
INSTILLING THE VALUE OF RELIGIOUS MODERATION IN PREVENTING RADICALISM AT THE MA'HAD MADINATUL MA MADINATUL KHAIRAAAT BUNTUNA ISLAMIC BOARDING SCHOOL

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ABSTRACT

Religious radicalism is one of the threats to the harmony of society and the state. Islamic boarding schools as Islamic educational institutions have an important role in preventing the spread of radical ideology through moderate education. This study was conducted to understand how the process of instilling the values of religious moderation takes place in this Islamic boarding school and its effectiveness in preventing radicalism among students. This study uses a qualitative research method with a case study approach. The data collection technique in this study is through literature studies and document studies. The data that has been collected is then analyzed in three stages, namely data reduction, data presentation and drawing conclusions. The results of the study show that Pesantren Ma'had Madinatul Khairaat Buntuna emphasizes the importance of moderate education with an approach that teaches students to respect differences, both among fellow Muslims and with adherents of other religions. Values such as tolerance, deliberation, and brotherhood are instilled through various religious activities, such as religious studies, discussions, and social activities outside the pesantren. Students are also taught to understand religious teachings as a whole, not only from a narrow literal perspective, so that they are able to ward off radicalism.

KEYWORDS *Religious Moderation Values, Radicalism, Islamic Boarding Schools.*



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INTRODUCTION

Religious radicalism is a religious movement based on a literal interpretation of religious laws, with the aim of maintaining religious understanding and practices that are considered the most correct and pure. Therefore, this movement rejects Pancasila and rejects the principle of tolerance (Novi & Hardi, 2023). The characteristics of people exposed to radicalism include intolerant attitudes towards differences and diversity, as well as rejection of Pancasila. In addition, they tend to be hostile to other religious groups who have different views and show anti-legitimate government attitudes, which is carried out through the spread of hoaxes and slander. This phenomenon is referred to by Ahmad as the potential index of radicalism (Majid, 2022).

Efforts to prevent radicalism can be carried out through the cultivation of religious moderation values. Religious moderation is a concept that emphasizes the importance of mutual respect and tolerance among various religious groups. This concept teaches that every individual has the right to choose and practice religion according to his or her beliefs without any pressure or intimidation from other parties. Religious moderation also underscores the importance of dialogue and cooperation between religious groups and emphasizes that all religions have principles that are in line with building goodness and justice (Ananda et al., 2024).

The cultivation of religious moderation values aims to form a tolerant attitude, respect differences, and prioritize dialogue between religious communities. Islamic boarding schools, as Islamic educational institutions, play a very important role in efforts to prevent the spread of radical ideology. Through a moderate educational approach, pesantren not only teaches religious knowledge but also instils values of tolerance, mutual respect, and openness to differences. So that by equipping students with a comprehensive understanding of Islamic teachings, pesantren helps to think critically and prevent being influenced by extreme ideas.

Previous research by (Rusmiati et al., 2022) showed that at first, the understanding of partners (pesantren communities) about the term religious moderation was still limited, even though they essentially already knew it through learning books. The pesantren community showed high enthusiasm in participating in this research-based service activity, which can be seen from their response and perseverance during the activity. In the group discussion (FGD), they showed a more open attitude, acknowledging that a lot of new knowledge was gained and their sense of nationalism had increased.

Other research (Jihad, 2023) shows that self-regulation plays an important role in self-management, reinforcing the values of religious moderation in daily religious practice and providing internal protection against potential radical understanding. The

application of self-regulation at UNDP is not limited to the aspect of worship but also includes the development of emotional and social intelligence. Similar research by (Juhaeriyah et al., 2022) shows that the internalization of the value of moderation in the Ath-Thabraniyyah Al-Qur'an Islamic Boarding School, such as shura, tawazun, and tasamuh, as an effort to prevent radicalism, is inseparable from the role of Kyai who adheres to a moderate understanding of ahlussunnah wal jama'ah. They preach peacefully, spread Islam as a religion of rahmatan lil alamin, and teach students a comprehensive understanding of Islam and the ability to accept differences.

This research focuses on the Ma'had Madinatul Khairaat Buntuna Islamic Boarding School, which has a unique background, culture, and approach to instilling the value of religious moderation. This local context provides a new perspective in an effort to prevent radicalism, which is not necessarily the same as other Islamic boarding schools. This research enriches the literature on how the values of religious moderation can be taught and developed through pesantren education, making a new contribution in understanding the role of pesantren in preventing radicalism. This research was conducted to understand how the process of instilling religious moderation values takes place in this pesantren and its effectiveness in preventing radicalism among students.

RESEARCH METHOD

This study uses a qualitative research method with a case study approach. Qualitative research aims to understand the phenomena experienced by the research subjects, such as behavior, perception, motivation, and action, thoroughly. This understanding is obtained through descriptions in the form of words and language, focusing on certain contexts that occur naturally and using various approaches and methods that are in accordance with these natural conditions (Adlini et al., 2022). The case study in this study is MA Madinatul Khairaat Buntuna. The data that has been collected is then analyzed through three main stages. First, data reduction is carried out by filtering and simplifying relevant information. Second, the data is presented in an organized form, making it easier to understand and interpret. Finally, conclusions are drawn based on the analysis results to answer the research question.

RESULT AND DISCUSSION

Indonesia is indeed known for its diversity, including in terms of religion. With a population of over 270 million people, Indonesia is home to a wide range of religious groups, with Islam being the majority religion. In addition to Islam, other religions such as Christianity (Protestant and Catholic), Hinduism, Buddhism, and Confucianism also

have a sizable adherent (Wahyuni et al., 2021). This religious diversity can be a challenge in several aspects, especially in terms of maintaining tolerance and harmony between religious communities. In some areas, interfaith tensions have occurred, and the main challenge is how governments and communities can encourage interfaith dialogue and cooperation to maintain peace (Husaini et al., 2022).

Radicalism is also one of the serious challenges in countries with religious diversity, such as Indonesia. Countries with multi-religious populations face the complex task of balancing religious freedom, pluralism, and social security. When radicalism begins to grow, this challenge becomes increasingly difficult to manage because radicalism has the potential to disrupt social harmony and trigger conflicts (Hilal, 2023). Radicalism is religious understanding and behavior that tends to be extreme in interpreting religious teachings. Religious radicalism is characterized by rigid thinking, rejecting differences, and imposing a narrow and literal interpretation of religion. Those who adhere to radicalism often reject interreligious dialogue and pluralism and are even ready to use violent means to achieve their religious or political goals (Abdillah, 2019).

A lack of deep understanding of religious teachings themselves often causes the emergence of religious radicalism. A person with shallow religious knowledge tends to be more susceptible to narrow and extreme interpretations of religious teachings. The lack of moderate and inclusive religious education makes individuals susceptible to radical narratives that simplify the complexity of religious teachings into black-and-white, absolutely right and wrong (Juhaeriyah et al., 2022). Those who do not have access to comprehensive religious knowledge are often more easily manipulated by groups that promote extreme ideologies which promise quick solutions to social or spiritual problems without a balanced understanding of religion; values such as tolerance, harmony, and respect for differences can be ignored, thus reinforcing intolerant and radical attitudes in society (Pratama et al., 2024).

Thus, religious moderation is very important in maintaining social harmony, especially in a plural and multicultural society like Indonesia. Religious moderation teaches balance in understanding and practising religious teachings without being trapped in extremism or radicalism. This moderate approach respects differences in beliefs, emphasizes tolerance, and encourages interfaith dialogue. With religious moderation, religious people are expected to live their faith with full respect for the right of others to have different beliefs (Atqia & Abdullah, 2021). Religious moderation is important to prevent conflict, violence, and discrimination that often arise from extreme religious interpretations. This not only protects the rights of religious minorities but also strengthens national stability and unity. Additionally,

religious moderation helps to build a deeper understanding of the religion's universal values, such as justice, humanity, and peace, which are relevant to all people, regardless of their religion. Through moderation, religion can be a source of peace and well-being, not division (Jeujan et al., 2024).

The application of moderation values in educational institutions such as the Ma'had Madinatul Ma Madinatul Khairaat Buntuna Islamic Boarding School is also very important to form a generation with a balanced, tolerant, and inclusive understanding of religion. Islamic boarding schools, as religious education institutions, have a central role in teaching moderate religious teachings which respect differences and reject extremism. By instilling the values of moderation in Islamic boarding schools, students can be trained to understand religious teachings comprehensively and contextually, not just adhere to narrow interpretations. Education that emphasizes tolerance, interfaith dialogue, and respect for diversity will prepare students to become leaders who can maintain unity in the midst of differences (Yanto, 2024).

The value of tolerance is listed in the Charter of Medina (Mīthāq al-Madīnah), which is considered one of the oldest documents regulating tolerance and harmony between peoples. The value of tolerance in the Medina Charter is very basic because it provides the foundation for a harmonious life in a society consisting of various ethnic and religious groups (Anwar, 2023). This charter, drafted by the Prophet Muhammad in Medina, created an agreement between Muslims and Jewish tribes and other communities in Medina. This Charter guarantees the rights, obligations, and legal protection for all participating groups, as well as establishes the principles of togetherness and interfaith respect (Rahmaningsih, 2022).

The Charter of Medina is a very important historical document in Islamic history and is often considered the first constitution in the history of Islamic civilization. This charter marks the beginning of the formation of an Islamic state based on the principles of tolerance, religious freedom, and social justice (Ardiansyah & Basuki, 2023). The charter was designed to create peace and order in the pluralistic society of Medina, including Muslims, Jews, and various other Arab tribes. Through the Medina Charter, the Prophet Muhammad PBUH built a harmonious society where each group is given fair rights and responsibilities for creating stability and common prosperity (Warsudi & Sajali, 2023).

In addition, the teaching of religious moderation in Islamic boarding schools also helps prevent radicalism, which often arises due to a shallow understanding of religion or misinterpretation. Thus, religious moderation is not only important for maintaining social harmony but also for forming wise and peaceful individuals who interact with others (Rohma, 2024). Meanwhile, four indicators of the success of religious

moderation in (Belwawin & Abineno, 2023) that can help prevent radicalism include national commitment, tolerance, non-violence, and acceptance of local culture.

1. National commitment

National commitment requires teachers to teach students the importance of respecting differences, maintaining harmony between religious communities, and fostering a sense of love for the Indonesian nation. That way, students will understand that differences in beliefs are not a barrier to establishing national unity and unity.

National commitment as a behavior that reflects mutual respect and love for differences in diversity prioritizes the values of tolerance, empathy, and openness between individuals from various cultural, religious, and ethnic backgrounds. In a multicultural society, this commitment encourages each individual to appreciate differences as part of the nation's wealth, not as a barrier (Lao et al., 2022).

The Qur'an conveys several verses that can be associated with national commitment, especially in terms of unity, justice, and social responsibility in the life of the nation and state as explained in Q.S Al-Hujurat (49) :13 below.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Means:

"O man, indeed We have created you from a man and a woman. Then We made you nations and tribes so that you might know one another. Indeed, the noblest among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing and All-Knowledgeable".

By fostering mutual respect, society can create a harmonious atmosphere that allows everyone to feel valued and recognized. In addition, this national commitment also invites every individual to contribute to maintaining and caring for social harmony so as to create strong solidarity in facing common challenges. In this way, national commitment is not only an expression of love for the homeland, but also a tangible manifestation of the spirit of unity in diversity (Jasiah et al., 2023).

2. Tolerance

Tolerance is an attitude and behavior that respects and accepts differences between individuals or groups, both in terms of views, beliefs, culture, and social background. Tolerance includes the ability to communicate and interact with others peacefully despite differences, as well as avoiding discriminatory or prejudiced acts (Muhammad, 2021). Considering that Indonesia has a diversity of cultures, religions,

ethnicities, and languages in society. The importance of diversity and harmony is very important in maintaining social stability and creating a united society (Ixfina, 2024). When various elements of society can coexist harmoniously, there will be a sense of mutual respect and understanding among individuals from different backgrounds. This not only reduces the potential for conflict but also strengthens social solidarity, which is the foundation for nation-building (Putri, 2021).

Tolerance in Islam is a basic principle that is in line with the teachings of rahmatan lil alamin, which means mercy for all nature. This concept emphasizes that Islam is intended for Muslims and brings benefits and peace to all beings, regardless of religious or cultural background. In Islamic teachings, many examples show the importance of respecting differences and establishing good relationships with people of various faiths (Mariya et al., 2021).

By emphasizing the values of tolerance of diversity, society can unite in facing various challenges and develop common potential (Wulansari & Zidan, 2024). The value of this tolerance is found in Surah Al-Kafirun (109):6.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Means:

"For you your religion and for me my religion".

These verses show a firm attitude towards differences but also underscore tolerance's importance. The concept of "for you your religion, and for me, my religion" describes the recognition that every individual has the right to embrace their own beliefs without feeling threatened by the beliefs of others.

Tolerance as a moderate value plays an important role in warding off radicalism by building understanding and respect for differences. Tolerant attitudes encourage individuals to accept and appreciate diversity, both in religion, culture, and outlook on life. By promoting constructive dialogue and openness, tolerance helps to create a safe and peaceful environment where individuals feel valued and recognized, thereby reducing tension and potential conflict (Abror, 2020).

3. Anti-Violence

Anti-violence requires the ability to handle sensitive issues by prioritizing common interests to prevent acts of violence that may occur due to tensions between religious groups. With a dialogical and peaceful approach, potential conflicts can be resolved without involving violence.

Human values are very important in the context of diversity, especially in efforts to ward off radicalism and create a harmonious society. Prioritizing the principle of

humanity in social interaction means respecting the dignity of each individual, regardless of background or belief. This creates an inclusive space where everyone feels valued and has the same right to be recognized and heard (Prakosa, 2022). In this case, anti-violence is one of the manifestations of human values, where the recognition of the human rights of each individual encourages rejection of all forms of violence that can harm others.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

Means:

"Fight them until there is no more slander and religion (obedience) is only for Allah alone. If they stop (committing fitnah), there will be no enmity, except for the wrongdoers."

This verse shows that actions that go beyond the boundaries, such as violence for no apparent reason, are not pleasing to God. Therefore, in overcoming tensions between groups, an approach that prioritizes common interests and promotes peaceful settlement is essential.

By emphasizing respect for human dignity and prioritizing constructive dialogue between various groups, human values serve to ease tensions that may arise between them. Engaging in respectful and open communication helps to minimize the potential for conflict and violence, as individuals tend to better understand and accept differences. In this context, human values not only encourage understanding and tolerance but also strengthen the commitment to prevent violence, making differences a force that enriches society (Ghozali & Rizal, 2021). Thus, instilling strong human values can create a peaceful environment, where diversity is seen as an asset that strengthens social solidarity and prevents acts of violence.

4. Acceptance of local culture

Acceptance of local culture, which involves respect for tradition and participation in the celebration of religious holidays. This not only helps maintain harmony, but also preserves local culture as part of the national identity, so that it is able to strengthen the sense of togetherness and tolerance in society.

Acceptance of local culture, respect for tradition, and participation in the celebration of religious holidays play an important role in building harmony and preserving local culture. This is in line with the values taught in the Qur'an, especially in Surah Al-Baqarah (2:177), which emphasizes the importance of faith, kindness, and social justice.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

Means:

"The virtue is not to face your face to the east and the west, but it is the one who believes in Allah, the Last Days, the angels, the holy books, and the prophets; giving his beloved property to relatives, orphans, the poor, travelers, beggars, and (freeing) the servants of the sahaya; perform prayers; paying zakat; keeping promises when promises; patient in poverty, suffering, and in times of war. They are the righteous and they are the righteous."

Local acceptance in pesantren has a significant role in shaping a culture of moderate thinking, and it is important to continue as one of the pillars of character education. Pesantren, as a traditional educational institution, often integrates local cultural values with religious teachings, which creates a balanced approach between spirituality and pragmatism. Through the teaching of values such as tolerance, mutual respect, and interfaith dialogue, pesantren can instil a moderate mindset among students (Abror, 2020).

"In the practice of tolerance, one's enemy is the best teacher." — Dalai Lama

The quote illustrates that through interaction with dissenting or even opposing parties, individuals can learn to understand other perspectives, strengthen attitudes of tolerance, and improve their ability to adapt to diversity. In the context of religious moderation, this experience is important for building a deeper understanding of differences, which in turn can strengthen harmony between groups.

The success of religious moderation in community life can be measured through four main indicators: national commitment, non-violence, tolerance, and acceptance of local traditions. First, national commitment requires individuals to understand that despite differences in beliefs and backgrounds, all parties have the same responsibility to maintain the unity and unity of the nation. Through the experience of interacting with different parties, individuals can strengthen their love for the homeland and respect each other.

Second, non-violent attitudes become increasingly relevant as individuals learn from their "enemies". These interactions can open eyes to the consequences of conflict and violence, encouraging individuals to seek peaceful and dialogical solutions in

resolving differences. Third, tolerance develops when individuals are able to see the strengths in differences and understand that they are not a threat, but an opportunity to grow and learn from each other

Finally, the acceptance of local traditions provides space for all groups to appreciate and celebrate cultural diversity in society. Through the experience of learning from different parties, individuals can better appreciate celebrations and traditions that they do not embrace, creating a strong sense of community in society.

Thus, the importance of the four pillars of religious moderation, namely national commitment, non-violence, tolerance, and acceptance of local traditions to be implemented at the Ma'had Madinatul Ma Madinatul Khairaat Buntuna Islamic Boarding School is very crucial in shaping the character of students who understand and appreciate diversity. National commitment will instil a sense of love for the homeland and unity among students, while non-violence attitudes encourage conflict resolution in a peaceful and dialogical way. In addition, an attitude of tolerance will help students learn to respect differences in beliefs and cultures, thus creating a harmonious environment. Acceptance of local traditions will enrich the spiritual and social experience of students, making them individuals who not only understand their religion but also respect and celebrate the diversity around them. By implementing these four pillars, pesantren can become a learning centre that gives birth to a moderate, inclusive, and ready generation to contribute to a peaceful society.

CONCLUSION

Based on the results of the study, it was found that the cultivation of religious moderation values in the Ma'had Madinatul Ma Madinatul Khairaat Buntuna Islamic Boarding School has an important role in preventing radicalism, especially through strengthening national commitment, anti-violence attitudes, tolerance, and acceptance of local traditions. By applying a moderate approach in religious teachings, this pesantren seeks to form a generation that understands the importance of peace, respects diversity, and supports national unity. The success of this program can be seen from the increase in the four indicators of religious moderation, which is a benchmark for the effectiveness of religious education in encouraging moderate attitudes among students and preventing the emergence of radical ideas that can threaten the harmonization of community life

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