Ismail, founder of the Ihyaul Ulum DDI Baruga Islamic boarding school, said that:

“The development of *wasatiyatul Islam* in Islamic boarding schools is integrated into teaching materials through classical Islamic texts by presenting the views of scholars. The boarding school accommodates students from diverse backgrounds. Among other things, the school does not differentiate between students' rooms based on their region of origin, following the practices of the wider community. Students are accustomed to interacting with a variety of views without losing their sense of tolerance, especially in their thinking” (Syarifuddin Idris, 2024f).

The values of religious moderation that are instilled in Islamic boarding schools are: *Tawassut* (moderation, impartiality), *Tawazun* (maintaining balance and harmony), *I'tidal* (straightforwardness, acting and reacting fairly), *Tasamuh* (tolerance), and *Tasyawwur* (deliberation). These values not only refer to the Qur'an and Hadith, but in their understanding and implementation also refer to other sources, namely classical books such as; *Akhlak Lil Banin* (karangan Umar Bin Ahmad Baradja), *Ta'lim Muta'allim* (karangan Syaikh Az-Zurnuji), *Arbain Nawawi* (Imam Yahya Bin Syarifuddin An Nawawi), dan *Jawahirul Kalamiyah* (Syaikh Thahir Bin Shalih Al Jazairi).

The source of this foundation is taught not only to focus on the mastery of material (cognitive) by students, but the material from these books is then implemented in daily life in the *pesantren* environment through habituation, exemplary behavior, and direct practice. The process of habituating inclusive Islamic values for students at the Ihyaul Ulum DDI Baruga Islamic Boarding School is carried out through various activities. Over time, these activities help students develop a moderate attitude in their social and religious interactions.

Conclusion

From the factual descriptive account of the habituation of religious moderation values at the Ihyaul Ulum DDI Baruga Islamic Boarding School, the following conclusions can be drawn;

There is a common view among the leaders of the Ihyaul Ulum DDI Baruga Islamic boarding school that Islam is a religion that carries a mission of compassion and *Rahmatan Lil 'Alamin*. This means that Islam was revealed to bring peace, safety, and security to Muslims in particular, but it should be noted that the meaning of compassion and *Rahmatan Lil 'Alamin* is that Islam must be able to bring peace not only to its followers but also to all people of different religions and beliefs.

The values of moderate Islamic teachings that are instilled in Islamic boarding schools are: *Tawassut* (moderation, impartiality), *Tawazun* (maintaining balance and harmony), *I'tidal* (straightforwardness, acting and reacting fairly), *Tasamuh* (tolerance), and *Tasyawwur* (deliberation). These values not only refer to the Qur'an and Hadith, but in their understanding and implementation also refer to other sources, namely classical books such as: *Akhlak Lil Banin* (written by Umar Bin Ahmad Baradja), *Ta'lim Muta'allim* (written by Sheikh Az-Zurnuji), *Arbain Nawawi* (Imam Yahya Bin Syarifuddin An Nawawi), and *Jawahirul Kalamiyah* (Sheikh Thahir Bin Shalih Al Jazairi).

The process of habituating the values of religious moderation is then implemented in daily life in the *pesantren* environment through familiarization, exemplary behavior, and direct practice. The process of habituating the values of religious moderation for students at the Ihyaul Ulum DDI

Baruga Islamic Boarding School is carried out through various activities, which over time will instill a moderate attitude in the students in their social and religious interactions.

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