

## Enhancing Islamic Moderation in Pesantren: The Role of Kiai Exemplary, Curriculum, and Santri Activities

Muhammad Akmansyah<sup>1\*</sup> & Nurnazli<sup>2</sup>

Universitas Islam Negeri Raden Intan Lampung, Indonesia

Email: <sup>1</sup>[akmansyah@radenintan.ac.id](mailto:akmansyah@radenintan.ac.id), <sup>2</sup>[nurnazli@radenintan.ac.id](mailto:nurnazli@radenintan.ac.id)

### Abstract

This research to explore the reinforcement of Islamic moderation through the exemplary roles of Kiai, educational curriculum, and the daily activities of Santri. The research was conducted at three Pesantren in Bandar Lampung using a qualitative approach. Data were collected through interviews, observations, and document analysis, following the stages of data reduction, data presentation, and conclusion drawing. The findings demonstrate that Kiai play a pivotal role in promoting Islamic moderation through various strategies, including an emphasis on Ahl al-Sunnah wa al-Jamâ'ah principles, participatory leadership, the integration of spiritual practices with social engagement, and a balanced interpretation of the Qur'an, highlighting justice, knowledge, and discipline. The curriculum at Assalafi al-'Aafiyah prioritizes traditional methodologies while respecting diverse interpretations; Al-Hikmah blends traditional teachings with modern education; and Darul Hidayah emphasizes character development and ethics alongside Qur'anic memorization. The daily routines of Santri reflect different pedagogical approaches. At Assalafi al-'Aafiyah, the focus is on structured activities and community service, while Al-Hikmah integrates formal education with communal religious practices. Darul Hidayah, on the other hand, prioritizes ethical development. This study recommends that policymakers enhance their support for initiatives aimed at strengthening Islamic moderation in Pesantren.

*Penelitian ini bertujuan mengkaji penguatan moderasi Islam melalui peran keteladanan Kiai, kurikulum pendidikan, dan aktivitas harian Santri. Melalui pendekatan kualitatif penelitian dilakukan terhadap tiga Pondok Pesantren di Bandar Lampung. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Analisis mengikuti prosedur reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa Kiai sebagai teladan dalam memperkuat moderasi Islam melalui berbagai pendekatan, yaitu menekankan Ahl al-Sunnah wa al-Jamâ'ah dan kepemimpinan partisipatif; mengintegrasikan praktik spiritual dengan keterlibatan sosial; dan fokus pada penafsiran al Qur'an yang seimbang dengan menekankan keadilan, pengetahuan, dan*

### History of Article:

Submitted: Sept 6, 2024; Revised: Sept 23, 2024; Accepted: Sept 25, 2024

\*Corresponding Author: [akmansyah@radenintan.ac.id](mailto:akmansyah@radenintan.ac.id)



This work is licensed under <https://creativecommons.org/licenses/by-sa/4.0/>

*disiplin. Kurikulum Assalafi al-'Aafiyah mengutamakan metodologi tradisional dan menghormati berbagai interpretasi; Al-Hikmah menggabungkan ajaran tradisional dengan modern; dan Darul Hidayah menekankan pengembangan karakter dan etika selain menghafal al-Qur'an. Rutinitas harian Santri mencerminkan pendekatan yang berbeda, Assalafi al-'Aafiyah fokus pada jadwal kegiatan terstruktur dan pelayanan masyarakat, Al-Hikmah mengintegrasikan pendidikan formal dengan ritual komunitas, dan Darul Hidayah mengutamakan pengembangan etika. Penelitian ini menyerukan kepada pembuat kebijakan untuk meningkatkan dukungan terhadap penguatan moderasi Islam di Pesantren.*

**Keywords:** Islamic Moderation; Kiai Exemplarity, Pesantren Curriculum; Santri Activities.

## Introduction

In the Indonesian context, the rise of radicalism, terrorism, and religious exclusivism has raised growing concern among Islamic scholars and educators. They emphasize the urgent need to promote Islamic moderation within educational institutions as a preventive measure against extremism<sup>1</sup>. Efforts to counter radicalism through education have become increasingly significant, with Islamic schools playing a critical role in fostering moderation values among Santri, the future generation of the nation<sup>2</sup>. By reinforcing moderation grounded in religious texts and teachings, these schools can effectively resist radical ideologies and promote a culture of tolerance and inclusivity, thereby contributing to a more harmonious and peaceful society<sup>3</sup>.

Islamic education in Pesantren plays a crucial role in promoting the values of moderation, as highlighted by numerous studies<sup>4</sup>. Pesantren serves to integrate religious teachings with general education, with a strong emphasis on Islamic

---

<sup>1</sup>Annisa Darma Yanti et al., "Urgensi Guru Dalam Konteks Moderasi Beragama," *Living Islam: Journal of Islamic Discourses* 7, no. 1 (May 15, 2024); Anwar Three Millenium Waruwu, "Strategi Efektif Memperkuat Moderasi Beragama Di Lembaga Pendidikan Berdasarkan Perspektif Etika Kristen," *Jurnal Apokalupsis* 14, no. 2 (January 15, 2024): 204–226.

<sup>2</sup>Benny Afwadzi et al., "Religious Moderation of Islamic University Students in Indonesia: Reception of Religious Texts," *HTS Teologiese Studies / Theological Studies* 80, no. 1 (March 13, 2024).

<sup>3</sup>M Sofyan Alnashr and Muh. Luthfi Hakim, "Aktualisasi Nilai-Nilai Moderasi Beragama Dalam Buku Pelajaran Al-Qur'an Hadis Madrasah Ibtidaiyah," *Islamic Review: Jurnal Riset dan Kajian Keislaman* 13, no. 1 (April 30, 2024): 65–82.

<sup>4</sup>Hashim Ibrahim and Jamali Misnan, "Key Aspects of Current Educational Reforms in Islamic Educational Schools," *Global Journal Al Thaqafah* 7, no. 1 (June 1, 2017): 49–57; Tonton Taufik Rachman and Aan Komariah, "Authentic Leadership Model in the Management of Modern Islamic Boarding School," in *Proceedings of the 3rd International Conference on Research of Educational Administration and Management (ICREAM 2019)* (Paris, France: Atlantis Press, 2020).

moderation in their curriculum<sup>5</sup>. Research indicates that this approach not only effectively internalizes the values of moderation but also significantly shapes religious attitudes and social values within the community<sup>6</sup>. By combining traditional religious teachings with modern education, Pesantren contribute to fostering moderation values that positively influence social norms, promoting tolerance and balance. Further studies underscore the pivotal role of Pesantren in advancing Islamic moderation and multicultural attitudes through integrative curriculum and contextualized interpretations<sup>7</sup>. These findings are consistent with the role of Pesantren in creating a harmonious and adaptive educational environment in response to social changes, affirming that Pesantren is effective models for promoting Islamic moderation and multicultural attitudes<sup>8</sup>. Moreover, Pesantren proves to be key in educating younger generations about moderation and tolerance in increasingly complex social contexts.

Although research shows that Pesantren is important in strengthening moderation values, there are some gaps that have not been researched. There has been no in-depth study on the role of Kiai as a central figure and the implementation of the curriculum as well as the daily activities of Santri and how it supports the internalisation of moderation values. Further research is needed to understand how Kiai, curriculum, and Santri activities contribute to the formation of moderate and tolerant attitudes.

This research aims to analysis the strategy of strengthening Islamic moderation in Pondok Pesantren through the role of Kiai, curriculum, and daily activities of Santri. The focus is on answering the challenges of radicalism and religious exclusivity with an effective educational approach in order to

---

<sup>5</sup>Azmi, Muhamad, Muhammad Akmansyah, and Amiruddin. "Pendekatan Dalam Integrasi Kurikulum Pondok Pesantren Dan Madrasah: Studi Di Pondok Pesantren Al-Hikmah Bandar Lampung." *Bustanul Ulum Journal of Islamic Education* 1, no. 2 (February 5, 2024): 212–223

<sup>6</sup>Khoirul Anam, Abdul Kadir, and Aunur Rofiq, "Interpretation And Internalization Of Moderation Values In Pondok Modern Darussalam Gontor," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 47, no. 2 (December 26, 2023): 238; Lazuardi Imani Poetra Azhar and Budi Haryanto, "Keberadaan Pondok Pesantren Terhadap Masyarakat Sekitar," *Jurnal Ilmiah Universitas Batanghari Jambi* 24, no. 1 (February 14, 2024): 443; Khasanuri I and Fariz Alnizar, "Pondasi Peradaban Pondok Pesantren," *The International Journal of Pegon : Islam Nusantara civilization* 11, no. 03 (November 30, 2023): 29–48.

<sup>7</sup>Afwadzi et al., "Religious Moderation of Islamic University Students in Indonesia: Reception of Religious Texts"; Muhaemin Latif and Erwin Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia," *Cogent Education* 8, no. 1 (January 1, 2021).

<sup>8</sup>Kharisman Etika Halza, Stit Madani Yogyakarta, and Adi Haironi, "An In-Depth Look at the Challenges in Managing Portrait Islamic Boarding Schools and Future Prospects Hilalludin Hilalludin," *World Journal of Islamic Learning and Teaching* 1, no. 2 (2024); Roland Vishkurti, "Islamic Boarding Schools: Among Da'wah, Education, and Moderation Way in Islam," *Dakwatuna: Jurnal Dakwah dan Komunikasi Islam* 8, no. 2 (September 1, 2022): 168.

create moderate and inclusive Islamic education. The urgency of this study arises from the increasing threat of radicalism, in which Pesantren has a strategic role in strengthening the value of moderation. This study is important to ensure that Pesantren remains relevant in shaping a young generation that is moderate and adaptive to social change.

## Method

This research uses a qualitative approach, aimed at understanding the strengthening of Islamic Moderation values at Pondok Pesantren in Bandar Lampung. This approach allows the collection and analysis of data in the form of words and human behaviour to gain an in-depth understanding of the phenomenon. Data were collected from various Pondok Pesantren selected using the purposive sampling technique, including traditional, *takbassush* and modern Pondok Pesantren in Bandar Lampung. Primary data sources consisted of Kiai, Santri, and Ustadz, while secondary data were taken from relevant documents.

**Table 1**  
**Location and Types of Pondok Pesantren**

No	Pesantren Name	Description
1	Pondok Pesantren Assalafi Al-'Aafiyah Bandar Lampung	Traditional ( <i>salafiyah</i> ) with no formal madrasah
2	Pondok Pesantren Al-Hikmah Bandar Lampung	Traditional ( <i>salafiyah</i> ) modern with formal madrasah
3	Pondok Pesantren Tahfidzul Qur'an Darul Hidayah Bandar Lampung	<i>Takbassus tahfidz al-Qur'an</i> with no a formal madrasah

Data were collected using interview, observation, and documentation techniques. Face-to-face interviews were conducted with Kiai, Santri, and Ustadz to gain in-depth insight into the process of strengthening Islamic moderation. Observations were conducted directly at the location to observe daily practices related to moderation. Documentation studies collect and analysis written documents that complement data from interviews and observations. These techniques were chosen to ensure comprehensive and in-depth data.

The data was analysed through Miles and Huberman's descriptive-qualitative analysis procedure, which involved several stages. First, data was collected and reduced to organise it into patterns and categories. Next, the reduced data was presented systematically by classifying the data according to predetermined themes and sub-themes. This process ends with drawing conclusions, where the data is interpreted to achieve a deep understanding of the phenomenon of

strengthening moderation values in Pesantren. The validity of the research results was tested through data triangulation.

## **Result and Discussion**

### **Kiai's Exemplary Role in Strengthening Islamic Moderation Values in Pondok Pesantren**

#### a) **Kiai's Exemplary Role in Pesantren Traditional Assalafi Al-'Aafiyah**

Under Kiai M. Yusuf S.A.'s supervision, Assalafi Al-'Aafiyah strengthening Islamic moderation values in a variety of Pesantren activities. Kiai acts as a central figure who not only teaches religious knowledge, but also instils the principles of moderation in every aspect of Pesantren life. Through the teaching of *kutub turâts* orientated towards *Ahl al-Sunnah wa al-Jamâ'ah*, Kiai teaches balanced and tolerant Islamic teachings, forming an inclusive understanding of Santri and avoiding extremism. Kiai's leadership reflects the principles of balance and justice. By applying participatory leadership, he ensures that all Pesantren residents have equal rights in decision-making. This creates a democratic atmosphere where every voice is valued, building a sense of community among Santri. Kiai also enforces discipline by setting rules that apply to all Santri without exception, demonstrating a commitment to justice and discipline.

Kiai's tolerant attitude is seen in his interactions with various groups, without distinguishing social status or position, thus creating a harmonious and respectful environment. Kiai emphasises the importance of equality in social interactions, ensuring that every Santri feels valued and heard. With this approach, Kiai not only equips Santri with religious knowledge, but also with moderation values that they will bring into their daily lives, making them a generation that understands and practices Islamic teachings in a balanced and moderate manner.

#### b) **Kiai's Exemplary Role in Pesantren Modern *Salafiyah* Al-Hikmah**

Through various activities, Kiai of Al-Hikmah, K.H. Basyarudin Maisir, and the former Kiai have set a real example in strengthening the values of Islamic moderation. His exemplary service to the community, leadership in organisations, dissemination of understanding of Islamic moderation, *tasâmub* and *tawasuth* attitudes, and in learning have become an inspiration for many people in practicing the values of Islamic moderation. Kiai is a moderate kiai whose principle is that he belongs to the community, so he always takes care of and serves them with totality. In carrying out his duties as an educator and leader, he never prejudices anyone and always devotes his body and soul to the advancement of Santri and society. In addition, he

was active in the Nahdlatul Ulama (NU) organisation and held various important positions.

In order to spread the understanding of Islamic moderation, Kiai actively develops Islamic da'wah through various activities such as *tausbiah*, reading *maulid al-barzanji*, leading *zikir al-trarîqah*, and giving *ketub turâts* recitations with moderate views. He always displays an attitude of *tasâmuh* and *tamassuth* in everyday life, avoids extreme attitudes, and is fair in various issues. One form of exemplary behaviour is through the learning of *ketub turâts* at Pesantren. He teaches books that contain moderation values such as *Fath al-Qarîb*, *Kifâyah al-Atqiyâ'*, and *Tausyih 'ala ibn Qâsim*. Every week, he also leads Yasin with senior Santri and gives recitations to alumni of the Pesantren.

c) Kiai's Exemplary Role in Pesantren *Takbassus* Darul Hidayah

The leader of Darul Hidayah, Ustadz Abdullah Syukri, plays an active role in providing examples for students to understand and internalise moderate Islamic teachings. Through his leadership, this Pesantren combines Qur'an memorisation with a moderation approach, and emphasises the importance of tolerance and inclusiveness in daily life. Ustadz Abdullah Syukri emphasises the values of Islamic moderation in learning by teaching Santri to understand and practice the teachings of the Qur'an moderately. He motivates Santri to practice the values of *tawâsuth* and *tawâzun* through lectures and advice that encourage moderate attitudes in everyday life. As a leader, Ustadz is a role model in applying the values of moderation in the management of the boarding school, leading fairly and wisely, and implementing rules that apply to all Santri without exception. In his personal life, he becomes a living model by showing a moderate attitude in daily interactions and in carrying out worship practices.

He also accustoms Santri to performing *Sunnah* practices, from the smallest to the largest things, such as *Sunnah* prayers and reading the Qur'an. Discipline is applied through rules that apply to all Santri, establishing fair rules, and providing educational punishment for Santri who violate the rules. This approach strengthens the values of Islamic moderation in the education and lives of Santri.

Kiai's exemplary behaviour in three Pesantren in strengthening Islamic moderation values shows a consistent approach but with unique variations in each Pesantren. Kiai M. Yusuf S.A. at Assalafi Al-'Aafiyah, emphasises the teaching of *Ahl al-Sunnah wa al-Jamâ'ah*-orientated *ketub turâts* that emphasise balance and tolerance. His participatory leadership reflects the principles of

justice and equality, where all Santri is involved in decision-making. The tolerant and fair attitude shown by Kiai creates an inclusive and democratic Pesantren environment, avoiding discrimination and extremism, which is in line with previous studies on Islamic moderation at Pesantren education<sup>9</sup>.

In contrast, KH Basyarudin Maisir and the former at al-Hikmah, combines religious education with broader societal involvement, especially through the Nahdlatul Ulama (NU) organization. His active engagement in *taushiah*, *maulid al-barzanji* bridges spiritual practices with social responsibility, embodying *tawassuth* (moderation) in both religious and public life. This dual focus distinguishes his leadership, as he extends the values of moderation beyond the Pesantren walls, fostering a model of community-based religious engagement. This activity is in line with the findings stating that kiai leadership in social religious organisations can increase the understanding of Islamic moderation among Santri<sup>10</sup>. Meanwhile, Ustadz Abdullah Syukri at Darul Hidayah, emphasises the values of moderation through moderate understanding and practice of the teachings of the Qur'an. He motivates Santri to practice the values of *tawâsuth* and *tawâzun* through lectures and advice, as well as showing personal examples in everyday life<sup>11</sup>. His fair and wise leadership and consistent

---

<sup>9</sup>Siti Nur Halimah and Shalahuddin Shalahuddin, "Penanaman Nilai-nilai Pendidikan Islam Multikultural Melalui Kajian Kitab Kuning Dalam Membangun Keharmonisan Sosial Santri," *Al-Miskawih: Journal of Science Education* 2, no. 1 (December 2, 2023): 155–176; Arman Paramansyah et al., "Karakteristik Pembelajaran Kitab Kuning Di Pondok Pesantren," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 4, no. 2 (February 14, 2022): 221–247; Arif Khairur Rozaq, Basri Basri, and Indah Indah, "Kiai's Leadership in Strengthening Santri's Moderation Attitude in Islamic Boarding Schools," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (July 25, 2022): 284–294; Muhammad Syaifudin et al., "The Principle of Education on Islamic Boarding School; Multimedia of Yellow Book (Kitab Kuning) as the System of Islamic Boarding School in Indonesia," in *Proceedings of the 2nd EAI Bukittinggi International Conference on Education, BICED 2020, 14 September, 2020, Bukittinggi, West Sumatera, Indonesia* (EAI, 2021); Tuti Alwiyah et al., "Yellow Book Learning Management in Islamic Boarding Schools," *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)* 8, no. 1 (February 20, 2023): 300–307.

<sup>10</sup>Yazkiyyah Yatasha, Ahmad Zuhri, and Abrar M. Dawud Faza, "Peran Nahdlatul Ulama Dalam Penguatan Nilai-nilai Moderasi Beragama," *Studia Sosia Religia* 6, no. 2 (November 6, 2023): 49; M Sofyan Alnashr and Muh. Luthfi Hakim, "Aktualisasi Nilai-nilai Moderasi Beragama Dalam Buku Pelajaran Al-Qur'an Hadis Madrasah Ibtidaiyah," *Islamic Review: Jurnal Riset dan Kajian Keislaman* 13, no. 1 (April 30, 2024): 65–82; Rozaq, Basri, and Indah, "Kiai's Leadership in Strengthening Santri's Moderation Attitude in Islamic Boarding Schools."

<sup>11</sup>Dian Dian et al., "The Role of Kiai Leadership in Developing Students' Character at Islamic Boarding School," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 1 (March 1, 2024): 234–246; Melyvita Nur Anggraeni and Mochammad Syafiuddin Shobirin, "Peran Kepemimpinan Kyai Dalam Pembentukan Jiwa Kemandirian Dan Entrepreneurship Santri," *ISLAMIKA* 6, no. 1 (January 1, 2024): 179–190; Yuli Supriani, Hasan Basri, and Andewi Suhartini, "Leadership Role in the Formation of Students' Morals," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 3 (June 13, 2023): 528–538.

application of discipline show a commitment to justice and discipline, as in his study on the implementation of moderation values in al-Qur'an-based education<sup>12</sup>.

These three Pesantren shows that the values of Islamic moderation can be strengthened through Kiai's example in various aspects of Pesantren life, from the teaching of the *ketub turâts* to involvement in religious social organisations and the application of fair rules. This approach creates an inclusive and democratic environment, forming Santri who have a balanced and moderate understanding of Islam, in accordance with the needs of a pluralistic modern society.

### **Strengthening Islamic Moderation through the Pesantren Curriculum**

#### a) Curriculum of Pesantren Traditional Assalafi Al-'Aafiyah, Bandar Lampung

Assalafi Al-'Aafiyah Traditional Pesantren, is a representative example of a traditional Pesantren that maintains the authenticity of classical Islamic teaching methods. This Pesantren focuses on teaching the *ketub turâts* and maintains the educational approach inherited by previous scholars. Despite adhering to tradition, this Pesantren still seeks to integrate Islamic moderation values in its learning, so that Santri can understand Islamic teachings deeply as well as apply them with a moderate attitude in the midst of modern society. The curriculum of Assalafi Al-'Aafiyah is designed to foster Islamic moderation by focusing on several key aspects. Central to this is the study of classical Islamic texts (*ketub turâts*) that are grounded in the *Ahl al-Sunnah wa al-Jamâ'ah* tradition, promoting a balanced and moderate understanding of Islamic principles. The curriculum prioritizes the gradual and methodical teaching of *syar'ah* and *fiqh*, equipping Santri with a comprehensive framework to understand Islamic law within its broader societal context. By emphasizing Aswaja values, the curriculum cultivates tolerance, respect for diverse interpretations, and the formation of a moderate and open-minded character among the Santri.

The Pesantren's teaching methods are deeply rooted in tradition, employing centuries-old approaches such as *bandongan*, where the kiai reads, translates, and explains classical texts in meticulous detail, ensuring an in-depth comprehension. The individualized *sorogan* method, where Santri present and interpret texts before the kiai, strengthening personal analytical and interpretative skills. Furthermore, *babthu al-masâil* (text deliberation)

---

<sup>12</sup>Ade Jamarudin et al., "Implementing Religious Moderation Using the Perspective of the Qur'an," *KnE Social Sciences* (April 8, 2022): 579–590; Alnashr and Hakim, "Aktualisasi Nilai-Nilai Moderasi Beragama Dalam Buku Pelajaran Al-Qur'an Hadis Madrasah Ibtidaiyah."



encourages collaborative discussion and critical thinking, which are crucial for developing constructive dialogue and intellectual rigor, key components of Islamic moderation. These methods collectively contribute to a holistic educational experience that balances intellectual depth with critical engagement.

The curriculum's core focus on classical books encompasses various fields of Islamic knowledge, including *nahwu*, *sharf*, *fiqh*, *tauhid*, *tasawuf*, and *adab*. The education is not structured by age, but by a Santri's ability to master these texts, ensuring a robust and progressive understanding of the material. The layered and rigorous study of these texts ingrains in Santri a deep appreciation for moderation, strengthening a spirit of *washatiyah* (Islamic balance) that shapes both their scholarly pursuits and their practical engagement with society. By producing graduates well-versed in both religious and practical knowledge, the Pesantren prepares Santri to uphold Islamic values while adapting to the complexities of modern life.

b) Curriculum of Pesantren Modern *Salafiyah* Modern Al-Hikmah

Al-Hikmah represents the evolution of a traditional Pesantren that adapts to the demands of the times without abandoning its traditional roots. As a Modern *Salafiyah* Pesantren, Al-Hikmah integrates the teaching of the *ketub turâts* with formal education, creating a balance between traditional Islamic values and contemporary educational needs. This strategy is key in strengthening Islamic moderation through a comprehensive curriculum. Al-Hikmah strengthens Islamic moderation through its integrative curriculum that combines religious knowledge (*kitab turâts*) with general education. This approach offers Santri a balanced perspective, blending traditional Islamic teachings with modern subjects such as mathematics and science. The curriculum emphasises moderation (*washatiyah*) by promoting tolerance, balanced reasoning, and respect for diverse interpretations within Islam, all while preparing Santri to engage with contemporary challenges without compromising their Islamic identity.

The Pesantren's educational framework employs both traditional methods, like *sorogan* and *bandongan*, alongside modern techniques such as discussions and presentations, fostering analytical and critical thinking. Al-Hikmah also adopts an inclusive educational philosophy with the principle of "learn or teach," encouraging active Santri participation. Its adaptive curriculum aligns with the national education system, ensuring that Santri is equipped with both religious and secular knowledge, enabling them to navigate global complexities effectively.

Al-Hikmah integrates moderate Aswaja teachings throughout its curriculum, particularly in subjects like *fiqh*, *aqîdab*, and *tafsîr*, to instill a tolerant, moderate understanding of Islam. Moderation is reflected in this Aswaja curriculum, which promotes tolerance, non-extremism, and balanced reasoning. This holistic approach not only produces graduates proficient in both religious and general knowledge but also cultivates *akhlâq al-karîmah*. By reinforcing these moderation values, Al-Hikmah prepares Santri to counter transnational religious movements and uphold the principles of *Ahl al-Sunnab wa al-Jamâ'ah* in a modern context.

c) Curriculum of Pesantren *Takbassus* Tahfidzul Qur'an Darul Hidayah

Darul Hidayah focuses on learning tahfidz al-Qur'an. The system and curriculum are designed specifically for memorising the Qur'an, without formal education like in modern huts. Ustadz Abdullah Syukri Al-Hafidz explained that adab before knowledge is highly emphasised in this Pesantren, in line with the teachings of salaf scholars. The curriculum at Darul Hidayah is not only on academic aspects, but also on character building and *adab*. With a holistic approach, the Pesantren is committed to developing Islamic moderation, which is essential in facing the challenges of modern times. Santri is expected to be role models in society, with good morals and a deep understanding of Islamic teachings.

Darul Hidayah promotes Islamic moderation through a well-structured and integrative curriculum. This curriculum emphasises a balanced approach to Islamic teachings, aiming to prevent extremism while fostering a deep and practical understanding of the faith. At its core, the programme focuses on both memorisation of the Qur'an and character development, aiming to nurture Santri with strong ethical values in addition to their academic and religious accomplishments.

The primary feature of the curriculum is the *hifdz jadîd* programme, where Santri is expected to memorise at least one page of the Qur'an daily. Alongside this, they engage in *murâja'ah* (revision) by reviewing one juz of previously memorised material. This rigorous approach not only strengthens the Santri ability to memorise, but it also instils key values such as discipline, perseverance, and responsibility, which are essential to Islamic moderation. Additionally, the *diniyyah* programme, which covers subjects like *fiqh*, *hadîth*, *sirah*, and *tajwîd*, provides Santri with a comprehensive understanding of Islamic jurisprudence, ethics, and manners, further reinforcing moderate Islamic perspectives.

A crucial pillar of the curriculum is the emphasis on *adab*, which is prioritized before formal knowledge acquisition. This principle, rooted in the teachings of scholars like Umar ibn Khattab, is systematically enforced through the Santri Point Program (PPS), a system that uses rewards and punishments to reinforce proper behaviour. Through this holistic approach, Darul Hidayah aims to produce graduates who not only excel in Qur'anic memorisation but also embody the values of moderation and noble character, equipping them to contribute positively to their communities.

A comparative analysis of the curriculum of Assalafi Al-'Aafiyah, Al-Hikmah, and Darul Hidayah, each contribute to strengthening Islamic moderation, but through different but complementary approaches. Assalafi al-'Aafiyah emphasises traditional methodologies rooted in the study of *kitab turâts* and the *Ahl al-Sunnah wa al-Jamâ'ah* framework, using classical teaching methods such as *bandongan* and *sorogan* that encourage deep understanding and critical engagement with Islamic texts. This focus fosters a sense of balance and respect for diverse interpretations within Islam, which is essential for moderation<sup>13</sup>. In contrast, Al-Hikmah integrates traditional teachings with modern educational practices, combining *kitab turâts* with subjects such as maths and science. This hybrid curriculum not only prepares Santri to face contemporary challenges, but also emphasises the importance of tolerance and balanced reasoning, reinforcing Islamic values in a modern context. These findings are in line with previous research<sup>14</sup>. Meanwhile, Darul Hidayah adopts a specific approach centred

---

<sup>13</sup>Siswanto, "The Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis," *Jurnal Pendidikan Islam* 8, no. 1 (January 7, 2020): 121–152; Rahmatul Aziz Al Mursyidin and Hakim, "Striking Pedagogical Equilibrium: Tailoring Teaching Approaches To Mitigate Student Burnout In Islamic Boarding School Management"; Tuti Alwiyah et al., "Yellow Book Learning Management in Islamic Boarding Schools," *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)* 8, no. 1 (February 20, 2023): 300–307; Arrohmata Arrohmata et al., "The Yellow Book Learning Methodology at Islamic Boarding Schools," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 3 (May 20, 2023): 646–656; Muhammad Nur et al., "Mitigation of Sexual Harassment Based on The Yellow Book Study in Islamic Boarding Schools," *International Journal Pedagogy of Social Studies* 7, no. 2 (December 30, 2022): 79–86; Nelly Izmi, "Tradisi Pembelajaran Kitab Kuning Dalam Kurikulum Pesantren," *El-Rusyd: Jurnal Sekolah Tinggi Ilmu Tarbiyah STIT Ablussunnah Bukittinggi* 7, no. 2 (February 14, 2023): 1–12.

<sup>14</sup>Narulita, Hyangsewu, and Diens, "Moderate Muslim Characters in The Quran and Its Implementation in Islamic Religious Education Learning in Public Universities"; Husni et al., "Implementation of The Al-Quran Tahfidz Program to Form The Religious Character Students of SMAN 1 Pringgarata"; Habibah and Amirudin, "Pengaruh Menghafal Al-Qur'an Terhadap Pembentukan Karakter Santri Di Pesantren"; M. Soni Amrullah and Ahmad Wahyudi, "Formation of Moderate Character at Pesantren"; Jasna Lj. Parlić Božović, "The Perils Of

on *tahfidz*, where memorisation of the Qur'an is paired with character development and ethical teaching. The rigorous *hifdz jadid* programme instils discipline and responsibility, while *diniyyah* subjects provide a comprehensive understanding of Islamic *fiqh* and ethics, further strengthening moderate principles<sup>15</sup>. Together, these Pesantren creates a diverse educational landscape where traditional scholarship, modern relevance, and ethical character development synergistically promote a holistic understanding of Islamic moderation, equipping Santri to engage wisely and compassionately with the complexities of contemporary society.

### **Strengthening Islamic Moderation through the Daily Activities of Santri at Pesantren**

#### a) The Daily Activities of Santri at Pesantren Traditional Assalafi Al-'Aafiyah

Assalafi Al-'Aafiyah integrates the values of Islamic moderation into the daily activities of the Santri. Through simple life, sincerity, independence, brotherhood, and freedom of opinion, Santri is taught to live in accordance with moderate Islamic values. Structured daily and weekly activities, as well

---

Overlooking Traditional Values In Contemporary Education,” *SCIENCE International Journal* 3, no. 2 (May 27, 2024): 169–173; Tuti Alwiyah et al., “Yellow Book Learning Management in Islamic Boarding Schools,” *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)* 8, no. 1 (February 20, 2023): 300–307; Fitria Hanaris, Ach. Shobri, and Nasiba Mirzayeva Bakhtiyar Kizi, “Harmonizing Traditional Values In Modern Education,” *Molang: Journal Of Islamic Education* 1, no. 02 (June 29, 2023): 44–56.

<sup>15</sup>Anggra Frananda, Matteson Niva, and Kailie Maharjan, “The Positive Impact of Memorizing the Qur’an on the Cognitive Intelligence of Primary School Children,” *World Psychology* 3, no. 1 (March 19, 2024): 128–144; Fitri Nurchayani et al., “The Role of Memorizing the Qur’an in Developing the Character of Students,” *International Journal Of Contemporary ISLAMIC EDUCATION* 5, no. 1 (July 19, 2023): 15–24; Syafa’atun Nahriyah et al., “Instilling Religious Values in Shaping the Character of Students at School,” *International Journal of Innovative Research in Multidisciplinary Education* 03, no. 03 (March 15, 2024); Akhmad Husni et al., “Implementation of The Al-Quran Tahfidz Program to Form The Religious Character Students of SMAN 1 Pringgarata,” *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (August 31, 2023): 1896–1899; Muhammad Subhi Mahmasoni, “Penanaman Nilai-Nilai Moderasi Islam Melalui Kegiatan ‘Kajian Kitab,’” *The International Journal of Pegon: Islam Nusantara civilization* 9, no. 01 (June 3, 2023): 1–16; Mawarda Habibah and Noor Amirudin, “Pengaruh Menghafal Al-Qur’an Terhadap Pembentukan Karakter Santri Di Pesantren,” *Jurnal Pendidikan Islam Al-Ilmi* 6, no. 2 (September 5, 2023): 312; Akhmad Husni et al., “Implementation of The Al-Quran Tahfidz Program to Form The Religious Character Students of SMAN 1 Pringgarata,” *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (August 31, 2023): 1896–1899; Sari Narulita, Pandu Hyangsewu, and Adimin Diens, “Moderate Muslim Characters in The Quran and Its Implementation in Islamic Religious Education Learning in Public Universities,” *jurnal online studi Al-Qur’an* 18, no. 1 (January 19, 2022): 75–90; Hudzaifah Achmad Qotadah et al., “Developing Student-Inclusive Characters Through Al-Quran and Ḥadīth,” *Kbazanah Pendidikan Islam* 4, no. 3 (November 30, 2022): 111–118.

as involvement in the community, increase the maturity and discipline of Santri.

Santri start the day by waking up at dawn, followed by morning prayer in congregation, reading the Qur'an, taking a shower, and having breakfast. Learning activities begin at 08.00 with the study of the *ketub turâts* in the mosque until *ẓhubur*, training Santri to understand religious teachings. After *ẓhubur* prayer in congregation and lunch, the Santri take a break. Asr prayer in congregation is followed by *sorogan* study of amil *nabwu* and *Jurumiyah* until *maghrib*, teaching mastery of Arabic. Evenings are filled with maghrib prayer in congregation, reading the Qur'an, dinner, and study of the *kitâb turâst* until 10pm. This activity teaches moderation through discipline, togetherness, and the balance of worship and rest.

Weekly activities include *hadbrab* practice on Tuesday night, *barzanjî* and *marhabân* on Friday night, cleaning on Friday morning, and speech practice on Sunday night. The *hadbrab*, *barzanjî*, and *marhabân* exercises enrich Santri's experience in Islamic cultural arts, teaching appreciation for moderate Islamic traditions. These activities reinforce moderation through the development of social and artistic skills and the cultivation of responsibility. Santri mingles with the community without a barrier between the Pesantren and the neighbourhood. They are active in *tablilan*, *tirakatan*, competitions, and *gotong-royong*. This involvement strengthens social ties and teaches the importance of mingling and contributing to society. Observations show that Santri has good religious maturity. They obey the discipline of the Pesantren, follow the lessons diligently, and apply the teachings in their daily behaviour. This discipline is a manifestation of moderation values taught at Pesantren, such as obedience, responsibility, and consistency in worship.

b) The Daily Activities of Santri at Pesantren Modern *Salafiyah* Al-Hikmah

Al-Hikmah is committed to strengthening Islamic moderation through systematically structured daily routines and weekly activities. By implementing a dormitory system, the Pesantren creates an environment conducive to learning and protects the Santri from negative outside influences. The social interaction and character development of the Santri is guided by a strict schedule and a variety of activities. The daily routine of the Santri begins at 04.00 with an early morning wake-up call, followed by Fajr prayer in congregation and recitation of the Qur'an. The next activity involves the recitation of the books of Tafsir and *fiqh*, as well as school activities or additional recitations such as *wetonan*, depending on the Santri's

schedule. These activities are organised to form discipline and in-depth religious knowledge.

The importance of togetherness and solidarity in Santri activities can be seen from various activities, such as eating together, community service, and congregational prayer. These activities foster a sense of mutual respect, care, and tolerance. Central recitations by caregivers and *kutub turâts* studies also play a role in strengthening the values of Islamic moderation, with an emphasis on deep understanding and balanced practice of religious teachings.

Weekly activities add to the spiritual and social dimensions of the Santri. On Sundays, the art of reciting the Qur'an is held, followed by *istighâtsab* on Mondays and speech practice and *sima'an* al-Qur'an specifically for *tahfîz* programme Santri. *Kutub turâts* recitation is conducted on Tuesdays, while Wednesdays are filled with *istighâtsab* and recitation of the Prophet's Maulid. On Fridays, the activity begins with a dawn lecture and ends with a pilgrimage to the teacher's grave. These activities reflect respect for Islamic teachings, maintaining a balance between worship and respect for scholars and traditional values. Extracurricular activities, including calligraphy, martial arts, and the art of reciting the Qur'an, are designed to develop Santri's cognitive, affective, and psychomotor skills. These extracurricular activities support Islamic moderation by integrating practical skill development with religious values, maintaining a balance between worldly and *ukbrâwî* aspects.

c) The Daily Activities of Santri at Pesantren Tkhasus Darul Hidayah

Darul Hidayah implements an Islamic moderation approach in the daily activities of Santri through a structured routine that combines worship, learning, and character development, ensuring that Santri not only memorise the Qur'an but also practice moderate Islamic values in their daily activities. The daily schedule begins with *tahajjud* and continues with dawn prayer and al-*ma'tsûrat*, before holding a dawn *halaqah*. This activity teaches the value of *tawassuth* and *tawâzun* by ensuring that worship and memorisation of the Qur'an become the top priority in daily activities.

Santri continue with *dhuhâ halaqah* and independent *murâjaah*, which helps them understand the Qur'an in depth through the *talaqqi* method. This process reinforces the values of *i'tidâl* and *tasâmuah* by providing space for deeper understanding and tolerance of differences in interpretation. The Santri's organisation plays an important role in guiding junior Santri, emphasising the values of *musâmah* and responsibility in social interactions.

The evening *halqah* and *diniyyah* activities reinforce Qur'anic learning and character with individualised guidance, where Santri is given character-based assessments and interviews with parents. This reflects the Islamic principle of moderation in character development, with a fair and compassionate approach. Congregational prayer and *murâja'ah* activities, including scheduled breaks, also teach discipline and social care, ensuring Santri is not only skilled in memorisation but also in behaving according to Islamic teachings. A comparative analysis of Santri daily activities in the three Pesantren revealed different approaches to strengthening Islamic moderation, with each Pesantren emphasising certain aspects of discipline and values.

The comparative analysis of Santri's daily activities in three Pesantren illustrates the diverse approaches in educating Santri and strengthening Islamic moderation values. Assalafi Al-'Aafiyah emphasises the value of moderation through structured daily routines, simple living, and active involvement in the community<sup>16</sup>. The importance of discipline through in-depth study of classical Islamic texts, while Al-Hikmah combines religious and formal education to balance religious knowledge with general knowledge. In contrast, Darul Hidayah focuses on the memorization of the Qur'an as well as the moral development of Santri, with a strong emphasis on ethical values in daily life.

Assalafi Al-'Aafiyah places emphasis on spiritual practices like group prayer, reciting the Qur'an, and studying *ketub turâts*, while Al-Hikmah integrates congregational prayer, Qur'anic study, *tafsîir*, and *fiqh* lessons to provide a deeper understanding of Islamic law<sup>17</sup>. Meanwhile, Darul Hidayah focuses on Qur'an memorisation and regular prayers, which

---

<sup>16</sup>Imaniyatul Fithriyah, "Installation of Religious Moderation Values in Multi Ethnic And Religious Communities in Polagan Galis Pamekasan Village," *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam* 12, no. 02 (December 31, 2023): 198–217; Reza Fauzi et al., "Strengthening the Value of Religious Moderation in the Era of Society 5.0," *EDUTECH: Journal of Education And Technology* 7, no. 3 (March 31, 2024); Deranni Septianis Putri, "The Role of Islamic and Christian Figures in Implementing the Religious Moderation Value," *BELIEF: Sociology of Religion Journal* 1, no. 2 (December 31, 2023): 124.

<sup>17</sup>Mukaffan Mukaffan, "Transformation Of Religious Moderation Learning At Islamic Boarding School," *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman* 13, no. 1 (March 11, 2024): 145–155; Moh. Wardi et al., "Implementation of Religious Moderation Values through Strengthening Diversity Tolerance in Madrasah," *Jurnal Pendidikan Islam* 9, no. 2 (December 28, 2023): 241–254; Fithriyah, "Installation of Religious Moderation Values in Multi Ethnic And Religious Communities in Polagan Galis Pamekasan Village"; Pathur Rahman, John Supriyanto, and Muhamad Takrip, "Religious Moderation Education: An Interpretation," *Aljuad: Jurnal Sosial Keagamaan* 7, no. 2 (November 29, 2023): 115.

strengthen the spiritual and ethical dimensions of the Santri<sup>18</sup>. Social activities at Assalafi Al-'Aafiyah such as *tablilan* and *gotong royong* strengthen social ties<sup>19</sup>, while Al-Hikmah and Darul Hidayah emphasise cooperation through congregational prayers, food sharing, and mentoring between Santri to support character and leadership development<sup>20</sup>.

There are also noticeable disparities in extracurricular activities. Assalafi Al-'Aafiyah offers traditional art activities such as *badhrab* and *berzanji*, while Al-Hikmah facilitates calligraphy, speech practice, and *qashîdah* to develop art and communication skills<sup>21</sup>. On the other hand, Darul Hidayah focusses more on Qur'anic *halaqah* and moral guidance<sup>22</sup>. In terms of moderation values, Assalafi Al-'Aafiyah emphasises balance (*tawâzun*), tolerance (*tasâmuh*), and humility, while Al-Hikmah prioritises balance (*tawassuth*), leadership, and cooperation. Darul Hidayah emphasises patience, balance (*i'tidâl*), and justice (*musâwâh*)<sup>23</sup>. These different approaches help form Santri who are not only religiously knowledgeable, but also have a strong character and are able to contribute positively to society.

---

<sup>18</sup>Rahman, Supriyanto, and Takrip, "Religious Moderation Education: An Interpretation"; Jamarudin et al., "Implementing Religious Moderation Using the Perspective of the Qur'an"; Abdul Ghofur, Abdul Najib, and Ahmad Musonnif Alfi, "Understanding of Moderation Verses in Books Published in 2014 and 2017 Perspective of Jurgen Habermas' Ideology Criticism," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (August 5, 2023): 2780–2789.

<sup>19</sup>Putri, "The Role of Islamic and Christian Figures in Implementing the Religious Moderation Value"; Nanang Setiawan et al., "Exploration of Religious Moderation with Local Culture among Samin Community, Bojonegoro," *el Harakah: Jurnal Budaya Islam* 25, no. 2 (December 29, 2023): 237–254.

<sup>20</sup>Syaiful Rijal, Nabila Rahma Al Aghna, and Ahmad Saddam, "Implementation of Tasawwuf Values in the Book of &I&Durratun Nashihin&I& to Improve the Spirituality of Students at the Lubabul Fattah Islamic Boarding School Tulungagung," *Journal of Religious Sciences: Examining Religious Doctrines, Thoughts, and Phenomena* 25, no. 1 (June 4, 2024): 17-30; Wahyu Hidayat and Nur Hidayat, "Islamic Boarding School Management: A Comprehensive Analysis of a Special Programme for Fostering Students' Disciplinary Character in Madrasah Ibtidaiyah," *HEUTAGOGLA: Journal of Islamic Education* 3, no. 2 (December 31, 2023): 225-236.

<sup>21</sup>Khoirotul Muslimah et al., "Integrasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran Peradaban Islam Fakultas Bisnis Islam Syariah UIN Sunan Kalijaga Yogyakarta," *EDUKASIA: Jurnal Pendidikan dan Pembelajaran* 4, no. 2 (October 13, 2023): 2071–2082; Elfi Sari, Hendi Saputra, and Nurul Umam, "Integrasi Nilai-Nilai Moderasi Beragama Di Pondok Pesantren Nurussalam Desa Mentayan Kecamatan Bantan Kabupaten Bengkalis," *Jurnal Ilmiah Pendidikan dan Keislaman* 3, no. 2 (August 30, 2023): 147–153.

<sup>22</sup>Nur Hafizoh Lubis et al., "Contextual Interpretation Of Religious Moderation Verses According To Abdurrahman Wahid," *Tanzil: Jurnal Studi Al-Quran* 6, no. 2 (April 26, 2024): 189–212.

<sup>23</sup>Eka Ismaya Indra Purnamanita, Risky Nur Hasanah, and Eva Andriani, "Strategi Pembentukan Karakter Santriwati Pada Pondok Pesantren," *TIN: Terapan Informatika Nusantara* 4, no. 7 (December 29, 2023): 402–406.



## Conclusion

The pesantren analyzed in this research include the Assalafi al-'Aafiyah traditional pesantren, Al-Hikmah modern pesantren, and Darul Hidayah Tahfidlul Qur'an pesantren, all located in Bandar Lampung. This study demonstrates that pesantren contribute to strengthening Islamic moderation through various approaches tailored to their specific characteristics. These approaches include the exemplary leadership of the Kiai, the pesantren's curriculum, and the activities of the santri.

The scope of this research is limited by its focus on three specific pesantren in Bandar Lampung, which may restrict the generalizability of its findings to Islamic educational institutions in other regions. Further research, incorporating a wider range of Islamic institutions across different sectors, is needed to provide a more comprehensive understanding of the role of Islamic education in promoting moderation. Additionally, this study highlights the importance of policymakers placing greater emphasis on developing pesantren curriculum and programs that actively promote Islamic moderation

\*\*\*\*\*

## Bibliography

- Afwadzi, Benny, Umi Sumbulah, Nur Ali, and Saifuddin Z. Qudsy. "Religious Moderation of Islamic University Students in Indonesia: Reception of Religious Texts." *HTS Teologiese Studies / Theological Studies* 80, no. 1 (March 13, 2024).
- Alnashr, M Sofyan, and Muh. Luthfi Hakim. "Aktualisasi Nilai-Nilai Moderasi Beragama Dalam Buku Pelajaran Al-Qur'an Hadis Madrasah Ibtidaiyah." *Islamic Review: Jurnal Riset dan Kajian Keislaman* 13, no. 1 (April 30, 2024): 65–82.
- Alwiyah, Tuti, Rodi Hayani Samsun, Andi Warisno, An An Andari, and M Afif Anshori. "Yellow Book Learning Management in Islamic Boarding Schools." *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)* 8, no. 1 (February 20, 2023): 300–307.
- Anam, Khoirul, Abdul Kadir, and Aunur Rofiq. "Interpretation And Internalization Of Moderation Values In Pondok Modern Darussalam Gontor." *MIQOT: Jurnal Ilmu-ilmu Keislaman* 47, no. 2 (December 26, 2023): 238.
- Anggraeni, Melyvita Nur, and Mochammad Syafiuddin Shobirin. "Peran

- Kepemimpinan Kyai Dalam Pembentukan Jiwa Kemandirian Dan Entrepreneurship Santri.” *ISLAMIKA* 6, no. 1 (January 1, 2024): 179–190.
- Apipah, Paqihatun, and Faedurrohman. “Efektivitas Penerapan Metode Sorogan Terhadap Keterampilan Membaca Kitab Awamil Mandaya Di Pondok Pesantren Daarul Hikmah Jambu Karya Rajeg.” *INTIFA: Journal of Education and Language* 1, no. 1 (January 30, 2024): 10–20.
- Arrohmatan, Arrohmatan, Andi Warisno, Afif Ansori, An An Andari, and Nelson Nelson. “The Yellow Book Learning Methodology at Islamic Boarding Schools.” *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 4, no. 3 (May 20, 2023): 646–656.
- Azhar, Lazuardi Imani Poetra, and Budi Haryanto. “Keberadaan Pondok Pesantren Terhadap Masyarakat Sekitar.” *Jurnal Ilmiah Universitas Batanghari Jambi* 24, no. 1 (February 14, 2024): 443.
- Azmi, Muhamad, Muhammad Akmansyah, and Amiruddin. “Pendekatan Dalam Integrasi Kurikulum Pondok Pesantren Dan Madrasah: Studi Di Pondok Pesantren Al-Hikmah Bandar Lampung.” *Bustanul Ulum Journal of Islamic Education* 1, no. 2 (February 5, 2024): 212–223.
- Darma Yanti, Annisa, Masduki, Fauzan Azima Syafiuddin, and Syahrudin Siregar. “Urgensi Guru Dalam Konteks Moderasi Beragama.” *Living Islam: Journal of Islamic Discourses* 7, no. 1 (May 15, 2024).
- Dian, Dian, Rochmat Hidayatulloh, Triska Riyanti, and Jenal Aripin. “The Role of Kiai Leadership in Developing Students’ Character at Islamic Boarding School.” *AL-ISHLAH: Jurnal Pendidikan* 16, no. 1 (March 1, 2024): 234–246.
- Etika Halza, Kharisman, Stit Madani Yogyakarta, and Adi Haironi. “An In-Depth Look at the Challenges in Managing Portrait Islamic Boarding Schools and Future Prospects Hilalludin Hilalludin.” *World Journal of Islamic Learning and Teaching* 1, no. 2 (2024).
- Fauzi, Reza, Luthfi Yasykur, Mahmud Mahmud, and Mohamad Erihadiana. “Strengthening the Value of Religious Moderation in the Era of Society 5.0.” *EDUTECH: Journal of Education And Technology* 7, no. 3 (March 31, 2024).
- Fithriyah, Imaniyatul. “Installation of Religious Moderation Values in Multi Ethnic And Religious Communities in Polagan Galis Pamekasan Village.” *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam* 12, no. 02 (December 31, 2023): 198–217.
- Frananda, Anggra, Matteson Niva, and Kailie Maharjan. “The Positive Impact of Memorizing the Qur’an on the Cognitive Intelligence of Primary School Children.” *World Psychology* 3, no. 1 (March 19, 2024): 128–144.

- Ghofur, Abdul, Abdul Najib, and Ahmad Musonnif Alfi. "Understanding of Moderation Verses in Books Published in 2014 and 2017 Perspective of Jurgen Habermas' Ideology Criticism." *AL-ISHLAH: Jurnal Pendidikan* 15, no. 3 (August 5, 2023): 2780–2789.
- Habibah, Mawarda, and Noor Amirudin. "Pengaruh Menghafal Al-Qur'an Terhadap Pembentukan Karakter Santri Di Pesantren." *Jurnal Pendidikan Islam Al-Ilmi* 6, no. 2 (September 5, 2023): 312.
- Hadi Rohmani, Abd. "Strategi Pembelajaran *Kitâb Turâst* Di Mbi Mambaul Falah Sokaoneng." *CENDEKIA: Jurnal Studi Keislaman* 8, no. 1 (June 10, 2022): 120–141.
- Halimah, Siti Nur, and Shalahuddin Shalahuddin. "Penanaman Nilai Nilai Pendidikan Islam Multikultural Melalui Kajian *Kitâb turâst* Dalam Membangun Keharmonisan Sosial Santri." *Al-Miskawiah: Journal of Science Education* 2, no. 1 (December 2, 2023): 155–176.
- Hanaris, Fitria, Ach. Shobri, and Nasiba Mirzayeva Bakhtiyar Kizi. "Harmonizing Traditional Values In Modern Education." *Molang: Journal Of Islamic Education* 1, no. 02 (June 29, 2023): 44–56.
- Hidayat, Wahyu, and Nur Hidayat. "Islamic Boarding School Management: A Comprehensive Analysis of a Special Program for Fostering Students' Disciplinary Character in Madrasah Ibtidaiyah." *HEUTAGOGLA: Journal of Islamic Education* 3, no. 2 (December 31, 2023): 225–236.
- Husni, Akhmad, Syamsul Hakim, Sriharyati Sriharyati, and Ahmada Eka Fathoni. "Implementation of The Al-Quran Tahfidz Program to Form The Religious Character Students of SMAN 1 Pringgarata." *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (August 31, 2023): 1896–1899.
- I, Khasanuri, and Fariz Alnizar. "Pondasi Peradaban Pondok Pesantren." *The International Journal of Pegon: Islam Nusantara civilization* 11, no. 03 (November 30, 2023): 29–48.
- Ibrahim, Hashim, and Jemali Misnan. "Key Aspects of Current Educational Reforms in Islamic Educational Schools." *Global Journal Al Thaqafah* 7, no. 1 (June 1, 2017): 49–57.
- Indra Purnamanita, Eka Ismaya, Risky Nur Hasanah, and Eva Andriani. "Strategi Pembentukan Karakter Santriwati Pada Pondok Pesantren." *TIN: Terapan Informatika Nusantara* 4, no. 7 (December 29, 2023): 402–406.
- Izmi, Nelly. "Tradisi Pembelajaran *Kitâb Turâst* Dalam Kurikulum Pesantren." *El-Rusyd: Jurnal Sekolah Tinggi Ilmu Tarbiyah STIT Ahlussunnah Bukittinggi* 7, no. 2 (February 14, 2023): 1–12.
- Jamarudin, Ade, Miftah Ulya, Rois Abdul Fatah, and Wage Wage. "Implementing Religious Moderation Using the Perspective of the

Qur'an." *KnE Social Sciences* (April 8, 2022): 579–590.

- Khusumadewi, Ari. "Identification of Student (Santri) Problems on Islamic Boarding School (Pondok Pesantren)," 2021.
- Latif, Muhaemin, and Erwin Hafid. "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia." *Cogent Education* 8, no. 1 (January 1, 2021).
- Lj. Parlić Božović, Jasna. "The Perils Of Overlooking Traditional Values In Contemporary Education." *SCIENCE International Journal* 3, no. 2 (May 27, 2024): 169–173.
- Lubis, Nur Hafizoh, Sarwedi Daulay, Akbar Ramadhan, and Nofri Yadi. "Contextual Interpretation Of Religious Moderation Verses According To Abdurrahman Wahid." *Tanzil: Jurnal Studi Al-Quran* 6, no. 2 (April 26, 2024): 189–212.
- M. Soni Amrullah, and Ahmad Wahyudi. "Formation of Moderate Character at Pesantren." *Dirasab: Jurnal Studi Ilmu dan Manajemen Pendidikan Islam* 5, no. 2 (August 6, 2022): 62–73.
- Mahmasoni, Muhammad Subhi. "Penanaman Nilai-Nilai Moderasi Islam Melalui Kegiatan 'Kajian Kitab.'" *The International Journal of Pegon: Islam Nusantara civilization* 9, no. 01 (June 3, 2023): 1–16.
- Meriza, Iin, Asra Febriani, Mutia Tisa, and Muhammad Riza Nurdin. "The Existence of the Yellow Book in the Digital Era: Study in Dayah Aceh." *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman* 8, no. 1 (June 30, 2022): 21–36.
- Mukaffan, Mukaffan. "Transformation Of Religious Moderation Learning At Islamic Boarding School." *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman* 13, no. 1 (March 11, 2024): 145–155.
- Muslimah, Khoirotul, Ibi Satibi, Sabarudin Sabarudin, and Farhati Farhati. "Integrasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran Peradaban Islam Fakultas Bisnis Islam Syariah UIN Sunan Kalijaga Yogyakarta." *EDUKASIA: Jurnal Pendidikan dan Pembelajaran* 4, no. 2 (October 13, 2023): 2071–2082.
- Nahriyah, Syafa'atun, Dedi Djubaedi, Hajam Hajam, and Kosim Kosim. "Instilling Religious Values in Shaping the Character of Students at School." *International Journal of Innovative Research in Multidisciplinary Education* 03, no. 03 (March 15, 2024).
- Narulita, Sari, Pandu Hyangsewu, and Adimin Diens. "Moderate Muslim Characters in The Quran and Its Implementation in Islamic Religious Education Learning in Public Universities." *jurnal online studi Al-Qur'an* 18, no. 1 (January 19, 2022): 75–90.

- Nur, Muhammad, Ariz Najib, Fitri Wahyuni, Bella Rizky Mustikasari, Ajeng Silvia Rahayu, and Edfitri Muflihatusyawal. "Mitigation of Sexual Harassment Based on The Yellow Book Study in Islamic Boarding Schools." *International Journal Pedagogy of Social Studies* 7, no. 2 (December 30, 2022): 79–86.
- Nurchayani, Fitri, Rusdin Rusdin, Mohamad Idhan, and Azma Azma. "The Role of Memorizing the Qur'an in Developing the Character of Students." *International Journal Of Contemporary Islamic Education* 5, no. 1 (July 19, 2023): 15–24.
- Paramansyah, Arman, Samsudin Siradj, Ade Irvi Nurul Husna, and Ernawati Ernawati. "Karakteristik Pembelajaran *Kitāb turāst* Di Pondok Pesantren." *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 4, no. 2 (February 14, 2022): 221–247.
- Putri, Deranni Septianis. "The Role of Islamic and Christian Figures in Implementing the Religious Moderation Value." *BELIEF: Sociology of Religion Journal* 1, no. 2 (December 31, 2023): 124.
- Qotadah, Hudzaifah Achmad, Adang Darmawan Achmad, Iqbal Syafri, Abdurrahman Achmad Al-Anshary, and Ma'isyatusy Syarifah. "Developing Student-Inclusive Characters Through Al-Quran and Hadith." *Khazanah Pendidikan Islam* 4, no. 3 (November 30, 2022): 111–118.
- Rachman, Tonton Taufik, and Aan Komariah. "Authentic Leadership Model in the Management of Modern Islamic Boarding School." In *Proceedings of the 3rd International Conference on Research of Educational Administration and Management (ICREAM 2019)*. Paris, France: Atlantis Press, 2020.
- Rahman, Pathur, John Supriyanto, and Muhamad Takrip. "Religious Moderation Education: An Interpretation." *Alfuad: Jurnal Sosial Keagamaan* 7, no. 2 (November 29, 2023): 115.
- Rahmatul Aziz Al Mursyidin, and Ahmad Muzakki Hakim. "Striking Pedagogical Equilibrium: Tailoring Teaching Approaches To Mitigate Student Burnout In Islamic Boarding School Management." *Managere: Indonesian Journal of Educational Management* 5, no. 1 (April 28, 2023): 90–100.
- Rijal, Syaiful, Nabila Rahma Al Aghna, and Ahmad Saddam. "Implementation of Tasawwuf Values in the Book of &lt;I&gt;Durratun Nashihin&lt;/I&gt; to Improve the Spirituality of Students at the Lubabul Fattah Islamic Boarding School Tulungagung." *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 25, no. 1 (June 4, 2024): 17–30.
- Rozaq, Arif Khairur, Basri Basri, and Indah Indah. "Kiai's Leadership in Strengthening Santri's Moderation Attitude in Islamic Boarding Schools."

*Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (July 25, 2022): 284–294.

Sari, Elfi, Hendi Saputra, and Nurul Umam. “Integrasi Nilai-Nilai Moderasi Beragama Di Pondok Pesantren Nurussalam Desa Mentayan Kecamatan Bantan Kabupaten Bengkalis.” *Jurnal Ilmiah Pendidikan dan Keislaman* 3, no. 2 (August 30, 2023): 147–153.

Setiawan, Nanang, Abdul Khamid, Muhammad Miftakhul Huda, and Abd Muntholip. “Exploration of Religious Moderation with Local Culture among Samin Community, Bojonegoro.” *el Harakah: Jurnal Budaya Islam* 25, no. 2 (December 29, 2023): 237–254.

Siswanto. “The Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis.” *Jurnal Pendidikan Islam* 8, no. 1 (January 7, 2020): 121–152.

Supriani, Yuli, Hasan Basri, and Andewi Suhartini. “Leadership Role in the Formation of Students’ Morals.” *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 3 (June 13, 2023): 528–538.

Sutrisno, Sutrisno, and Moh. Ifan Fahmi. “Kepemimpinan Kiai Dalam Menanamkan Nilai-Nilai Moderasi Beragama Di Pondok Pesantren At Tahdzib Rejoagung Ngoro Jombang.” *Muróbbi: Jurnal Ilmu Pendidikan* 8, no. 1 (March 16, 2024): 133–150.

Syaifudin, Muhammad, Muhammad Saputra, Rizky Yolanda, and Rahmat Linur. “The Principle of Education on Islamic Boarding School; Multimedia of Yellow Book (*Kitáb turás*) as the System of Islamic Boarding School in Indonesia.” *In Proceedings of the 2nd EAI Bukittinggi International Conference on Education, BICED 2020*, 14 September, 2020, Bukititinggi, West Sumatera, Indonesia. EAI, 2021.

Vishkurti, Roland. “Islamic Boarding Schools: Among Da’wah, Education, and Moderation Way in Islam.” *Dakwatuna: Jurnal Dakwah dan Komunikasi Islam* 8, no. 2 (September 1, 2022): 168.

Wardi, Moh., Mustiqowati Ummul Fithriyyah, Fathorrahman Z, Tawvicky Hidayat, Ismail Ismail, and Supandi Supandi. “Implementation of Religious Moderation Values through Strengthening Diversity Tolerance in Madrasah.” *Jurnal Pendidikan Islam* 9, no. 2 (2023): 241–254.

Waruwu, Anwar Three Millenium. “Strategi Efektif Memperkuat Moderasi Beragama Di Lembaga Pendidikan Berdasarkan Perspektif Etika Kristen.” *Jurnal Apokalupsis* 14, no. 2 (January 15, 2024): 204–226.

Yatasha, Yazkiyyah, Ahmad Zuhri, and Abrar M. Dawud Faza. “Peran Nahdlatul Ulama Dalam Penguatan Nila-Nilai Moderasi Beragama.” *Studia Sosia Religia* 6, no. 2 (November 6, 2023): 49.