

## **THE IMPLEMENTATION OF RELIGIOUS MODERATION IN PESANTREN BAYT AL-QURAN SOUTH TANGERANG: A LIVING QUR'AN STUDY**

**Ahmad Jauhari Abbas<sup>1</sup>, Vania Anasya Dewi Prasetya<sup>2</sup>, Muhammad Rizkon<sup>3</sup>, Ade  
Naelul Huda<sup>4</sup>**

<sup>1-4</sup> Institute Ilmu Al-Quran (IIQ) Jakarta

[a.j.abbas@mhs.iq.ac.id](mailto:a.j.abbas@mhs.iq.ac.id)

### **ABSTRACT**

This study aims to examine and explore the implementation of religious moderation in Pesantren Bayt Al-Quran South Tangerang. Pesantren plays a significant role in maintaining the integrity of the Unitary State of the Republic of Indonesia, a country with a diverse population, including in terms of ethnicity, culture and religion. Additionally, the pesantren community is heterogeneous in which on a small scale, the attitude and daily life of the pesantren community reflect Indonesia's diversity. Qualitative research methods were employed using field research and a living Qur'an approach. The data were obtained through direct interviews, questionnaires via Google form and observation, and then analysed by using descriptive analysis. The indicators used were initiated by the Ministry of Religious Affairs of the Republic of Indonesia, namely national commitment, tolerance, non-violence and adaptability to local culture. The findings indicated that Pesantren Bayt Al-Qur'an South Tangerang has implemented religious moderation in its daily life and in various aspects of life. The most evident indicator of religious moderation is tolerance.

**Keywords:** *Religious Moderation, Living Qur'an, Pesantren Bayt Al- Quran.*

### **ABSTRAK**

Penelitian ini bertujuan untuk melihat dan mengeksplorasi penerapan moderasi beragama di Pesantren Bayt Al-Quran Tangerang Selatan. Pesantren mempunyai peran besar dalam turut menjaga keutuhan Negara Kesatuan Republik Indonesia. Negara Indonesia merupakan Negara yang heterogen, baik dari suku, budaya dan agama. Begitupun dengan masyarakat pesantren. Dalam skala kecil, sikap dan keseharian masyarakat pesantren menjadi cerminan keragaman Indonesia. Menggunakan metode penelitian kualitatif dengan bentuk penelitian lapangan (*field research*) dan pendekatan *living qur'an*. Data penelitian diperoleh dengan metode wawancara langsung, kuesioner via google form dan observasi kemudian dianalisa dengan analisis deskriptif. Sedangkan indikator yang digunakan adalah indikator yang dicetuskan oleh Kementerian Agama RI, yakni komitmen kebangsaan, toleransi, anti kekerasan dan adaptif terhadap budaya lokal. Hasil penelitian menunjukkan bahwa Pesantren Bayt Al-Qur'an Tangerang Selatan telah menerapkan moderasi beragama dalam kesehariannya dan dalam berbagai lini kehidupan. Indikator moderasi beragama yang paling menonjol adalah toleransi.

**Kata Kunci:** Moderasi Beragama, Living Qur'an, Pesantren Bayt Al-Quran.

### **A. Introduction**

Religious moderation is a key factor in fostering tolerance and harmony within institutions and society, at both the local and global levels. Religious moderation that rejects extremism and liberalism in religion can also be considered a key to maintaining

equilibrium.<sup>1</sup> Indonesia, which is renowned for its rich religious diversity, cultural heritage, and traditional practices, is of particular importance in understanding the context of religious moderation, rather than merely examining it through a textual lens.<sup>2</sup>

Mohammad Hashim Kamali posits that the principle of balance and fairness in the concept of moderation entails that in religion a person should not be extreme in his views. Moderation is a virtue that encourages the creation of social peace, balance in personal, family and community life.<sup>3</sup>

In line with the teachings of the Prophet Muhammad SAW when Islam first arrived in Arabic land, the Prophet Muhammad SAW exemplified fairness and abstained from excessive action. This fair attitude in behaviour is correlated with the moderation of the value of teachings in Islam, which demonstrates an impartial or middle attitude (*tawassuth*) in all forms of behaviour, including in the implementation of Islamic teachings.<sup>4</sup>

As the country with the largest Muslim population globally and with the objective of fostering harmony in diversity, the Ministry of Religious Affairs of the Republic of Indonesia has released indicators of religious moderation, namely: (1) national commitment, (2) tolerance, (3) non-violence, (4) adaptability to local culture.<sup>5</sup>

A pesantren is an educational institution that plays an important role in the dissemination of Islamic teachings in Indonesia.<sup>6</sup> It is a place where students can pursue studies in Islamic religious sciences, which are often the main focus of their studies. After acquiring knowledge in this field, students are expected to apply it in their daily lives.<sup>7</sup>

Muhammad Ramli -citing Mastuhu- posited that Pesantren possesses three distinctive elements that are not found in other educational institutions. These elements are: (1) the element of actors, including *kyai*, *ustaz* and administrators; (2) the element of facilities or hardware, consisting of mosques, *kyai* houses, *ustaz* houses, *pondok*, school buildings, land for education and other physical buildings. Finally, the third element is the software component, which encompasses the curriculum, learning literature, learning methods, such as *bandongan*, *sorogan*, *halaqah* and memorising, and examinations as a form of learning evaluation.<sup>8</sup>

One of the institutions that teaches moderate behaviour is the pesantren, which is a type of Islamic boarding school. Students from various regions live together in dormitories

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<sup>1</sup> Kementerian Agama, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), p. 18.

<sup>2</sup> Ahmad zainuri Fahri, mohammad, 'Moderasi Beragama Di Indonesia Mohamad', *Religions*, 13.5 (2022), 451 p. 95 <<http://jurnal.radenfatah.ac.id/index.php/intizar/article/download/5640/3010/>>.

<sup>3</sup> Agama, p. 20.

<sup>4</sup> Aceng Abdul Aziz, *Moderasi Beragama: Pengembangan Dan Implementasinya Dalam Pendidikan Pesantren* (Jakarta: Direktorat Pendidikan Diniyah dan Pondok Pesantren Kementerian Agama RI, 2021), p. 34-35.

<sup>5</sup> Agama, p. 43.

<sup>6</sup> Sangkot Nasution, 'Pesantren: Karakteristik Dan Unsur-Unsur Kelembagaan', *Tazkiya Jurnal Pendidikan Islam*, VIII.2 (2019), 126-27 p. 125.

<sup>7</sup> Nur Komariyah, 'PONDOK PESANTREN SEBAGAI ROLE MODEL PENDIDIKAN BERBASIS FULL DAY SCHOOL', *HIKMAH: Jurnal Pendidikan Islam*, 5.2 (2016), 221-40 p. 183.

<sup>8</sup> Muhamad Ramli, 'KARAKTERISTIK PENDIDIKAN PESANTREN; SEBUAH POTRET', *Al-Falah: Jurnal Ilmiah Keislaman Dan Kemasyarakatan*, 18.1 (2018), 89-116 p. 99 <<https://doi.org/10.47732/alfalahjikk.v18i1.56>>.

and study under the guidance of a *kyai*. In addition to residing together, the students engage in all religious activities collectively. This shared experience fosters an openness to other cultures, which is a key aspect of religious moderation as exemplified by the Prophet Muhammad SAW.<sup>9</sup>

Previous studies have examined the concept of religious moderation in pesantren, including: Whither Religious Moderation? The State and Management of Religious Affairs in Contemporary Indonesia<sup>10</sup> Qur'anic Exegesis and Religious Moderation in South Sulawesi: The Law on Blasphemy to Gods of Non-Muslims in Islamic Law Perspective<sup>11</sup>, *Pendidikan Moderasi Beragama di Pesantren Sunanul Huda Sukabumi, Jawa Barat*<sup>12</sup>, *Pengembangan Paham Moderasi Beragama di Pondok Pesantren Al-Ikhlash Ujung Kabupaten Bone*<sup>13</sup>, *Moderasi Agama di Pondok Pesantren Raudlatul Qur'an Kota Metro*<sup>14</sup>, *Mengembangkan Moderasi Beragama Mahasantri Melalui Ta'lim Ma'had di Pesantren Mahasiswa*<sup>15</sup>, and *Pendidikan Moderasi Beragama di Lembaga Pesantren Modern*.<sup>16</sup>

In this study, researchers selected Pesantren Bayt Al-Quran as the subject of their investigation. In addition to supplementing the existing studies, the researchers posit that Pesantren Bayt Al-Quran can provide an overview of religious moderation. The religious moderation observed at Pesantren Bayt Al-Quran is a consequence of the institution's emphasis on the sciences of the Qur'an, with the objective of equipping students to engage in the exploration of the meanings contained in the Qur'an. The Qur'an makes several references to religious moderation, as evidenced by QS. Al-Baqarah [2]: 143.<sup>17</sup> This research aims to identify and examine the religious moderation observed at Pesantren Bayt Al-Quran, in accordance with the religious moderation guidelines set forth by the Ministry of Religious Affairs of the Republic of Indonesia or with a unique approach.

The research method employed in this article is qualitative, with a field research<sup>18</sup> approach informed by the Living Qur'an paradigm. The object of this research is Pesantren

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<sup>9</sup> Achmad Gunaryo, *Tradisi Moderasi Dari Bilik Pesantren* (Jakarta: Kementerian Agama RI, 2023), p. 10-54.

<sup>10</sup> Ismatu Ropi, 'Whither Religious Moderation? The State and Management of Religious Affairs in Contemporary Indonesia', *Studia Islamika*, 26.3 (2019), 597-602 <<https://doi.org/10.36712/sdi.v26i3.14055>>.

<sup>11</sup> Muhsin Mahfudz and Yuspiani Yuspiani, 'Qur'anic Exegesis and Religious Moderation in South Sulawesi: The Law on Blasphemy to Gods of Non-Muslims in Islamic Law Perspective', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7.3 (2023), 1447 <<https://doi.org/10.22373/sjhk.v7i3.19250>>.

<sup>12</sup> Masmuni Mahatma, 'Pendidikan Moderasi Beragama Di Pesantren Sunanul Huda Sukabumi, Jawa Barat', *Jurnal Pendidikan Islam*, 11.09 (2022), 1-23.

<sup>13</sup> Lukman Arake and Ma'adul Yaqien Makkarateng, 'Pengembangan Paham Moderasi Beragama Di Pondok Pesantren Al-Ikhlash Ujung Kabupaten Bone', *Atta'dib Jurnal Pendidikan Agama Islam*, 4.1 (2023), 44-56 <<https://doi.org/10.30863/attadib.v4i1.4611>>.

<sup>14</sup> Liana Dewi Susanti and Asnal Mala, 'Moderasi Agama Di Pondok Pesantren Raudlatul Qur'an Kota Metro', *Moderatio : Jurnal Moderasi Beragama*, 01.1 (2021), 21-40.

<sup>15</sup> Maskuri Maskuri, A. Samsul Ma'arif, and M. Athoiful Fanan, 'Mengembangkan Moderasi Beragama Mahasantri Melalui Ta'lim Ma'had Di Pesantren Mahasiswa', *J-PAI: Jurnal Pendidikan Agama Islam*, 7.1 (2020), 32-45 <<https://doi.org/10.18860/jpai.v7i1.11239>>.

<sup>16</sup> Posman Rambe, Sabaruddin, and Maryam, 'Model Moderasi Beragama Berbasis Pesantren Salaf: Studi Kasus Pada Madrasah Salafiyah', *Jurnal Pendidikan Agama Islam Al-Thariqah*, 7.1 (2022), 157-68 <[https://doi.org/10.25299/al-thariqah.2022.vol7\(1\).9599](https://doi.org/10.25299/al-thariqah.2022.vol7(1).9599)>.

<sup>17</sup> Budi Suhartawan, 'Wawasan Al-Quran Tentang Moderasi Beragama', *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir*, 1.2 (2021), 50-64 p. 50-64 <<https://doi.org/10.58404/uq.v1i2.75>>.

<sup>18</sup> Suharsimi Arikunto, *Dasar-Dasar Reserch* (Bandung: Tarsoto, 1995), p. 58.

Bayt Al-Quran-Quran Study Centre Pondok Cabe Udik, Pamulang District, South Tangerang City, Banten. Data were collected through interviews and in-depth observations, which were then analysed using a descriptive analysis approach.

## **B. Results and Discussion**

### **1. Living Qur'an**

The term "Living Qur'an" is a combination of two different words. The first is "Living," which means life. The second is "Qur'an," which is the holy book of Muslims. From an epistemological perspective, "Living Qur'an" can be interpreted as "the Qur'an that lives in society".<sup>19</sup> Alternatively, it can be interpreted as a process of reviving the values of the Qur'an in the midst of society.<sup>20</sup> Furthermore, the term "Living Qur'an" can be interpreted as a phenomenon that exists within the Muslim community and is related to the Qur'an as the object of study.<sup>21</sup>

This study is a scientific research project that examines various social events and the presence or existence of the Qur'an in a particular community or institution. It then analyses the social response of Muslim groups to revive the Qur'an through continuous interaction.<sup>22</sup>

The Living Qur'an method represents a contemporary research approach to the study of the Qur'an and Tafsir.<sup>23</sup> The field of Living Qur'an studies is situated within the broader domain of social and religious research.<sup>24</sup> The Living Qur'an approach emphasises the function of the Qur'an as guidance and mercy for believers and all humans, and also encompasses the role of the Qur'an in various interests and situations throughout life. Furthermore, the Living Qur'an approach examines the product of interpretation and its relevance to the problems of society in the present and in the future.<sup>25</sup>

### **2. Pesantren Bayt Al-Quran South Tangerang and Religious Moderation**

Pesantren Bayt Al-Quran (BQ) Islamic Boarding School, which offers a post-tahfiz learning programme, is one of the work programmes of the Pusat Studi Quran (PSQ). This pesantren accommodates *hāfīz-hāfīzah* from all over Indonesia. The curriculum at the Bayt Al-Quran Islamic Boarding School is designed to provide students with a comprehensive understanding of the sciences related to the Qur'an. The establishment of this pesantren was motivated by the founder's concern about the number of students who had memorised the Qur'an but chose to transfer to another pesantren for reasons related to *tabarrukan* (seeking blessings). While seeking blessings is not inherently problematic, it is also a positive

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<sup>19</sup> Didi Junaedi, 'Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Al-Qur'an (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)', *JOURNAL OF QUR'AN AND HADITH STUDIES*, 4.2 (2015), 169–90 p. 172 <<https://doi.org/10.15408/quhas.v4i2.2392>>.

<sup>20</sup> Abdul Ghoni and Gazi Saloom, 'Idealisasi Metode Living Qur'an', *Himmah: Jurnal Kajian Islam Kontemporer*, 5.2 (2021), 413 p. 420 <<https://doi.org/10.47313/jkik.v5i2.1510>>.

<sup>21</sup> Heddy Shri Ahimsa-Putra, 'THE LIVING AL-QUR'AN: BEBERAPA PERSPEKTIF ANTROPOLOGI', *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 20.1 (2012), 235 p. 238 <<https://doi.org/10.21580/ws.20.1.198>>.

<sup>22</sup> Ahmad Atabik, 'The Living Qur'an: PoTreT Budaya Tahfiz AL-Qur'an Di NusanTara', *Jurnal Penelitian*, 8.1 (2014), 161–78 p. 165.

<sup>23</sup> Ghoni and Saloom, p. 414.

<sup>24</sup> Adrika Fithrotul Aini, *Pengantar Kajian Living Qur'an* (Lamongan: CV. Pustaka Djati, 2021), p. 66.

<sup>25</sup> Agus Imam Wahyudi, *The Living Qur'an: Upaya Penanaman Nilai-Nilai Al-Qur'an Dalam Kehidupan Santri* (Jakarta: PTIQ Jakarta, 2023), p. 21.

practice. However, of equal importance is the question of how to capture the messages contained in the verses of the Qur'an that have been memorised. The Qur'an is, after all, only a writing that is between two covers that cannot speak.<sup>26</sup> Therefore, efforts are needed to explore the meanings contained.

Qur'an is analogous to a meal provided by Allah SWT.<sup>27</sup> All are welcome to partake in this divine nourishment. In order to fully appreciate the Qur'anic dishes, scientific tools are necessary. The Bayt Al-Quran Islamic Boarding School plays a pivotal role in this regard. M. Quraish Shihab, one of the school's founders, rejected the discourse of transforming Pesantren Bayt Al-Quran into a *Ma'had Aly*, as is the case with other Islamic boarding schools.<sup>28</sup> The rationale behind this approach is to fill the gap that currently exists in the provision of Islamic boarding schools. The programme lasts for six months, during which time students are taught the tools of Al-Quran Sciences. However, six months is insufficient time to become a *mufassir* or to be said to master the Sciences of the Quran. As-Suyuti elucidated that at least 15 sciences must be mastered by prospective *mufassir*.<sup>29</sup> Nevertheless, this does not imply that the entire endeavour will be abandoned. This aligns with the tenets of *fiqh*

المَيْسُورُ لَا يَسْفُتُ بِالْمَعْسُورِ<sup>30</sup>

*Something that is easy is not (to be) cancelled out by something that is difficult.*

Immediate objective of education at Pesantren Bayt Al-Quran is to familiarise students with the terminology associated with the study of the Quran.<sup>31</sup> In addition, the educational programme at Pesantren Bayt Al-Quran is designed to motivate students to pursue further studies at the tertiary level, with the intention of developing their analytical abilities and scientific insight in order to comprehend the content of the Quran. This is evidenced by the fact that a significant number of students from Pesantren Bayt Al-Quran continue their studies after completing the programme, either at domestic or foreign universities.

The nurturing hierarchy at Pesantren Bayt Al-Quran differs from that of other Islamic boarding schools. In other Pesantren, it is common for the founder to be the caregiver in addition to their other roles.<sup>32</sup> However, in Pesantren Bayt Al-Quran, this is not the case. The caregivers at Pesantren Bayt Al-Quran are appointed in accordance with the *Yayasan Dakwah Lentera Hati Indonesia (YDLHI)*<sup>33</sup>, which is the foundation that houses the Pusat Studi Quran (PSQ). Nevertheless, in BQ there is still a figure who is regarded as an Islamic

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<sup>26</sup> as-Sayyid as-Syarif Al-Ridha, *Nahj Al-Balaghah* (Kairo: al-Maktabah at-Taufiqiyah, 1998), p. 217.

<sup>27</sup> Abu Bakar, *Musnad Ibn Abi Syaibah*, Ke-1 (Riyadh: Dar al-Wathan, 1997), p. 251.

<sup>28</sup> Interview with Ustaz Wafa Fadli, Head of Bayt Al-Quran Islamic Boarding School, on 10 March 2024 at Bayt Al-Quran Islamic Boarding School.

<sup>29</sup> As-Suyuti, *Al-Itqan Fi Ulum Al-Quran* (tt.p: Al-Haiah al-Misriyah al-'Amah li al-Kutub, 1974), p. 213-215.

<sup>30</sup> Abdullah bin Said Al-Lahji, *Idhah Al-Qawaid Al-Fiqhiyah* (Kuwait: Dar adh-Dhiya, 2013), p. 187.

<sup>31</sup> Interview with Ustaz Muhammad Nashrulloh, Head of Bayt Al-Quran Islamic Boarding School, on 5 April 2024 at Bayt Al-Quran Islamic Boarding School

<sup>32</sup> Husein Muhammad, *Islam Tradisional Yang Terus Bergerak* (Yogyakarta: IRCiSoD, 2019), p. 24.

<sup>33</sup> Interview was conducted with Dr. Syahrullah Iskandar, the caregiver of Pesantren Bayt Al-Quran, via WhatsApp on April 13, 2024.

boarding school in general, namely Habib Ali Ibrahim As-Segaff. He is one of the founders of Pesantren Bayt Al-Quran. This is one of the distinctive features of this Pesantren.

The vision of Pesantren Bayt Al-Quran is the realisation of *Hafiz* Al-Qur'an with Qur'anic insight, skills and morals. The implementation of this vision is realised in the curriculum, which contains *Ulumul Quran*. Furthermore, the expected output of the above vision is to provide an understanding of the students on how to have a moderate view of religion based on the Qur'an.

In its daily operations, Pesantren Bayt Al-Quran adheres to a moderate religious paradigm, aligning with the indicators of religious moderation set forth by the Ministry of Religion of the Republic of Indonesia. These include national commitment, tolerance, non-violence, and an adaptive approach to local culture.<sup>34</sup>

### **National Commitment**

National commitment is an attitude of attachment to the fundamentals and principles of the state as a form of acceptance of the final decision of a state.<sup>35</sup> Islam and the state are not two things that must be contradicted. In this regard, Husein Muhammad, as quoted by Edi Gunawan, views that there are two forms of relations between religion and the state. The first is an integralistic relationship, where religion and the state are intertwined in a totality that cannot be separated. In addition to being a political institution, the state also acts as a religious institution. The second is a symbiotic-mutualistic relationship. Based on this relationship pattern, between religion and the state there is a relationship of mutual need, namely the implementation of religious teachings will be carried out properly if there is a state. Consequently, the governance of the state is inextricably linked to religious control. Absent such control, the state is susceptible to the commission of immoral actions.<sup>36</sup>

In light of this, it is imperative that citizens of the state do not challenge the relationship between religion and the state. Instead, they should strive to reinforce their national commitment. In the context of Indonesianness, Pancasila serves as the foundation of the state, embracing all groups. Its existence represents an effort to maintain the unity of all Indonesian citizens. Furthermore, Pancasila contains significant elements pertaining to religion.<sup>37</sup> From an Islamic perspective, Islamic values are already embedded within the tenets of Pancasila. Qur'anic verses pertaining to national commitment include QS. Al-Qaşaş [28]: 85, QS. At-Taubah [9]: 122 and QS. An-Nisa [4]: 66.

In his interpretation *Rūh al-Bayān*, Al-Khalwati elucidates the national commitment indicated by the verse QS. Al-Qaşaş [28]: 85. He cites the prevailing opinion among *mufassir*, who posit that the word مَعَادٍ The verse in question refers to the city of Makkah. This verse was uttered by the Prophet Muhammad SAW during his journey from Makkah to Medina. Upon reaching Juhfah, the Prophet realised that he had missed the city of Makkah, which was his birthplace and homeland.<sup>38</sup> This interpretation is also supported by Ar-Rāzi,

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<sup>34</sup> Agama, p. 43.

<sup>35</sup> Agama.

<sup>36</sup> Edi Gunawan, 'Relasi Agama Dan Negara: Perspektif Pemikiran Islam', *Kuriositas*, 11.2 (2017), 105–25, p. 200.

<sup>37</sup> Husnul Khotimah, 'PENERAPAN PANCASILA PERSPEKTIF ISLAM', *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam*, 3.2 (2020), 81–101 p. 83 <<https://doi.org/10.34005/tahdzib.v3i2.1037>>.

<sup>38</sup> Ismāil bin Haqqī Al-Khalwati, *Rūh Al-Bayān* (Beirut: Dār al-Fikr), Vol. 6, p. 440-441.

who suggests that the city of Makkah is to be understood in its most immediate sense, although it is still open to the possibility of being interpreted in other ways.<sup>39</sup>

The value of national commitment in QS. At-Taubah [9]: 122 is illustrated in the obligation to fight. However, the obligation does not imply that all Muslims must engage in combat. There must be some who study, as jihad also requires knowledge and strategies. This group of students will teach religious matters to the fighters after they return to their homeland.<sup>40</sup> Al-Hijāzi posited that this group of students would also receive a comparable reward to those who fight in defence of the homeland. This is because the fight for the defence of the homeland, in addition to weapons, also requires knowledge and arguments.<sup>41</sup> Therefore, a student can also be considered a fighter for his homeland. With science and knowledge, they will build and develop it.

While the value of national commitment in QS. An-Nisa [4]: 66 is elucidated by Sheikh Wahbah Az-Zuhaili. He posits that the verse contains indications of nationalism and national commitment among citizens. This is evidenced by the equation of leaving the homeland with suicide and unwillingness to leave the homeland.<sup>42</sup>

In the author's opinion, religious moderation at Pesantren Bayt Al-Quran is reflected in the acceptance of Pancasila as the basis of the state. Furthermore, the existence of national insight material taught directly by Laksda (Purn.) Habib Husein Ibrahim Assegaff is an effort to foster national commitment. This material teaches the history of the Indonesian nation, commencing with the colonial era and concluding with the current challenges, particularly for students. The objective is to foster a spirit of love for the country by reflecting on the struggles of past fighters. Telling the history of a nation is one of the elements that binds together the unity of a nation and fosters national commitment.<sup>43</sup> This initiative encompasses the examination of the book "Islam dan Kebangsaan; Tauhid, Kemanusiaan dan Kewarganegaraan" by M. Quraish Shihab. This text has been subjected to a critical analysis with a view to elucidating the relationship between Islam and nationality, with particular reference to the Qur'an.

### **Tolerance**

Tolerance, as defined by W.J.S Poerwadarminta, is the disposition or character of an individual who is inclined to accept, acknowledge, and permit the existence of views, opinions, beliefs, habits, and other forms of expression that diverge from their own.<sup>44</sup> M. Quraish Shihab elucidated the essence of tolerance as the acknowledgment of the existence of other parties, even if they hold opposing views. The concept of existence can be manifested in the form of personality, beliefs and views. The recognition of existence is contingent upon the demonstration of differences in a peaceful manner and the avoidance of any actions that contravene the established rules.<sup>45</sup> In contrast, Philip L. Quinn, as cited by

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<sup>39</sup> Fakhruddin Ar-Rāzi, *Mafātih Al-Ghaib* (Beirut: Dar at-Turats al-Ihya al-Arabi, 1420), Vol. 25, p. 19-20.

<sup>40</sup> Wahbah bin Muṣṭafā Az-Zuhaili, *Tafsīr Al-Wasīṭ* (Damaskus: Dar al-Fikr, 1422), Vol. 1, p. 931.

<sup>41</sup> Muhammad Mahmūd Al-Hijāzi, *At-Tafsīr Al-Wādhīh* (Beirut: Dār al-Jīl al-Jadīd, 1413), Vol. 2, p. 30.

<sup>42</sup> Wahbah bin Muṣṭafā Az-Zuhaili, *Tafsīr Al-Munīr* (Damaskus: Dar al-Fikr al-Muashir, 1418), Vol. 5, p. 144.

<sup>43</sup> M. Quraish Shihab, *Islam & Kebangsaan* (Tangerang Selatan: Penerbit Lentera Hati, 2020), p. 46.

<sup>44</sup> Rhifky Arfiansyah, 'Toleransi Antarumat Agama Di Masyarakat Desa Jarak', *Karya; Jurnal Pengabdian Masyarakat*, 2 (2022), p. 163.

<sup>45</sup> M. Quraish Shihab, *Toleransi* (Tangerang Selatan: Penerbit Lentera Hati, 2022), p. 2.

Bojan Zalec and Martina Pavlikova, employs the term "tolerance" to signify the act of relinquishing the prevention and elimination of something that is considered detrimental, despite its capacity to do so.<sup>46</sup>

In the author's opinion, tolerance can be defined as the attitude of someone who allows or tolerates people who are different from him, whether in terms of religion, culture, habits and so on, even though he is able to prevent it. Furthermore, it can be concluded that tolerance is the attitude of an individual's openness to various kinds of differences, while still maintaining their own stance. Tolerance can be manifested in various forms, including religious tolerance, tolerance between religions, tolerance of non-Muslims, and social tolerance.<sup>47</sup>

The Qur'an makes reference to tolerance in a number of its verses. For instance, the verse on religious tolerance is found in QS. Al-Baqarah [2]: 256, QS. Al-Kahf [18]: 29, QS. Al-Kafirun [109]: 105, and QS. Yunus [10]: 40-41. Similarly, the verses on social tolerance are listed in QS. The verses about tolerance must be lived and implemented in the life of Indonesian society, which is heterogeneous in terms of religion, race, ethnicity and culture. By applying tolerance, Indonesian people will tend to be polite and wise towards differences and not easily blame something different.

Based on the author's observations, the application of tolerance at Pesantren Bayt Al-Quran is reflected in at least three ways. *Firstly*, in the context of learning, Pesantren Bayt Al-Quran does not adhere to a rigid and monotonous approach. Instead, each session is characterised by an invitation from the lecturer to the students, or '*santri*', to ask questions related to the learning theme presented. Furthermore, the students are also encouraged to engage in debate and to challenge each other's opinions.<sup>48</sup> This demonstrates the value of tolerance in education. One of the character traits cultivated in Islamic Religious Education is a moderate attitude reflected by tolerance.<sup>49</sup>

*Secondly*, the practice of *tarawih* prayer at Pesantren Bayt Al-Quran is divided into two waves during Ramadan. The first wave comprises 11 *rakaat* (8 *rakaat* of *tarawih* and 3 *rakaat* of *witir*), while the second wave comprises 23 *rakaat* (20 *rakaat* of *tarawih* and 3 *rakaat* of *witir*). This *tarawih* practice is intended to accommodate the opinions of two major organisations in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah. However, an examination of the relevant literature will reveal the historical basis for the two *tarawih* practices. The evidence for the 8 *rakaat tarawih* can be found in Şahih Bukhāri<sup>50</sup> and Şahih Muslim.<sup>51</sup> Meanwhile, the evidence for the 20- *rakaat tarawih* can be found in al-Mu'jam

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<sup>46</sup> Bojan dan Martina Pavlikova Zalec, 'Religious Tolerance and Intolerance', *European Journal of Science and Theology*, 15 (2019), p. 42.

<sup>47</sup> Wiwik Endahwati, 'Kajian Ayat-Ayat Al-Quran Tentang Toleransi Beragama', *An-Nafah Jurnal Pendidikan Dan Keislaman*, 2.1 (2022), 41–52 p. 44-47 <<https://ejurnal.staitaswirulafkar.ac.id/index.php/an-nafah/article/view/22>>.

<sup>48</sup> Interview with Laela Sofrotun Nidha, alumna of Batch 30, interview conducted through a google form, on March 17, 2024

<sup>49</sup> Rudi Ahmad Suryadi, 'Implementasi Moderasi Beragama Dalam Pendidikan Agama Islam', *Taklim: Jurnal Pendidikan Agama Islam*, Vol. 20.1 (2022), 1–12, p. 2.

<sup>50</sup> Al-Bukhari, *Shahih Bukhari* (tt.p: Dar Thuq an-Najah, 1442), Vol. 4, p. 191.

<sup>51</sup> Muslim bin Al-Hajjaj Abu Al-Hasan Al-Qusyairi, *Shahih Muslim* (Beirut: Dar at-Turats al-Ihya al-Arabi), Vol. 1, p. 509.

al-Ausaṭ<sup>52</sup> and al-Mu'jam al-Kabīr.<sup>53</sup> In response, Ustaz Nashrulloh asserted that this practice is an exemplar of tolerance.<sup>54</sup>

Thirdly, the tolerance at Pesantren Bayt Al-Quran can also be observed from the diverse ethnic backgrounds of the *santri*. The *santri* body at Pesantren Bayt Al-Quran comprises individuals from a multitude of ethnic backgrounds. The various tribes of the student body are Javanese, Sundanese, Madurese, Makassarese, Bugis, and so on. The *santri* coexist peacefully and harmoniously in their daily lives. Rather than becoming a source of conflict, differences are transformed into constructive elements, namely the ability to complement each other and exchange ideas. This behaviour demonstrates that diversity is not a novel concept within Islamic teachings. Islam is a religion that respects differences. This is based on a narration from the Prophet Muhammad, peace be upon him.

حَدَّثَنِي يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: "الْحَنِيفِيَّةُ السَّمْحَةُ"<sup>55</sup>

*Yazid reported that Muhammad ibn Isaac reported that Dawud ibn al-Huṣain reported that Ikrimah reported that Ibn Abbas said that the Messenger of Allah (saw) was asked, "What is the religion most favoured by Allah?" The Messenger of Allah replied, "The straight and tolerant one."*

#### Anti-Violence

Islam is a religion of mercy. Its teachings are compassionate and gentle. According to KH Hasyim Muzadi, Islam – like other religions – essentially contains teachings about peace, welfare, gentleness and tolerance.<sup>56</sup>

This is confirmed by the Qur'an in QS. Al-Anbiya [21]: 107. The Prophet Muhammad SAW was sent to this world with a treatise full of mercy. Al-Māwardi elucidates the recipients of this mercy. The first opinion posits that the mercy is reserved exclusively for those who believe. In contrast, the second opinion asserts that grace is universal, extending to all individuals in this world, regardless of their beliefs.<sup>57</sup> An analogous opinion is presented by Ar-Rāzi. He maintains that the Prophet Muhammad SAW became a mercy for the world and religion. The mercy for religion is that he was sent as a guide to resolve confusion in matters of faith. He invites to the path of truth and establishes a law. While his mercy for the world is that he is the reason for the absence of humiliation and war.<sup>58</sup> It is true that during the Prophet's time there were wars, but these wars were for self-defence.<sup>59</sup>

<sup>52</sup> Aṭ-Ṭabrāni, *Al-Mu'jam Al-Ausaṭ* (Mesir: Dar al-Haramain), Vol. 5, p. 324.

<sup>53</sup> Aṭ-Ṭabrāni, *Al-Mu'jam Al-Kabīr* (Mesir: Maktabah Ibnu Taimiyah), Vol. 11, p. 393.

<sup>54</sup> Interview with Ustaz Muhammad Nashrulloh, Head of Bayt Al-Quran Islamic Boarding School, on 5 April 2024 at Bayt Al-Quran Islamic Boarding School

<sup>55</sup> Abu Abdillah Ahmad, *Musnad Al-Imam Ahmad Bin Hanbal* (Mesir: Dar al-Hadits, 1995), Vol. 2, p. 522.

<sup>56</sup> Muhammad Makmun Rasyid, 'ISLAM RAHMATAN LIL ALAMIN PERSPEKTIF KH. HASYIM MUZADI', *Epistémé: Jurnal Pengembangan Ilmu Keislaman*, 11.1 (2016) <<https://doi.org/10.21274/epis.2016.11.1.93-116>>.

<sup>57</sup> Al-Māwardi, *An-Nukat Wa Al-Uyūn* (Beirut: Dar al-Kutub al-Ilmiyah), Vol. 3, p. 476.

<sup>58</sup> Ar-Rāzi, Vol. 22, p. 193.

<sup>59</sup> Muflikhatul Khairah, 'Jihad Dan Hukum Perang Dalam Islam', *Al-Qānūn*, 11.2 (2008), 361 p. 362 <<https://jurnal.fsh.uinsby.ac.id/index.php/qanun/article/view/130/115>>.

Therefore, this does not contradict the explanation that the Prophet Muhammad SAW is a mercy for the universe.

Another verse that talks about mercy can be found in QS. The verse *Ālū Imrān* [3]: 159 is interpreted by Al-Marāgī as describing the Prophet's gentle nature towards people who could have been rude or harsh. The aim was to maintain the people around the Prophet in a sympathetic state, which would facilitate the delivery of the message.<sup>60</sup>

Anti-violence and tolerance are two concepts that are closely related. Both are born out of self-esteem.<sup>61</sup> If there is little respect for oneself and others, it is likely that there will be little tolerance. Conversely, if there is a high level of tolerance, it is likely that there will be a low level of violence. When there is little tolerance for diversity, violence will dominate. For him, differences are just a problem that must be eliminated. In fact, differences are a necessity, especially in the context of Indonesia.

In practice, the implementation of anti-violence policies in Pesantren Bayt Al-Quran is not readily apparent. However, this does not imply that violence is condoned. Differences within Pesantren Bayt Al-Quran are effectively managed to prevent the emergence of conflict that could potentially lead to violence.

#### **Adaptive to Local Culture**

Islam is a religion that is culturally adaptive. This can be evidenced by historical sources. According to Ali Sodiqin, as quoted by Khoiro Ummatin, there are three models of Islam when dealing with local Arab culture. *Firstly*, Islam accepts, continues and perfects the culture that has developed in society. *Secondly*, Islam reconstructs the local culture. In this case, Islam does not directly accept and reject a culture. The culture is accepted, but in its implementation it is reconstructed, filled with Islamic content so that it does not conflict with the basic principles of Islam. *Thirdly*, Islam rejects a culture that is clearly contrary to the teachings of Islam.<sup>62</sup>

The culture is one of the ways in which Islam entered Indonesia. For example, the use of puppets in the propagation of Islam. For example, *wayang* art is filled with Islamic values and symbols as well as messages containing invitations to Islam.<sup>63</sup> The spread of Islam through culture demonstrates that Islam is not inherently opposed to culture; rather, it employs culture as a vehicle for the dissemination of its teachings. The architectural design of the Demak Mosque exemplifies Islam's capacity for accommodation and reconstruction of cultural traditions. The mosque's distinctive roof, known as the *Ranggon*, draws inspiration from the pre-Islamic Hindu-Buddhist tradition, particularly the concept of Meru. In the pre-Islamic tradition, the roof was constructed from nine stacks. Sunan Kalijaga

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<sup>60</sup> Ahmad bin Muṣṭafā Al- Marāgī, *Tafsīr Al-Marāgī* (Mesir: Aulādih, Syirkah Maktabah wa Maṭbaah Muṣṭafā Al-Bābi Al-Halabi wa, 1946), Vol. 4, p. 112-113.

<sup>61</sup> Ngainun Naim, 'Membangun Toleransi Dalam Masyarakat Majemuk Telaah Pemikiran Nurcholis Madjid', *Harmoni*, 12.2 (2020), 31–42 p. 32 <<https://doi.org/10.32488/harmoni.v12i2.153>>.

<sup>62</sup> Khoiro Ummatin, 'Tiga Model Interaksi Dakwah Rasulullah Terhadap Budaya Lokal', *Jurnal Dakwah UIN Sunan Kalijaga*, 15.1 (2014), 179–205, p. 201-202.

<sup>63</sup> Fauziah Nasution, 'Kedatangan Dan Perkembangan Islam Ke Indonesia', *MAWA'IZH: JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN*, 11.1 (2020), 26–46 p. 44 <<https://doi.org/10.32923/maw.v11i1.995>>.

subsequently reconstructed it into three stacks, each representing a stage of Muslim religiosity: faith, Islam and *ihsan*.<sup>64</sup>

One of the defining characteristics of religious moderation is the ability to adapt to local culture. This is exemplified by the various activities conducted at Pesantren Bayt Al-Quran, including the recitation of *yasin* and *tahlil* on Fridays after the *magrib* prayer, *selawat* together after *Isha* on Saturdays and Sundays, *ratibul haddad* recitation on Saturdays and Sundays after *subuh*, and *wirdul latif* on other days. The religious practices organised at Pesantren Bayt Al-Quran are explicitly mentioned in the Qur'an, as evidenced by the following verses: QS. Yunus [10]: 57, QS. Aş-Şāff [61]: 6, QS. Al-Anbiya [21]: 107, QS. Al-A'rāf [7]: 157 and QS. Al-Baqarah [2]: 152..

### **3. Conclusion**

Pesantren Bayt Al-Quran is the pesantren that adheres to a moderate approach to religion in its daily life. This is evident through the acceptance and recognition of the final form of the Unitary State of the Republic of Indonesia (NKRI) with Pancasila as the basis of the state, as indicated by the Ministry of Religious Affairs of the Republic of Indonesia. Indicators of tolerance are evident in the curriculum, the implementation of *tarawih* prayers during Ramadan, and the acknowledgment of the diversity of ethnic backgrounds among students. The anti-violence aspect is reflected in the prudent and wise management of the diversity of students. Furthermore, Pesantren Bayt Al-Quran also appreciates local cultures, which is evident in the routine reading of *yasin* and *tahlil* every Friday night after *maghrib* prayer, *Salawat* together after *Isha* congregations, reading *ratib al haddad* every morning after *subuh* on Saturday and Sunday and *wirdul latif* other than on Saturday and Sunday.

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<sup>64</sup> Limyah Al-Amri and Muhammad Haramain, 'Akulturasi Islam Dalam Budaya Lokal', *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan*, 10.2 (2017), 87–100 p. 200 <<https://doi.org/10.35905/kur.v10i2.594>>.

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