

A Systematic Literature Review: The Concept of Religious Moderation in the Tradition of Pesantren in Java

Tinjauan Literatur Sistematis: Konsep Moderasi Beragama Dalam Tradisi Pesantren di Jawa

<https://doi.org/10.24036/pakar.v22i2.529>

Mujiburrohman^{1*}

¹ Sekolah Pascasarjana of UIN Syarif Hidayatullah, Jakarta, Indonesia

*E-mail: mujibrohman2@gmail.com

Abstract

Pesantren is a stronghold for the entry of radicalism and prevents the degradation of a nation's morality. A critical aspect of the tradition of pesantren is the competence of religious moderation, which must be continuously improved. The study uses a systematic literature review (SLR) method to analyze the concepts of religious moderation that are evolving and becoming a tradition in the Javanese pesantren. There are 16 articles that meet the quality assessment from 4,252 types of documents in the form of scientific journal articles. Researchers used the Dimensions database as a data source. The results of this study show that the concept of religious moderation used in the pesantren tradition in Java includes: teaching national values, social empowerment, moderation values in worship practices, interfaith dialog, charismatic kyai (pesantren leader), openness to modern science and understanding of local wisdom. In its implementation, the pesantren strengthens the competence of religious moderation by improving holistic education, training moderate preachers, developing digital media, developing education, interfaith dialog activities, and building social care. Understanding this concept will affect the pesantren tradition, especially Java, including the attitude of active participation in social programs, upholding Islamic values and local culture, preventing radicalism, encouraging innovation in the education system, increasing tolerance and unity among people, and being critical of extremism.

Keywords: religious moderation, pesantren, Java.

Abstract

Pesantren merupakan benteng pertahanan atas masuknya paham radikalisme dan mencegah terjadinya degradasi moralitas suatu bangsa. Salah satu aspek penting dalam tradisi pesantren adalah kompetensi moderasi beragama yang harus terus ditingkatkan. Penelitian ini menggunakan metode *systematic literature review* (SLR) untuk menganalisis konsep moderasi beragama yang berkembang dan menjadi tradisi di pesantren Jawa. Penelitian ini bertujuan untuk menganalisis konsep moderasi beragama yang dikembangkan dan dijadikan sebagai tradisi di pesantren Jawa. Ada 16 artikel yang memenuhi penilaian kualitas dari 4.252 jenis dokumen berbentuk artikel jurnal ilmiah. Peneliti menggunakan *database Dimensions* sebagai sumber data. Hasil penelitian ini menunjukkan bahwa konsep moderasi beragama yang digunakan dalam tradisi pesantren di Jawa diantaranya: pengajaran nilai kebangsaan, pemberdayaan sosial, nilai moderasi dalam praktik ibadah, dialog antaragama, kharismatik kyai (pemimpin pesantren), keterbukaan terhadap ilmu pengetahuan modern dan pemahaman pada *local wisdom*. Dalam implementasinya, pesantren melakukan beberapa penguatan kompetensi moderasi beragama dengan meningkatkan pendidikan yang holistik, pelatihan dai moderat, pengembangan media digital, pengembangan pendidikan, kegiatan dialog antaragama dan membangun kepedulian sosial. Pemahaman pada konsep ini akan berpengaruh pada tradisi pesantren khususnya Jawa diantaranya pada sikap partisipasi aktif dalam program sosial, menjunjung nilai Islam dan budaya lokal, tercegahnya dari sikap radikalisme, mendorong inovasi dalam sistem pendidikan, meningkatnya sikap toleransi dan persatuan antarumat serta bersikap kritis terhadap ekstremisme.

Keywords: moderasi beragama, pesantren, Jawa.

1. Introduction

The study of religious moderation is part of a study that has become an essential agenda of the government in national development. Apart from the national discourse, religious moderation is also a solution that arises from the anxiety of academics in dealing with the diversity of the archipelago in terms of religion, culture, social, and politics, where Indonesian society is the most plural society in the Asian region (Umar, 2021).

In the wake of the rise of the caliphate movement, which poses a significant challenge to the political system that has been in place since reformasi, Indonesia's democracy is experiencing deep unease. Although Indonesia has made significant strides towards a more inclusive democracy, the rise of the caliphate movement has caused tensions. Bistara asserts that in this movement, they demand the replacement of the democratic system with a state based on Islam. They oppose the constitutional basis that recognizes that Indonesia is a state founded on Pancasila (Bistara, 2021).

Ideological conflicts between supporters of democracy and the caliphate movement caused political and social instability. Some groups supporting the caliphate movement held large demonstrations, which created tension in society. The Indonesian government had to face the difficult challenge of maintaining political stability while preserving constitutionally recognized democratic principles. In addition, the prevalence of the caliphate movement led to heated debates in Indonesia about the limits of freedom of speech and assembly. In addition to maintaining security and order, the government must also protect citizens' most important rights, such as freedom of speech. This conflict poses significant difficulties in maintaining the balance between individual freedom and state power.

As Islam is the religion practiced by the majority of the population in Indonesia, it plays an important role in people's lives (Irawan, 2022). Indonesia's long history of Islam began when Arab and Indian traders brought the teachings of Islam to the archipelago in the 13th century. Islam in the country then developed rapidly with the arrival of wali and ulama. Islam further developed and became an important part of daily life. The wide acceptance of various local traditions and cultures is one of the hallmarks of Islam in Indonesia. Islam is accepted in the country as a religion and as part of their cultural identity and diversity. This is demonstrated by the many religious traditions that combine Islamic teachings with local culture (Aziz, 2019; Moh. Teguh Prasetyo, 2023). For example, there is the tradition of "*selamatan*", which is a form of thanksgiving performed by Muslims during various important events, such as weddings, births, or house construction.

In addition, there are many different sects and schools of thought in the way Indonesians understand Islam. Although the majority of people adhere to Sunni, there are also Ahmadiyya and Shia people. This diversity shows that Indonesian Muslim society is very tolerant. Muslims in Indonesia usually coexist peacefully and respect the plurality of beliefs, although there are differences of opinion on this matter. In the context of social and cultural diversity, strengthening religious identity is very important. Religious identity is the basis of values, morality, and norms that direct one's behavior in daily life. By strengthening one's religious identity, one can strengthen ties with one's religious community, gain a deeper understanding of one's religious teachings, and feel closer to one's religious traditions and customs. This not only enriches one's spiritual life but also contributes positively to the balance and stability of society.

Pesantren is a traditional Islamic educational institution in Indonesia with a long and rich history. In Java, pesantren is not only a place to get religious education but also a center of social, cultural, and spiritual life. Due to the cultural and religious diversity in the region, the concept of religious moderation developed in pesantren and created a balance between religion and life.

Pesantren is an Islamic educational institution that teaches morality, morals, and social values to students in addition to teaching religion. There is no doubt about the importance of pesantren for Indonesian society. In addition, the pesantren serves as a center where students acquire religious skills and knowledge (Fahham, 2020). Pesantren is also a place that offers a disciplined learning environment and focuses on congregational life. By applying Islamic values in their daily lives, pesantren help shape a generation that is noble and able to face various challenges in life.

Indonesia has many types of Islamic boarding schools. According to Muhammad Nihwan and Paisun, there are three types of pesantren: salafi (or salafiyah), khalafi (or ashriyah), and a combination (Nihwan & Munir, 2019). Salafi or salafiyah boarding schools are the traditional types of pesantren, and khalafi or ashriyah is the modern type of pesantren. In addition, various types of boarding schools have also emerged in Indonesia, including takhasus boarding schools, formal diniyah education, and muadalah education units. In Indonesia, Islamic boarding schools are specialized institutions that offer Islamic religious-based education. Along with the spread of Islam in the archipelago, boarding schools are thought to have existed several centuries ago.

Pesantren is a unique educational institution that has several features that distinguish it from other educational institutions. In pesantren, character education is an important component in the education and learning process. As a result, a unique culture is formed that distinguishes the education system outside the pesantren. Five values set by the pesantren shape the nature of its students. These values are sincerity, simplicity, independence, brotherhood based on faith, and freedom (Wati, 2021). Pesantren is a unique education model with a 24-hour education pattern that focuses on religious education, social society, and developing the potential of the people (Shofiyyah et al., 2019).

The Islamic and cultural values contained in the pesantren tradition are deeply embedded in Indonesian society. The pesantren education system is one of the strong traditions; students live and study in a pesantren environment with a highly organized pattern of life. In the pesantren curriculum, the tradition of teaching the yellow Islamic classic books (*kitab kuning*) is the basis. Pesantren is also famous for the habit of reciting the Quran from the lowest to the highest level of books (Hsb et al., 2020). Pesantren also have a habit of conducting religious activities such as *dhikr*, *tahlil*, and *majelis ilmu*. These traditions strengthen the spiritual connection with God and foster a sense of solidarity and togetherness among the *santri*. These events not only serve as a means of worship but also as a tool to acquire moral and ethical values among the younger generation.

Pesantren have an important role in promoting the value of religious moderation to their students. Pesantren, an Islamic educational institution, has high values of religious moderation. Some pesantren implement these values in their daily lives (Adibah et al., 2023). Nafi' added that some of the religious moderation values implemented include: maintaining good relations with the surrounding community, upholding the principle of tolerance towards fellow citizens, and conducting a process of religious guidance and counseling. In addition, the pesantren teaches its students to take the middle way (*tawassuth*), be fair (*i'tidal*), deliberate (*musyawarah*), maintain goodness and peace (*ishlah*), and be a pioneer (*qudwah*) (Nafi', 2022).

According to data from the Ministry of Religious Affairs, in 2022 there were more than 26,975 Islamic boarding schools in Indonesia, the most of which were in West Java with 8,343 Islamic boarding schools (30.92%), followed by Banten with 4,579 Islamic boarding schools, East Java with 4,452 Islamic boarding schools and Central Java with 3,787 Islamic boarding schools (Arwin et al., 2023; Suwito & Tarigan, 2022). The rest are scattered in areas outside Java. This

indicates that pesantren is dominated by Java, which is spread from various corners. Based on this background, the author wants to conduct further research on the idea of religious moderation and its relevance to the pesantren tradition that develops, especially in Java by looking at previous research data. It is hoped that this study can add to the treasures of religious moderation in the world of pesantren.

2. Literature Review

In this literature review, various sources from books and articles are used to support research on the concept of religious moderation in the pesantren tradition in Java. Ahmad Najib Burhani with his book, "*Islam Nusantara as a Promising Response to Religious Intolerance and Radicalism*" shows how the moderate Islam Nusantara can be an effective solution to religious intolerance and radicalism, which is relevant to the context of pesantren in Java (Burhani, 2018). Muhammad Roihan Nasution also examined "The Role of Pesantren in Countering Radicalism: A Case Study of Indonesia". His research revealed that pesantrens play a role in promoting religious moderation (Nasution, 2023). Zakariyah and Muhammad Akmansyah also examined how pesantren play a role in strengthening the value of religious moderation in pesantren (Akmansyah & Nurnazli, 2020; Zakariyah et al., 2022). These studies highlight the urgency of research on religious moderation in pesantren, especially in the context of the increasing threat of radicalism and violent extremism.

This research is also supported by the findings of the article "*Multicultural Education To Build the Moderate-Religious Character At Baitul Arqam Islamic Boarding School*" by Hatta, which highlights how multicultural education can strengthen moderation values in pesantren. This article is in line with the concept of this research that links religious moderation with a holistic education that integrates national, social, and religious values. Thus, education in pesantren not only covers religious aspects but also social and cultural aspects, which are essential for shaping the character of moderate santri (Hatta et al., 2022).

Systematic research by Musyahid and Nur Kolis explores how religious moderation is implemented in Islamic education. The results show that religious moderation can be manifested through various means, including school initiatives, the introduction of moderation values to new students, integration in the curriculum, and ceremonial and national activities. In addition, more advanced critical approaches, moderate character building, and mitigation of radicalism are also integral parts of strengthening religious moderation (Musyahid & Kolis, 2023).

Based on this literature review, this research is expected to make a significant contribution to understanding and developing the concept of religious moderation in the pesantren tradition in Java. This research problem arises from the urgent need to present pesantren as a bastion of moderation in the midst of rising extremism. The solution chosen in this research is through a systematic literature approach to explore how pesantren implement and promote religious moderation. Other alternative solutions, such as field research or case studies, can be considered for future research to enrich and deepen the existing findings.

3. Research Methods

This research uses the *systematic literature review* (SLR) method, a systematic methodological approach used to investigate and synthesize relevant literature in a particular field of knowledge (Agus et al., 2023, 39). The purpose of this method is to find, evaluate, and compile significant results from scientific literature relevant to the concept of religious moderation in the pesantren

tradition in Java. Determining the scope of the research and creating a clear research protocol was necessary to ensure consistency. After that, the literature was searched according to the inclusion and exclusion standards.

Next, the selected literature will be evaluated based on factors such as research methodology, data reliability, and relevance to the research topic. To avoid bias in the literature synthesis, this procedure was conducted in a structured and open manner. Once the literature has been evaluated, essential information and results from each study are identified and organized. In the context of religious moderation in Javanese pesantren, this analysis may include an understanding of how pesantren teach and apply the concept of moderation, as well as its impact on santri and the surrounding community. This research could also examine the educational methods used in pesantren to shape religious moderation competencies.

The SLR method can also help researchers find gaps in the literature, provide a basis for additional research, and produce more thorough conclusions about the concept of religious moderation in the pesantren tradition in Java. The SLR method can also provide insights into how religious moderation developed in the history of Javanese pesantren, as well as trends and changes in moderation approaches and practices over time.

3.1. Object of Research

The research object chosen was religious moderation and pesantren traditions. Taking religious moderation and pesantren traditions as research objects was carried out based on reasons including:

- 1) The discussion of religious moderation has become a hot issue in response to the unstable situation caused by racism, intolerance, and radicalism;
- 2) Religious moderation is the basis for realizing a harmonious life between religious communities both in the general public and in the environment of institutions or agencies, including for example in the pesantren environment as a religion-based institution and
- 3) Religious moderation has various concepts and methods.
- 4) Pesantren as an educational institution that has a strong foundation has made continuous efforts to uphold Islamic values.

3.2. Research Question

Based on several objects of this research study, the author makes the following problem formulation:

RQ1: How can the concept of religious moderation be used to improve the quality of pesantren traditions in Java?

RQ2: How is the strengthening of religious moderation competency content in strengthening the pesantren tradition in Java?

RQ3: How does the understanding of the concept of religious moderation affect the Pesantren tradition in Java?

3.3. Research Literature

This stage is a search process to obtain relevant data sources that will be used in answering *research questions* and used as other references related to the research topic. The data sources taken are not from field research but from previous research, namely in the form of publication results or articles from national journals whose time frame is from the last 10 (ten) years (2014-2023). The results of this data source search will then be used as a secondary data source. In searching for this

data source, researchers used the Dimension database <https://app.dimensions.ai/> by selecting the words "religious moderation" or "pesantren" as keywords in the search.

This step is used with the intention that it can be used as a data-based data source to help answer the problem formulation. The search results from the Dimension database identified 4,252 data, which were then limited to 3,991 based on the type of publication. The selection of the type of article only aims to get more specific data results. The source of academic publications in the form of articles accessed from the Dimension database is considered quality because the articles have been published in national journals, which in fact have matured through an excellent academic process. That is why researchers use these data as a reference in this study.

3.4. Data Collection

As explained earlier, most of the information for this research was obtained from data sources originating from the Dimension database. This information was chosen because it can be accessed easily and in accordance with the research needs. The steps in data collection began by visiting the Dimension database <https://app.dimensions.ai/> and then typing the keywords "religious moderation" or "pesantren" to search. The data obtained is shown in the following figure.

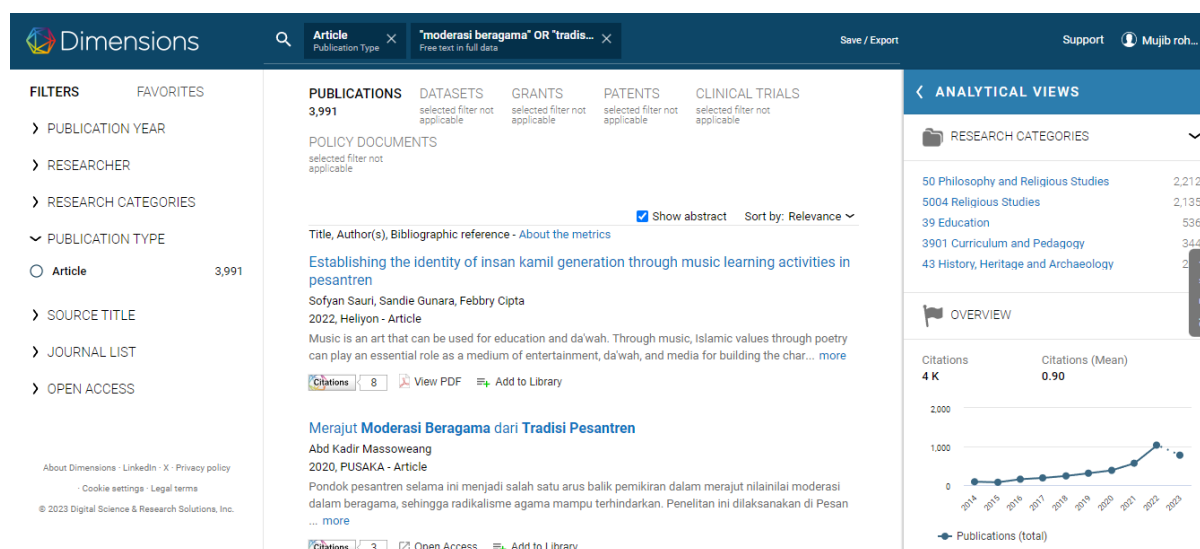


Figure.1. Keyword Search in Dimensions Database

3.5. Inclusion and Exclusion Criteria

Here, the author makes several criteria that will later be used as an evaluation of the quality of the data obtained to determine which articles are suitable for use in this study. Some of the criteria include:

- The literature used has been published within the last ten years (2014-2023).
- The literature used discusses religious moderation and the pesantren tradition in Java.
- The literature used discusses the relationship between religious moderation and the pesantren tradition in Java.

3.6. Quality Assessment

At this stage, the literature obtained from the data search was evaluated or filtered according to predetermined criteria. Several questions were created based on these criteria, namely:

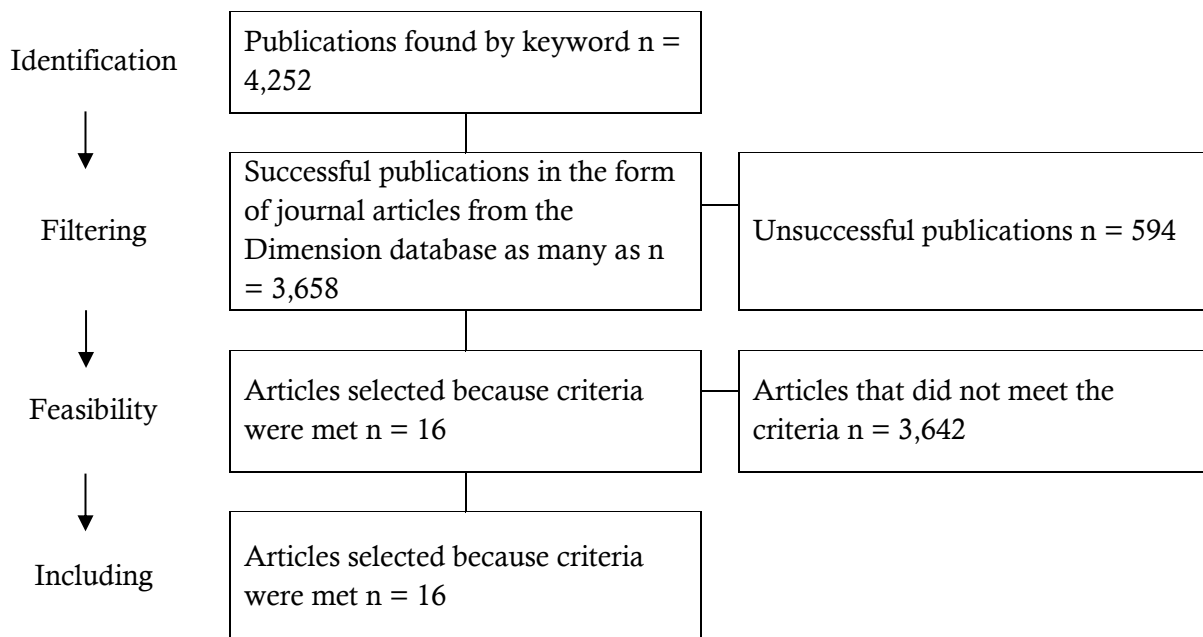
- a. QA1: Was the article published in the last ten years (2014-2023)?
- b. QA2: Is the article about religious moderation and the tradition of pesantren in Java?
- c. QA3: Does the article discuss the relationship between religious moderation and the pesantren tradition in Java?

The results of evaluating or filtering the data based on the three questions mentioned above are given as follows.

- a. Yes, if the literature matches the quality assessment questions.
- b. Actually, if the literature matches the quality assessment question.

The results of the literature search of data sources which were then evaluated or filtered found that there were 3,658 articles and then adjusted to the quality assessment questions, articles that were considered to meet the eligibility were 16 articles while 3,642 were excluded because they did not meet the predetermined criteria. These 16 articles will be used to conduct the next stage of research.

Table.1. Literature Search Flow



The table above shows that 16 journal articles have met the specifications, as shown in the table below.

Table.2. Results of Selected Articles and Qualifying Criteria that Have Been **Determined**

No.	Researcher	Title	Journal
1	Samsul Arifin	Implementasi Nilai - Nilai Religius Berbasis Moderasis Beragama Terhadap Pendidikan Pondok Pesantren (Study Kasus Di Pondok Pesantren Nurul Wafa Demung Besuki Situbondo)	Jurnal Manajemen Pendidikan Islam Darussalam, vol. 4, no. 2 (2023), 249-265
2	Sigit Raharja, Andi Arif Rifa'I dan Fitri Wulandari	Internalisasi Moderasi Beragama di Pondok Pesantren Tahfidzul Wa Ta'limul Qur'an Masjid	Al-Mutharahah Jurnal Penelitian dan Kajian Sosial Keagamaan, vol. 20, no. 1 (2023), 160-172

		Agung Surakarta Menangkal Radikalisme	
3	Siti Juhaeriyah, Ujang Jamaludin dan Wadatul Ilmiaah	Internalisasi Nilai Moderasi Beragama Sebagai Upaya Pencegahan Radikalisme Pada Santri Di Pondok Pesantren Al-Qur'an Ath-Thabraniyyah	Pendekar Jurnal Pendidikan Berkarakter, vol. 5, no. 1 (2022), 21-26
4	Zainul Mun'im	Konsep Amar Ma'ruf Nahi Munkar al-Ghazali dan Relevansinya dengan Nilai-nilai Moderasi Beragama di Pondok Pesantren Sidogiri	Esoterik: Jurnal Akhlak dan Tasawuf, vol. 7, no. 2 (2021), 135-154
5	Asmidhea Vienanusa Kirana, Azizah Maulidatus Septiana, Nihayatul Mas'ula, dan Winarto Eka Wahyudi	Landasan Psikologi dalam Pendidikan Islam serta Relevansinya dalam Pembentukan Karakter Moderasi Beragama di Pondok Pesantren Roudatul Muta'abidin	Jurnal Al-Murabbi, vol. 7, no. 2 (2022), 179-198
6	Badrus Soleh dan Iswatul Hasanah	Manajemen Pendidikan Pesantren Al-Ulum Wal-Althof dalam Menguatkan Sikap Moderasi Beragama Santri	re-JIEM (Research Journal of Islamic Education Management), vol. 4, no. 1 (2021), 34-47
7	Maskuri, A. Samsul Ma'arif, dan M. Athoiful Fanan	Mengembangkan Moderasi Beragama Mahasantri Melalui Ta'lim Ma'hadi di Pesantren Mahasantri	J-PAI: Jurnal Pendidikan Agama Islam, vol. 7, no. 1 (2020), 32-45
8	Nurlaila Syahri Syarifah	Penguatan Moderasi Beragama dan Sikap Demokrasi pada Santri Pondok Pesantren Edi Mancoro Desa Gedangan Kecamatan Tuntang Kabupaten Semarang	Arfannur: Journal of Islamic Education, vol. 3, no. 2 (2022), 63-74
9	Hasbullah, Muhaffazh Al Hakim dan Muhammad Sholehuddin Albantani	Penguatan Moderasi Beragama di Pesantren Quran di Kota Cilegon	Ulumuddin: Jurnal Ilmu-ilmu Keislaman, vol. 13, no. 2 (2023), 249-260
10	Suprpto, Eny Rahmawati, Bambang Sumardjoko dan Waston	Peran Pesantren Dalam Moderasi Beragama di Asrama Pelajar Islam Tealrejo Magelang Jawa Tengah Indonesia	Iseedu: Islamic Educational Thoughts and Practices, vol. 6, no. 1 (2022), 48-68
11	Taufik Hidayatulloh, Hijrah Saputra, dan Theguh Saumantri	Peran Pesantren Tarekat Roudhoh Al-Hikam dalam Mengembangkan Tradisi Intelektual Islam dan Moderasi Beragama di Indonesia	Dialog, vol. 46, no. 1 (2023), 38-52

12	Purnomo dan Wahyu Astobin	The Religious Moderation Empowerment for Islamic Disciples at Al-Ittihad Islamic Boarding School Semarang Regency	Intiqad: Jurnal Agama dan Pendidikan Islam, vol. 15, no. 2 (2023), 390-403
13	Istiqomah	The Strategy Of Al-Muayyad Islamic Boarding School In Spreading Moderate Understanding Among Santri The Community	Jurnal Studi Sosial Keagamaan Syekh Nurjati, vol. 3, no. 1 (2023), 47-64
14	Mustari Bosra dan Umiarso	Theological Moderation in the Islamic Boarding School (pesantren): Phenomenological Prophetic Social Study in Pesantren in East Java	AKADEMIKA Jurnal Pemikiran Islam, vol. 25, no. 1 (2020), 117-138
15	Nafik Muthohirin dan Mohammad Kamaludin	Tradition and Resilience of Religious Moderation at Pesantren of Karangasem Muhammadiyah, Lamongan	Proceedings of Annual Conference for Muslim Scholars, vol. 6, no. 1 (2022), 780-790
16	Syaefudin Achmad	Digital Literacy as a Foundation for Religious Moderation Learning at Salatiga's Al-Hijrah Tingkir Islamic Boarding School	Paedagogia: Jurnal Pendidikan, vol. 11, no. 1 (2022), 119-129

The following Question Assessment evaluation results can be seen in detail in the following table.

Table.3. Quality Question Results

No.	Researcher	QA1	QA2	QA3	Results
1	Samsul Arifin (2023)	Yes	Yes	Yes	Accepted
2	Sigit Raharja, Andi Arif Rifa'I and Fitri Wulandari (2023)	Yes	Yes	Yes	Accepted
3	Siti Juhaeriyah, Ujang Jamaludin and Wadatul Ilmiaah (2022)	Yes	Yes	Yes	Accepted
4	Zainul Mun'im (2021)	Yes	Yes	Yes	Accepted
5	Asmidhea Vienanusa Kirana, Azizah Maulidatus Septiana, Nihayatul Mas'ula, and Winarto Eka Wahyudi (2022)	Yes	Yes	Yes	Accepted
6	Badrus Soleh and Iswatul Hasanah (2021)	Yes	Yes	Yes	Accepted
7	Maskuri, A. Samsul Ma'arif, and M. Athoiful Fanan (2020)	Yes	Yes	Yes	Accepted
8	Nurlaila Syahri Syarifah (2022)	Yes	Yes	Yes	Accepted
9	Hasbullah, Muhaffazh Al Hakim and Muhammad Sholehuddin Albantani (2023)	Yes	Yes	Yes	Accepted

10	Suprpto, Eny Rahmawati, Bambang Sumardjoko and Waston (2022)	Yes	Yes	Yes	Accepted
11	Taufik Hidayatulloh, Hijrah Saputra, and Theguh Saumantri (2023)	Yes	Yes	Yes	Accepted
12	Purnomo and Wahyu Astobin (2023)	Yes	Yes	Yes	Accepted
13	Istiqomah (2023)	Yes	Yes	Yes	Accepted
14	Mustari Bosra and Umiarso (2020)	Yes	Yes	Yes	Accepted
15	Nafik Muthohirin and Mohammad Kamaludin (2022)	Yes	Yes	Yes	Accepted
16	Syaefudin Achmad (2022)	Yes	Yes	No	Accepted

3.7. Data Analysis

This stage is the last in systematic literature review research. In this stage, researchers make an analysis and examine in depth several kinds of literature to find findings. The resulting findings are then formulated into a conclusion while answering the main problem that has been explained at the beginning of the discussion.

4. Results and Discussion

4.1. RQ1: How can the concept of religious moderation be used to improve the quality of pesantren traditions in Java?

Pesantren is considered a center of Islamic learning that is thick with traditional values, especially in Java. Several aspects reflect the concept of religious moderation in the pesantren tradition. However, keep in mind that each pesantren has unique characteristics and approaches. Here are some concepts of religious moderation commonly found in the pesantren tradition in Java.

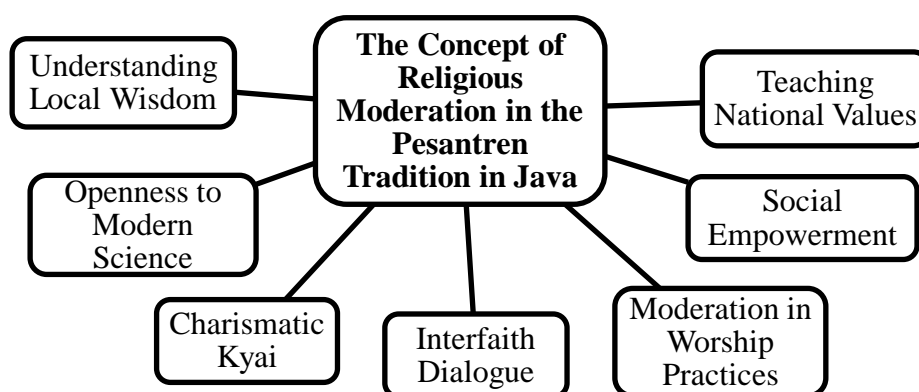


Figure.2. RQ1 Analysis Network

One important aspect of Islamic religious teaching in Javanese pesantren is the teaching of national values. Santri are not only taught about religious teachings but are also empowered to understand and apply these values in their daily lives. The spirit of gotong-royong, unity, inter-religious tolerance, and love for the country are some of these. The santris are encouraged to cultivate a sense of love and responsibility towards the Indonesian nation in the pesantren. Pesantren in Java utilizes a holistic teaching approach to help build a generation of young people

who are religiously devout and committed to the development and unity of the nation (Muthohirin & Kamaludin, 2022; Raharja et al., 2023; Suprpto et al., 2022).

In the Javanese pesantren tradition, social empowerment reflects the close relationship between religious, cultural, and social education. Pesantren not only function as centers of Islamic religious learning but also as institutions that encourage social empowerment in the context of local community life. The santri not only acquire religious knowledge, but they are also educated on the principles of local wisdom and social responsibility. Javanese pesantren traditions emphasize solidarity, togetherness, and care for one another as part of Islamic teachings. Their curriculum also includes activities such as gotong-royong, recitation, and community service (Hidayatulloh et al., 2023; Juhaeriyah et al., 2022; Maskuri et al., 2020).

In the practice of worship, pesantren also plays an essential role in moderation. Pesantren teaches students to understand religious teachings with tolerance and tolerance. The pesantren encourages students to practice religious teachings with simplicity and avoid extremism. The Kyai (pesantren leaders) also emphasize the importance of establishing good relationships with families and fellow believers. Pesantren in Java uses moderation to create an environment that promotes a deep understanding of Islamic teachings and the application of universal human values. The worship activities carried out in pesantren are not only a tradition but also an application of the values of *tawasuth*, *tawazun*, and *tasamuh* (Arifin, 2023).

Students in pesantren are not only taught about the Qur'an and hadith, but also encouraged to talk with people of other religions. The santri are encouraged to understand and respect different beliefs in this diverse environment. They can broaden their religious horizons and increase interfaith tolerance through interfaith dialog. Pesantren leaders often invite people from different religious communities to share their knowledge and experiences (Istiqomah, 2023; Syarifah & Cahyono, 2022). The program aims to build brotherly relations between religious communities, create a peaceful environment, and form a generation that can live together in peace and diversity.

In the Javanese pesantren tradition, charismatic kyai play an essential role in building religious moderation. These kyais usually use an inclusive approach in teaching Islam, emphasizing the importance of tolerance, interfaith conversation, and peace. They are attractive because of their extensive religious knowledge and their ability to interact with different groups in society. These charismatic kyai become the driving force behind the establishment of pesantren as learning centers that not only focus on religion but also build a broad and open understanding of differences (Muthohirin & Kamaludin, 2022).

Openness to modern science is an important aspect of the concept of religious moderation in the Javanese pesantren tradition. Pesantren has combined Islamic principles with an understanding of modern science. This is demonstrated by an educational approach that prioritizes the diversity of knowledge, which includes both religious and general sciences. To encourage santri to become knowledgeable and open to the times. This concept emphasizes harmony between religion and science, creates an educational environment that blends tradition with progress and fosters an attitude of tolerance and diversity (Juhaeriyah et al., 2022; Maskuri et al., 2020; Muchlis et al., 2023; Raharja et al., 2023).

Local wisdom in Java, especially in the pesantren tradition, reflects a rich and profound concept of religious moderation. As a traditional Islamic educational institution in Java, pesantren has the advantage of combining religious teachings with local values that develop in society. As a result, pesantren in Java has become a place to build character and understanding of religious moderation rooted in local wisdom, as practiced in Pesantren Tahfidzul Wa Ta'limul Qur'an of Surakarta Great Mosque (Raharja et al., 2023). In this pesantren, santri are accustomed to

participating in community activities, especially those organized at the Surakarta Great Mosque such as Sekatenan and Grebeg Maulid.

4.2. RQ2: How is the strengthening of religious moderation competency content in strengthening the pesantren tradition in Java?

The enhancement of religious moderation strongly influences the pesantren tradition in Java. This includes both theoretical aspects and the practice of daily life in pesantren. From the explanation of the concept of religious moderation above, it is undoubtedly necessary to strengthen the content of religious moderation competencies. Several aspects can be summarized in this regard, as seen in the following figure.

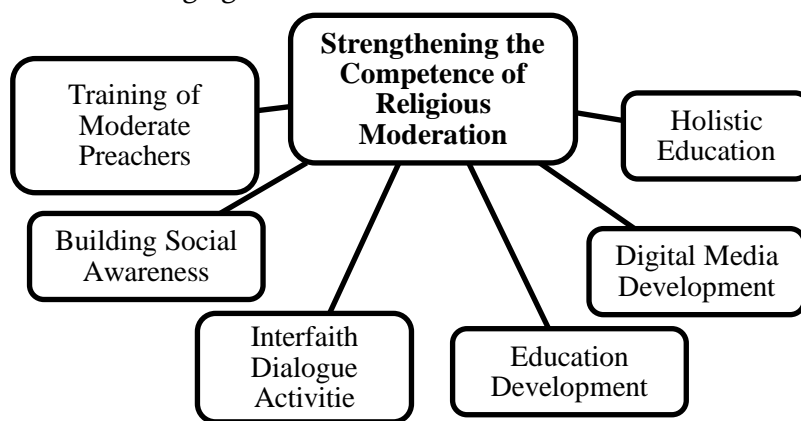


Figure.3. RQ2 Analysis Network

Holistic education used in the Javanese pesantren tradition reflects a comprehensive approach to building balanced and competent individuals. In the pesantren tradition, there is a study of the yellow classical books in addition to studying the Qur'an and Hadith. Some of the yellow classical books studied can be used as reinforcement in the competence of religious moderation (Arifin, 2023; Hasbullah et al., 2023; Kirana et al., 2022). Therefore, holistic education for pesantren in Java provides a strong foundation for developing religious moderation skills, which enable the younger generation to live together and contribute positively to a multicultural society.

The moderate preacher training is an important effort to improve religious moderation skills, especially in the context of the pesantren tradition in Java. This training can provide preachers with a strong understanding of the principles of tolerance and interfaith harmony, as well as how to manage differences of opinion in the context of diversity (Mun'im, 2021). The training can also teach them effective communication skills to help them deliver the teachings. Pesantren in Java can become educational institutions that not only produce knowledgeable but also moderate scholars, helping to maintain community harmony amidst the existing religious diversity.

Along with technological advances, pesantren in Java have used digital media as a means to spread the values of moderation and diversity in Islamic teachings. Through digital platforms such as websites, applications, and social media, pesantren can create a broader discussion space. The use of digital media in learning has been practiced in several pesantren, for example Muhammadiyah Karangasem Lamongan Islamic boarding school (Muthohirin & Kamaludin, 2022) and Modern Pesantren Al-Hijrah Tingkir Salatiga (Achmad, 2022). Despite this, the author suggests that the use of digital media in the pesantren environment must be supervised so that there is no misuse of the media outside the learning objectives.

In the development of education, the pesantren curriculum must be improved to include educational elements that encourage inclusive, tolerant understanding and open space for discussion between religions. In addition, pesantren must carry out internal reforms in the management and organization of education, including empowering educators to spread the value of religious moderation. In the curriculum, materials that encourage a critical understanding of religious teachings, teach tolerance and encourage conversations between religions should be included. In addition, a holistic evaluation system can be used to measure learners' progress in terms of religious moderation (Muchlis et al., 2023). Thus, understanding religious moderation will significantly affect the implementation of the curriculum system in pesantren.

In pesantren, interreligious dialog not only helps people understand each other's religious beliefs, but also builds a more tolerant attitude and appreciation for diversity. Interreligious dialogue activities in pesantren in Java help santri learn about the similarities and differences between existing religions, foster mutual respect, and build the ability to establish harmonious relationships between religious communities (Istiqomah, 2023; Syarifah & Cahyono, 2022). Thus, this activity not only helps santri understand different beliefs but also helps them learn religious moderation skills that are important for building a harmonious society.

The activity of building social awareness is also one of the strengthening of religious moderation competencies. The students are educated to apply the principles of moderation and tolerance in their daily lives. The natural way to strive for this is through social activities such as assisting underprivileged people, providing free health programs, or participating in local development projects. Through active participation in activities such as these, santri learns to appreciate differences and build harmonious relationships with the surrounding community, whether they are of the same religion or different religions. Therefore, pesantren in Java are not only used as religious education institutions but also as places to build character by prioritizing moderation values and contributing positively to society (Arifin, 2023).

4.3. RQ3: How does the understanding of the concept of religious moderation affect the Pesantren tradition in Java?

A mature understanding of the concept of religious moderation will significantly affect one's attitude and behavior. Here the author finds at least six discussion themes including: participation in social programs, upholding Islamic values and local culture, preventing radicalism, encouraging innovation in pesantren education, strengthening attitudes of tolerance (*tasamuh*) and unity between religious communities and being critical of extremism.

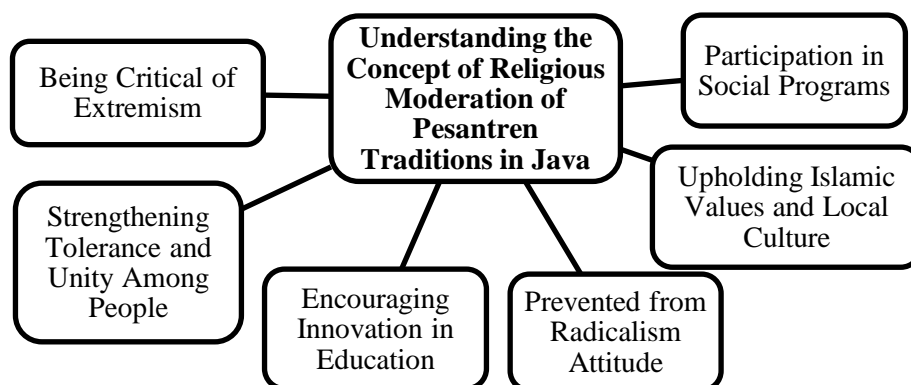


Figure.4. RQ3 Analysis Network

As a traditional center of Islamic education, pesantren have a significant role in increasing active participation in social programs, which is a tradition of pesantren in Java. Pesantren not

only provides religious knowledge but also emphasizes the values of moderation and tolerance. The santri are trained to understand various religious beliefs and practices. This understanding helps build an inclusive environment where people can interact comfortably without regard to differences in beliefs. This can improve relationships between individuals in the pesantren environment and encourage them to contribute to social activities run by the pesantren actively. Therefore, understanding the ability of religious moderation helps bring about a harmonious religious life and encourages active participation in building an inclusive and just society.

In the pesantren tradition in Java, understanding the competence of religious moderation plays an essential role in shaping attitudes that uphold Islamic values and local culture. Pesantren not only tries to spread religious teachings but also preserves and respects local cultural values. An understanding of religious moderation tends to appreciate cultural diversity and practice Islamic beliefs with a tolerant attitude. Pesantren in Java are not only places of religious learning but also centers of character building that respect and integrate cultural heritage with Islamic principles because they are able to harmonize religious teachings with local traditions. Amidst the challenges of globalization, this understanding strengthens religious identity and preserves local cultural heritage.

As an Islamic educational institution, pesantren is responsible not only for conveying religious teachings, but also for shaping the character of santri with a balanced and moderate understanding of religious beliefs. Individuals who have the competence of religious moderation are able to avoid extreme understandings and know the necessity of understanding the broader social, cultural, and political context in order for them to make wise choices when facing differences. An understanding of religious moderation can serve as a bulwark against radicalism because it creates an environment in pesantren that encourages communication, tolerance, and a deep understanding of the actual values of Islam (Juhaeriyah et al., 2022).

Understanding the ability of religious moderation can also encourage educational innovation. Pesantren needs to integrate religious values with advances in technology and science. Religious moderation people are open to new ideas and look for creative ways to overcome the challenges of the times. Santris in pesantren is taught the skills and knowledge needed for modern life. The understanding of religious moderation encourages teachers and santri to integrate Islamic values with education in science, technology, arts, and culture. This results in a dynamic and progressive educational environment. As a result, pesantren in Java became centers of innovation in education, bridging religious traditions with the times and positively impacting a broader understanding of Islam in the modern era.

In the pesantren tradition in Java, understanding the capabilities of religious moderation plays an essential role in increasing belief in religious tolerance and unity. Pesantren serve as centers of Islamic education and teach values of moderation and inclusiveness that support interfaith harmony. Those who have a moderate understanding of religion tend to accept different beliefs and appreciate religious diversity in their environment. They are educated to respect religious freedom, encourage interfaith conversations, and build friendly relationships with people of other faiths. With this understanding, an open, friendly, and united pesantren community is formed regardless of religion. In this context, pesantren in Java function as a model of character building that not only instills Islamic values, but also fosters mutual understanding and unity amid religious diversity. By using a religious moderation approach, pesantren in Java become a balancer and unifier for religious people, creating balance and unity among those of diverse religions.

Understanding the ability of religious moderation is very important to develop a critical attitude towards extremism. In addition, the pesantren tradition emphasizes the importance of

taking a moderate and critical approach to religious teachings. People who have religious moderation competence tend to have sensitivity to the possibility of extremism and realize that Islam teaches tolerance and peace. In understanding the context of their religious teachings, they are educated to think critically and avoid extreme interpretations (Bosra & Umiarso, 2020). Through this moderation approach, pesantren in Java not only provide religious insights, but also engage santri in critical discussions that build anti-extremism attitudes and support the values of peace and tolerance in their religious lives.

5. Conclusion

Based on the results of the discussion above, the concept of religious moderation in the pesantren tradition in Java is concluded as follows: 1) The concept of religious moderation used in the pesantren tradition in Java includes: teaching national values, social empowerment, moderation values in worship practices, interfaith dialog, charismatic kyai (pesantren leader), openness to modern science and understanding of local wisdom. 2) In its implementation, the pesantren strengthened religious moderation competencies by improving holistic education, training moderate preachers, developing digital media, developing education, conducting interfaith dialogue activities, and building social awareness. 3) Understanding the concept of religious moderation will affect the pesantren tradition, especially Java, including the attitude of active participation in social programs, upholding Islamic values and local culture, preventing radicalism, encouraging innovation in the education system, increasing tolerance and unity between people and being critical of extremism.

The results of this study confirm that the concept of religious moderation in Javanese pesantren plays a crucial role in shaping the character and attitude of tolerant, inclusive, and broad-minded santri. The pesantren successfully integrates national, social, and religious values in the process of education and self-development of santri, which in turn prevents radicalism and promotes social harmony. Furthermore, it is recommended that pesantren continue to develop programs that support religious moderation. The government and related institutions need to provide further support, both in the form of policies and resources that can enrich and expand the positive impact of this moderation practice. Future researchers can explore more deeply the influence of religious moderation in pesantren on the communities around pesantren, as well as the long-term impact on the attitudes and behavior of santri after they complete their education in pesantren. Comparative research between pesantren in Java and pesantren in other regions in Indonesia can also provide richer insights into the variations in the implementation and success of the concept of religious moderation. In addition, studies on the use of digital technology in the dissemination of religious moderation values in pesantren could be a relevant and interesting topic to follow in the future.

6. References

- Achmad, S. (2022). Digital Literacy as a Foundation for Religious Moderation Learning at Salatiga's Al-Hijrah Tingkir Islamic Boarding School. *Paedagogia: Jurnal Pendidikan*, 11(1), 119–129. <https://doi.org/10.24239/pgd.Vol11.Iss1.208>
- Adibah, I. Z., Primarni, A., Aziz, N., Aini, S. N., & Yahya, M. D. (2023). Revitalisasi Pendidikan Islam Pondok Pesantren Sebagai Rumah Moderasi Beragama di Indonesia. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(01). <https://doi.org/10.30868/ei.v12i01.2954>

- Agus, I., Nurlim, R., Ananiar, W. O. S., Alam, R. I., Padhila, N. I., Ernasari, E., & Ramli. (2023). *Studi Literatur (systematic, Narrative, Scoping, Argumentative, Theoretical)* (1st ed.). Eureka Media Aksara. <https://repository.penerbiteureka.com/media/publications/560106-studi-literatur-systematic-narrative-sco-ef58ee73.pdf>
- Akmansyah, M., & Nurnazli. (2020). Prevention of Radicalism Infiltration in Pesantren. *Proceedings of the 1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)*, 492 (RIICMuSSS 2019), 264–269. <https://doi.org/10.2991/assehr.k.201113.050>
- Arifin, S. (2023). Implementasi Nilai-Nilai Religius Berbasis Moderasis Beragama Terhadap Pendidikan Pondok Pesantren (Study Kasus Di Pondok Pesantren Nurul Wafa Demung Besuki Situbondo). *Jurnal Manajemen Pendidikan Islam Darussalam*, 4(2), 249–265. <https://doi.org/10.30739/jmpid.v4i2.1832>
- Arwin, A., Sugiharto, V., & Nisa, A. K. (2023). Optimalisasi Edupreneurship di Pondok Pesantren untuk Membentuk Santripreneur Berdaya Saing dan Mandiri di Era Milenial. *Fitrah: Journal of Islamic Education*, 4(1), 123–137. <https://doi.org/10.53802/fitrah.v4i1.301>
- Aziz, A. (2019). *Keragaman Islam di Indonesia: Menyingkap Kehidupan di Negeri Khatulistiwa*. Guepedia Publisher.
- Bistara, R. (2021). Khilafah Vis A Vis Demokrasi: Menguak Sistem Pemerintahan Negara Plural yang Mayoritas Penduduknya Muslim. *Politea*, 4(1), 95. <https://doi.org/10.21043/politea.v4i1.10466>
- Bosra, M., & Umiarso, U. (2020). Theological Moderation in the Islamic Boarding School (pesantren): Phenomenological Prophetic Social Study in Pesantren in East Java. *AKADEMIKA Jurnal Pemikiran Islam*, 25(1), 117–138. <https://doi.org/10.32332/akademika.v25i1.2369>
- Burhani, A. N. (2018). *Islam Nusantara as a Promising Response to Religious Intolerance and Radicalism*. ISEAS – Yusof Ishak Institute.
- Fahham, A. M. (2020). *Pendidikan Pesantren: Pola Pengasuhan, Pembentukan Karakter dan Perlindungan Anak* (N. H. Sholihah (ed.); Cet. 2). Publica Institute Jakarta.
- Hasbullah, H., Al Hakim, M., & Albantani, M. S. (2023). Penguatan Moderasi Beragama Di Pesantren Quran Di Kota Cilegon. *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, 13(2), 249–260. <https://doi.org/10.47200/ulumuddin.v13i2.1880>
- Hatta, H., Mursalim, M., Junaidi, M., Khoir, N., Magaji, A. B. S., & Maza, M. A. (2022). Multicultural Education To Build the Moderate-Religious Character At Baitul Arqam Islamic Boarding School. *Fenomena*, 21(2), 271–284. <https://doi.org/10.35719/fenomena.v21i2.131>
- Hidayatulloh, T., Saputra, H., & Saumantri, T. (2023). Peran Pesantren Tarekat Roudhoh Al-Hikam dalam Mengembangkan Tradisi Intelektual Islam dan Moderasi Beragama di Indonesia. *Dialog*, 46(1), 38–52. <https://doi.org/10.47655/dialog.v46i1.702>
- Hsb, A. A., Syah, D., & Rahmi, S. (2020). Tradisi Pesantren Sebagai Budaya dalam Pembentukan Kepribadian Santri (Studi di Nanggroe Aceh Darussalam). *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam*, 3(2), 237–258. <https://doi.org/10.36670/alamin.v2i02.20>

- Irawan, D. (2022). Fungsi dan Peran Agama dalam Perubahan Sosial Individu, Masyarakat. *Borneo: Journal of Islamic Studies*, 2(2), 125–135. <https://doi.org/10.37567/borneo.v2i2.1255>
- Istiqomah, I. (2023). The Strategy Of Al-Muayyad Islamic Boarding School In Spreading Moderate Understanding Among Santri The Community. *Jurnal Studi Sosial Keagamaan Syekh Nurjati*, 3(1), 47–64. <https://doi.org/10.24235/sejati.v3i1.57>
- Juhaeriyah, S., Jamaludin, U., & Ilmiaah, W. (2022). Internalisasi Nilai Moderasi Beragama Sebagai Upaya Pencegahan Radikalisme Pada Santri Di Pondok Pesantren Al-Qur'an Ath-Thabraniyyah. *Pendekar Jurnal Pendidikan Berkarakter*, 5(1), 21–26. <https://doi.org/10.31764/pendekar.v5i1.8297>
- Kirana, A. V., Septiana, A. M., Mas'ula, N., & Wahyudi, W. E. (2022). Landasan Psikologi dalam Pendidikan Islam serta Relevansinya dalam Pembentukan Karakter Moderasi Beragama di Pondok Pesantren Roudatul Muta'abidin. *Jurnal Al-Murabbi*, 7(2), 179–198. <https://doi.org/10.35891/amb.v7i2.3100>
- Maskuri, M., Ma'arif, A. S., & Fanan, M. A. (2020). Mengembangkan Moderasi Beragama Mahasantri Melalui Ta'lim Ma'hadi di Pesantren Mahasiswa. *J-PAI: Jurnal Pendidikan Agama Islam*, 7(1), 32–45. <https://doi.org/10.18860/jpai.v7i1.11239>
- Moh. Teguh Prasetyo. (2023). Islam Dan Transformasi Budaya Lokal di Indonesia. *Batuthah: Jurnal Sejarah Padaban Islam*, 2(2), 150–162. <https://doi.org/10.38073/batuthah.v2i2.1107>
- Muchlis, L. S., Amra, A., Demina, D., Amran, S. H., Rezika, E., & B.S, I. A. (2023). Manajemen Implementasi Nilai-nilai Moderasi Beragama pada Pondok Pesantren dan Sekolah di Kabupaten Tanah Datar. *ISLAMIKA*, 5(4), 1609–1623. <https://doi.org/10.36088/islamika.v5i4.3979>
- Mun'im, Z. (2021). Konsep Amar Ma'ruf Nahi Munkar al-Ghazali dan Relevansinya dengan Nilai-nilai Moderasi Beragama di Pondok Pesantren Sidogiri. *Esoterik: Jurnal Akhlak dan Tasawuf*, 7(2), 135–154. <https://doi.org/10.21043/esoterik.v7i2.8658>
- Musyahid, M., & Kolis, N. (2023). Religious Moderation Implementation in Islamic Education: A Systematic Review. *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman*, 9(2), 265–284. <https://doi.org/10.24952/fitrah.v9i2.9547>
- Muthohirin, N., & Kamaludin, M. (2022). Tradition and Resilience of Religious Moderation at Pesantren of Karangasem Muhammadiyah, Lamongan. *Proceedings of Annual Conference for Muslim Scholars*, 6(1), 780–790. <https://doi.org/10.36835/ancoms.v6i1.389>
- Nafi', M. D. (2022). *Moderasi Beragama ala Pesantren*. Radio Elshinta. <https://kemenag.go.id/opini/moderasi-beragama-ala-pesantren-upjuu4>
- Nasution, M. R. (2023). The Role of Pesantren in Countering Radicalism: A Case Study of Indonesia. *Edukasi Islami: Jurnal Pendidikan Islam*, 12, 1–14. <https://doi.org/10.30868/ei.v12i01>
- Nihwan, M., & Munir, A. S. (2019). Modernisasi Pendidikan Pesantren Dalam Dinamika Wacana Pembaharuan Pendidikan Islam. *Jurnal Pemikiran Dan Ilmu Keislaman*, 2(2), 475–495. <https://jurnal.instika.ac.id/index.php/jpik/article/view/127>
- Raharja, S., Arif Rifa'i, A., & Wulandari, F. (2023). Internalisasi Moderasi Beragama di Pondok Pesantren Tahfidzul Wa Ta'limul Qur'an Masjid Agung Surakarta Menangkal Radikalisme.

- Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 20(1), 160–172. <https://doi.org/10.46781/al-mutharahah.v20i1.748>
- Shofiyyah, N. A., Ali, H., & Sastraatmadja, N. (2019). Model Pondok Pesantren di Era Milenial. *Belajea: Jurnal Pendidikan Islam*, 4(1), 1–18. <https://doi.org/10.29240/belajea.v4i1.585>
- Suprpto, S., Rahmawati, E., Sumardjoko, B., & Waston, W. (2022). Peran Pesantren Dalam Moderasi Beragama di Asrama Pelajar Islam Tegalrejo Magelang Jawa Tengah Indonesia. *Iseedu: Journal of Islamic Educational Thoughts and Practices*, 6(1), 48–68. <https://doi.org/10.23917/iseedu.v6i1.20539>
- Suwito, F. A., & Tarigan, A. A. (2022). Program Pengembangan Ekonomi Berbasis Pondok Pesantren. *Jurnal Inovasi Penelitian*, 3(1), 4371–4382. <https://doi.org/10.47492/jip.v3i1.1644>
- Syarifah, N. S., & Cahyono, G. (2022). Penguatan Moderasi Beragama dan Sikap Demokrasi pada Santri Pondok Pesantren Edi Mancoro Desa Gedangan Kecamatan Tuntang Kabupaten Semarang. *Arfannur: Journal of Islamic Education*, 3(2), 63–74. <https://doi.org/10.24260/arfannur.v3i2.745>
- Umar, N. (2021). *Islam Nusantara: Jalan Panjang Moderasi Beragama di Indonesia*. Elex Media Komputindo. <https://books.google.co.id/books?id=uhceEAAAQBAJ>
- Wati, S. M. (2021). *Penerapan Budaya Pesantren dalam Membentuk Karakter Santri di Pondok Pesantren Roudhotul Arifin Kabupaten Magelang* [Universitas Muhammadiyah Magelang]. <http://repositori.unimma.ac.id/2685/>
- Zakariyah, Z., Fauziyah, U., & Nur Kholis, M. M. (2022). Strengthening the Value of Religious Moderation in Islamic Boarding Schools. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(1), 20–39. <https://doi.org/10.31538/tijie.v3i1.104>