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Moderating Religion, Bridging Cultures: The Impact of Pesantren Riyadul 'Ulum Wadda'wah on Intercultural Harmony

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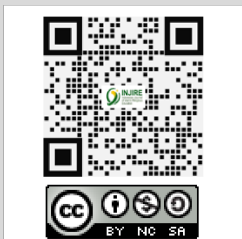
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Abstract

This research explores the application of religious moderation in building intercultural harmony in the social dynamics of the Pesantren Riyadul 'Ulum Wadda'wah community in Tasikmalaya, Indonesia. Using a qualitative approach, this study examines the interactions among santri who come from various cultural backgrounds in a pesantren environment that integrates classical religious education, modern discipline, and pesantren values that uphold togetherness and tolerance. Data were collected through in-depth interviews, participatory observation, and document analysis. The results showed that Pesantren Riyadul 'Ulum Wadda'wah actively promotes intercultural harmony through teaching religious moderation values that emphasize the balance between spiritual and social life, integrating religious moderation in pesantren learning, and creating spaces for intercultural dialogue. The findings show that pesantren can function as cultural bridges and agents of social cohesion in multicultural communities. The integration of religious moderation values with symbolic interaction confirms the relevance of pesantren as pioneers in promoting intercultural harmony in the modern era.

Keywords:

Religious Moderation; Intercultural Harmony; Social Dynamics, Pesantren Riyadul 'Ulum Wadda'wah.

Abstrak

Penelitian ini mengeksplorasi penerapan moderasi beragama dalam membangun harmoni antarbudaya di dalam dinamika sosial komunitas Pesantren Riyadul 'Ulum Wadda'wah Tasikmalaya, Indonesia. Dengan menggunakan pendekatan kualitatif, penelitian ini mengkaji interaksi di antara para santri yang berasal dari berbagai latar belakang budaya dalam lingkungan pesantren yang mengintegrasikan pendidikan agama klasik, disiplin modern, dan nilai-nilai pesantren yang menjunjung tinggi kebersamaan dan toleransi. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen. Hasil penelitian menunjukkan bahwa Pesantren Riyadul 'Ulum Wadda'wah secara aktif mempromosikan harmoni antarbudaya melalui pengajaran nilai-nilai moderasi beragama yang menekankan keseimbangan antara kehidupan spiritual dan sosial, Integrasi moderasi beragama dalam pembelajaran di pesantren serta menciptakan ruang dialog antar budaya. Temuan menunjukkan bahwa pesantren dapat berfungsi sebagai jembatan budaya dan agen kohesi sosial dalam komunitas multikultural. Integrasi nilai-nilai moderasi beragama dengan interaksi simbolik menegaskan relevansi pesantren sebagai pelopor dalam mempromosikan harmoni antarbudaya di era modern.

Kata Kunci:

Moderasi Beragama; Kerukunan Antarbudaya; Dinamika Sosial, Pesantren Riyadul 'Ulum Wadda'wah.

Introduction

Indonesia, as a nation characterized by its ethnic, cultural, and religious diversity, faces significant challenges in maintaining social harmony amidst these differences (Akhmadi, 2019; Anggraeni et al., 2023; Jamaluddin, 2022). As a predominantly Muslim country, Indonesia is also enriched by a variety of cultures, languages, and traditions stemming from hundreds of ethnic groups spread across the archipelago (Truna, 2017). This diversity often leads to social tensions, particularly in the context of differing religious beliefs, which frequently have the potential to spark conflict (Jamaluddin, 2022; Subchi et al., 2022). Consequently, religious moderation defined as a balanced approach to religion that avoids extremism, upholds national commitment, and accommodates local cultural values (Gazali et al., 2023; Subchi et al., 2022) is essential in fostering social harmony and ensuring peace within a pluralistic society (Saifuddin, 2019). Religious moderation enables communities to coexist with mutual respect, despite differences in religious practices and beliefs.

Religious moderation in Islam embodies the principle of Wasathiyyah, which literally means ‘the middle path’. This concept emphasizes the importance of balance in all aspects of life, including spiritual, social, and cultural dimensions (Nurdin, 2021). In the context of Indonesia, religious moderation serves as a cornerstone for creating a harmonious society where religious and cultural differences are not sources of division but assets that strengthen social bonds. This moderate attitude facilitates the establishment of constructive dialogue among diverse groups, aiming to foster peace and mutual respect (Sirajuddin, 2020). However, significant challenges arise when extremism and radicalization begin to emerge in certain segments of society, threatening the existing diversity (Subchi et al., 2022). Thus, religious moderation is not merely a conceptual framework but an urgent necessity that must be applied in daily life. By embracing Wasathiyyah, societies can build inclusive environments that promote understanding and cooperation, ultimately preserving the unity and richness of a pluralistic nation like Indonesia.

Pesantren holds a pivotal role as an enduring Islamic educational institution (Mutammam et al., 2025). Pesantren functions not only as a center for deepening religious knowledge but also as a space where students (santri) are taught to interact with one another in a spirit of brotherhood and tolerance (Rozi & Hasanah, 2021). With its distinctive educational system and emphasis on Islamic values, pesantren is expected to serve as an agent of peace and social cohesion, capable of mitigating tensions among various groups in society (Hadi & Anggraeni, 2021a). Furthermore, pesantren acts as a hub for character development and profound religious understanding, teaching santri to respect diversity, uphold human values, and live harmoniously in a pluralistic society (Munir, 2020). Pesantren-based education aspires to be a model that not only imparts religious knowledge but also fosters a civilized and moral society, where diversity is not seen as a barrier but as a strength for achieving social well-being.

With the passage of time, pesantren has evolved beyond offering solely classical religious education, now placing significant emphasis on formal education as well (Qomar, 2002). This integrative approach, combining religious and general sciences, introduces a new dimension to shaping santri character, equipping them not only with a deep understanding of religion but also with the social and intellectual skills needed to adapt to an increasingly complex society (Abror & Rohmaniyah, 2023). Pesantren has the capacity to develop a balanced curriculum that integrates religious and social aspects, aiming to enable santri to apply their knowledge not only within the pesantren environment but also in their broader daily lives (Takdir, 2018). This holistic educational approach positions pesantren as a strategic institution for instilling the values of religious moderation in its students, ensuring they emerge as individuals capable of contributing positively to a pluralistic and harmonious society.

Several studies have explored the transformative role of pesantren in promoting religious moderation and serving as a cultural bridge in Indonesia’s plural society (Futaqi, 2020; Habibie et al., 2021; Hadi & Anggraeni, 2021b; Yusuf, 2020). These studies highlight the pesantren’s capacity not only to preserve Islamic orthodoxy but also to actively shape inclusive attitudes and

intercultural understanding among students and communities. Collectively, these studies affirm that pesantren serve as vital instruments of religious moderation and cultural integration in Indonesia. They have successfully preserved traditional Islamic values while adapting to contemporary challenges, including pluralism, extremism, and globalization. However, many of these studies focus on individual pesantren or regional experiences. There remains a need for comparative, cross-regional research that systematically examines how pesantren institutionalize religious moderation and intercultural engagement in diverse socio-political contexts.

One exemplary pesantren that serves as a model for implementing religious moderation is Pesantren Riyadul 'Ulum Wadda'wah in Tasikmalaya, Indonesia. Established in the 19th century (*Sejarah Singkat*, 2018), this pesantren has firmly rooted itself as an Islamic educational institution that not only teaches religious knowledge through the study of *kitab kuning* but also integrates general education and the principles of moderate living (Fahmi & Firdaus, 2024; Ningrum & Sa'adah, 2020). With students coming from diverse regions and cultural backgrounds, the pesantren exemplifies the unique diversity found in Indonesia. In its daily practices, Pesantren Riyadul 'Ulum Wadda'wah emphasizes the importance of unity, tolerance, and respect for differences. Its educational approach combines the disciplined traditions of pesantren with the reinforcement of social values, making it a conducive environment for fostering inter-cultural harmony (Assondani & Arif, 2023). This phenomenon highlights how pesantren can play a strategic role as agents of social change, bridging differences and strengthening social cohesion in a pluralistic society.

This study aims to explore how Pesantren Riyadul 'Ulum Wadda'wah in Tasikmalaya implements religious moderation to foster cultural harmony among its students. The primary focus is on how the pesantren manages cultural diversity among students originating from various ethnicities and regions through educational programs that instil values of tolerance and social harmony. Additionally, the research examines how interactions among students strengthen bonds of brotherhood amidst this diversity. This study delves into the role of the pesantren as an Islamic educational institution in mitigating tensions between groups and promoting unity within a pluralistic society. Through this research, strategies applicable to other pesantren across Indonesia are expected to be identified, enabling them to enhance the teaching of religious moderation and build a culture of tolerance within plural societies. Furthermore, the findings are anticipated to provide valuable input for policymakers in formulating more inclusive educational programs that support the creation of social harmony and peace in Indonesia.

Methods

This study uses a qualitative approach with a case study design to explore the implementation of religious moderation in fostering cultural harmony at Pesantren Riyadul 'Ulum Wadda'wah Tasikmalaya, Indonesia. The qualitative approach was chosen because the focus of this research is on gaining a deep understanding of complex social phenomena, particularly concerning interactions between individuals with diverse cultural and religious backgrounds within the pesantren environment (Rahardjo, 2017). To obtain comprehensive data, the study employs three main data collection techniques: in-depth interviews, participatory observation, and document analysis (Assyakurrohim et al., 2023). In-depth interviews are conducted with pesantren leaders, teachers, students, and alumni to gain insights into the policies and practices of religious moderation implemented in the pesantren (Hancock et al., 2021; Rahardjo, 2017). Additionally, participatory observation is carried out during educational, religious, and extracurricular activities to observe social interactions among students and the implementation of religious moderation values in daily life (Hancock et al., 2021). Relevant documentation, such as the curriculum, educational materials, and records of religious activities, is also analyzed to complement the understanding of how religious moderation is applied in this pesantren.

Data analysis is conducted using an inductive approach, which allows the researcher to identify key themes and patterns that emerge from the collected data. This analytical process aims

to provide a deeper understanding of how religious moderation is implemented within the social and cultural context of the pesantren. Data triangulation is used as a strategy to ensure the validity of the findings by comparing the results of interviews, observations, and collected documents (Rahardjo, 2017). Symbolic interactionism and social constructivism serve as the main theoretical foundations in this analysis. Symbolic interactionism helps explain how cultural values and symbols are formed and maintained in social interactions, while social constructivism informs the understanding of how social and religious norms are constructed through these interactions. Ethical considerations are maintained by obtaining written permission from the pesantren management and consent from informants to participate in this research.

Results

In an era marked by increasing cultural pluralism, pesantren (Islamic boarding schools) play a crucial role in promoting religious moderation and fostering intercultural dialogue. Pesantren Riyadul 'Ulum Wadda'wah, located in Tasikmalaya, Indonesia, has become a key institution in demonstrating how religious values can serve as a bridge to reconcile cultural differences. By integrating religious moderation into its educational framework, this pesantren helps create an environment where tolerance, respect, and mutual understanding can flourish. This approach is embedded not only in the pesantren's curriculum but also in its broader educational practices and social interactions. Understanding the impact of this integration involves exploring three key areas: the application of religious moderation within the pesantren curriculum, its role in shaping the educational experience, and how Pesantren Riyadul 'Ulum Wadda'wah actively promotes intercultural dialogue.

The Application of Religious Moderation in the Pesantren Curriculum

As Islamic educational institutions, pesantren play a highly strategic role in instilling the values of religious moderation in their students. With longstanding educational systems and teaching methods, pesantren are capable of integrating the principles of religious moderation into their curriculum (Munir, 2020). This curriculum not only imparts comprehensive religious knowledge but also emphasizes the importance of tolerance, respect for diversity, and fostering peace among religious communities. In this context, pesantren serve as a platform for shaping the character of students who not only understand Islamic teachings accurately but also adopt an open and wise attitude when interacting with others.

Pesantren curricula generally focus heavily on the teaching of Islamic knowledge based on classical texts, known as *kitab kuning*, which provide both moral and intellectual foundations. However, to ensure that this education remains relevant in contemporary contexts, Pesantren Riyadul 'Ulum Wadda'wah has concretely integrated the concept of religious moderation into its curriculum. The approach adopted by this pesantren goes beyond merely teaching religious texts in a textual manner; it emphasizes contextual understanding, where the values of moderation are applied by prioritizing principles of tolerance, mutual respect, and peace. This teaching approach is not limited to religious instruction but also integrates social awareness, enabling students to appreciate the importance of interpersonal relationships and inclusive national values.

The curriculum incorporates the study of various Islamic disciplines, such as tafsir, fiqh, hadith, and tasawuf, emphasizing a balance between rights and responsibilities in both social and spiritual life (Triono et al., 2022). Although the primary reference in fiqh studies is based on the Shafi'i school of thought, students are taught to understand and appreciate differing opinions among the various Islamic schools of thought. This approach underscores the importance of tolerance toward diversity, encouraging students not to impose a single perspective as the ultimate truth but to respect the richness and plurality within Islamic traditions. At a more advanced level, students who have transitioned to higher education engage with *Bulugh al-Maram*, a monumental work that compiles evidentiary foundations or sources of practice underlying the legal rulings in

the four major Sunni schools: Hanafi, Maliki, Shafi'i, and Hanbali. This text not only serves as a critical foundation for in-depth understanding of Islamic law but also functions as a means to familiarize students with the differences among these schools of thought. This deepens their grasp of the essence of tolerance within the Islamic intellectual tradition.

In addition, in the study of *tasawuf*, the primary focus lies on ethics and the values of moderate humanism. Students are guided to develop attitudes of patience, tolerance, and compassion toward others, which are central to the concept of religious moderation. This learning process involves studying texts such as *Akhlakul Lil Banin* for male students and *Akhlakul Lil Banat* for female students, both by Umar bin Ahmad Baradja, as well as *Minhajul Abidin* by Imam Al-Ghazali. Through these teachings, students are not only provided with theoretical knowledge of Islam but are also taught how to practice Islamic values in daily life with peace, mutual respect, and adherence to the principles of noble character.

The pesantren curriculum also incorporates national awareness education to cultivate students' love for their country and appreciation for diversity. This program includes lessons on the nation's historical struggles, strengthening the ideology of *Pancasila*, and participation in various social activities, both within and outside the pesantren. Students are encouraged to understand that Islam advocates for preserving harmony and diversity within society, in line with the principles of religious moderation (*wasathiyah*) (Sulaswari, 2021). Through this approach, students not only develop as spiritually devout individuals but also as socially responsible citizens who actively contribute to an inclusive and unified nation.

The Integration of Religious Moderation in Pesantren Education

Pesantren plays a critical role in shaping the character and religious understanding of its students. One key aspect of pesantren education is the integration of religious moderation into its curriculum. Religious moderation, rooted in the principle of *Wasathiyah* (Putri & Fadlullah, 2022), is implemented across various religious subjects taught in pesantren, including *fiqh*, *tafsir*, *hadith*, and *tasawuf* ((Futaqi, 2018). For instance, in the teaching of *fiqh*, students are encouraged to understand and appreciate differing perspectives among the various Islamic schools of thought (*mazhab*), emphasizing mutual respect and recognition of these differences. The *fiqh* curriculum at Pesantren Riyadul 'Ulum Wadda'wah not only focuses on textual comprehension of *fiqh* texts but also incorporates the social and cultural contexts relevant to the students' daily lives. This approach ensures that religious teachings are embraced in a more moderate manner, avoiding potential conflicts or tensions.

In the teaching of *tafsir*, pesantren promotes a contextual method that combines understanding the Qur'anic text with the social realities faced by society. Students are taught that interpreting the Qur'an requires not only considering the literal meanings but also taking into account the conditions of the era and the society when the verses were revealed. For example, in teaching the interpretation of Surah Al-Ma'un (107:1–7), the *kiai* leading the *tafsir* class does not solely focus on the literal meanings of the verses condemning those who neglect orphans and disregard the poor. Instead, the verses are connected to contemporary social realities, highlighting the importance of participating in community empowerment programs, engaging in philanthropic activities, and addressing social issues such as poverty and economic inequality. Students learn that these verses are not just critiques of individual behavior but also calls to establish a fair social system that cares for the underprivileged and promotes justice.

Tasawuf, as one of the key disciplines in pesantren education, also plays a role in instilling the values of religious moderation. In tasawuf teachings, students are taught to cultivate noble character traits, such as patience (*sabr*), sincerity (*ikhlas*), and humility (*tawadhu*), as well as the importance of maintaining good relationships with others. These tasawuf values teach students not only to focus on personal worship but also to pay attention to social aspects of community life. The pesantren emphasizes that high spirituality must align with good character, reflected in

mutual respect, conflict avoidance, and peaceful coexistence with others, regardless of religious or cultural differences.

The teaching methods employed in pesantren also strongly support the application of religious moderation. At Riyadul 'Ulum Wadda'wah Pesantren, instruction is conducted using participatory and dialogical approaches. Students in their sixth year of KMI (Kulliyatul Mu'allimin Al-Islamiyah), equivalent to the third year of senior high school, are not only taught to passively accept religious teachings but are also encouraged to engage in discussions, debates, and critical thinking about various religious and social issues through Bahtsul Kutub (deliberations on issues using references from classical Islamic texts). This approach ensures that students are not only taught what is religiously correct but also how to understand and address the diverse differences present in society.

The Role of Pesantren Riyadul 'Ulum Wadda'wah in Promoting Intercultural Dialogue

Pesantren Riyadul 'Ulum Wadda'wah plays a significant role in fostering intercultural dialogue and promoting harmony in a pluralistic society. This pesantren is not only an institution for religious education but also a meeting place for various cultural backgrounds to interact and learn from each other. The students at this pesantren come from diverse regions with differing cultural, social, and linguistic backgrounds, creating opportunities for mutual understanding and learning. These interactions among students enrich their experiences and help build mutual respect and appreciation for differences. This serves as a vital foundation for cultivating intercultural harmony, where students learn to live peacefully despite differences in culture and religion.

The pesantren's approach to religious and cultural pluralism is profound. Within the context of its education system, pluralism is not merely acknowledged as a social reality that must be accepted but is also valued and practiced in daily life. At Pesantren Riyadul 'Ulum Wadda'wah, pluralism is taught through both theoretical and practical approaches. In religious education, the pesantren emphasizes the importance of respecting differences, whether in social aspects, language, or culture. This teaching is delivered contextually, instilling the understanding that differences should not be sources of conflict but rather accepted as part of the diversity of God's creation. Students are taught to value every individual regardless of their ethnic or cultural background. Through this approach, the pesantren becomes a space that accommodates diversity, fosters inclusive character development, and strengthens unity amidst diversity.

The pesantren also actively organizes activities that prioritize interfaith dialogue, such as interreligious discussions and collaborative social initiatives involving students from various religious backgrounds. Through these activities, the pesantren not only teaches tolerance but also nurtures mutual understanding and cooperation among adherents of different faiths. Students are encouraged not only to respect the beliefs of others but also to promote values of peace, justice, and mutual respect in their social interactions.

With its approach rooted in the values of religious moderation, pluralism, and tolerance, Pesantren Riyadul 'Ulum Wadda'wah serves as a tangible example of how religious education can act as a bridge connecting diverse social and cultural groups. Through education that prioritizes dialogue and mutual respect, this pesantren not only creates a harmonious environment for its students but also contributes to building a more tolerant and peaceful society amidst existing diversity.

Discussion

Religious moderation is an approach that emphasizes balance and avoids extremism in understanding and practicing religious teachings, enabling individuals to adopt a middle-ground position as the wisest choice (Nasution & Rohani, 2023; Suryadi, 2024). In the context of Islam, religious moderation not only aims to prevent radicalization but also teaches a way of life that is harmonious, tolerant, and mutually respectful, both among Muslims and with followers of other religions (Saifuddin, 2019; Suryadi, 2024). This concept of religious moderation is closely linked to

the principle of *Wasathiyah*, which refers to the moderate, balanced, and middle path in Islam. This principle is reflected in the Qur'an, particularly in Surah Al-Baqarah, verse 143, which describes the Muslim ummah as a *ummatan wasatan* (moderate nation) (Suryadi, 2024). In this regard, religious moderation aims to address potential social conflicts, radicalization, and prevent narrow and exclusive interpretations of religion.

By instilling values of *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), pesantren nurture a theological worldview that is grounded in inclusivity, peace, and mutual respect. These values are not merely abstract doctrines, but are operationalized through daily routines, interpersonal interactions, and community engagements that emphasize discipline, mutual care, and respectful dialogue with both Muslims and non-Muslims (Siti Maria Ulfah et al., 2024).

The application of religious moderation in pesantren education plays a significant role in reducing the potential for radicalization among students (Mohammad Ridwan, 2023; Muin & others, 2007). An education system that prioritizes moderate and balanced attitudes enables students to develop a non-extremist understanding of religion, both in theological aspects and in their interactions with others, whether fellow Muslims or adherents of other religions (Sirajuddin, 2020). By teaching religious principles centered on balance, pesantren provide students with a strong foundation to resist ideologies that could lead to extremism or violence.

The strength of pesantren lies in their comprehensive educational model that integrates spiritual formation (*tarbiyah ruhiyyah*), moral development (*akhlakiah*), and social responsibility (*ijtima'iyah*). This holistic approach reinforces a non-violent, inclusive interpretation of Islam, rooted in Indonesia's pluralistic and multicultural context. As a result, pesantren graduates are more likely to become promoters of peace (*agen perdamaian*), rather than passive recipients or active proponents of extremist doctrines (Hadi & Anggraeni, 2021a).

Character education serves as a cornerstone in the curriculum of pesantren, emphasizing values such as discipline, independence, responsibility, and leadership. These values are instilled in students' daily lives through various activities, including managing student organizations within the framework of the *Organisasi Santri Pesantren Condong* (OSPC), routine deliberations held at organizational, cohort, and classroom levels, and leadership development programs. Students are not only trained to adhere to rules but also to take active roles as fair and wise leaders, aligning with the core belief that students must be prepared both to lead and to be led. These activities enable students to internalize ethical values and social skills that serve as vital foundations for fostering a harmonious society (Abidin & Sirojuddin, 2024).

The moderation approach applied also serves as a strategic effort to prevent radicalization and exclusivism among students. The pesantren provides an educational foundation that not only teaches tolerance as a concept but also practices it in real-life situations through collaborative activities, deliberations, and intercultural interactions within the pesantren environment. Students are taught to respect the diversity of traditions, cultures, and viewpoints, both among fellow Muslims and with people of other religious backgrounds (Futaqi, 2020, pp. 74–75). By cultivating students' character based on the principles of moderation and robust social capital, Pesantren Riyadul 'Ulum Wadda'wah plays a vital role in shaping a harmonious and tolerant society that is well-prepared to face the increasingly complex challenges of globalization.

Every activity at the pesantren, whether in teaching and learning processes, group deliberations, or extracurricular activities such as arts and sports, serves as an opportunity for students to practice the values of religious moderation. Interactions among students from various regions and cultural backgrounds provide valuable opportunities for them to learn to live harmoniously without falling into stereotypes or prejudices against others. This aligns with Albert Bandura's *Social Learning Theory*, which posits that individuals learn through observation, interaction, and social experiences. Bandura explains that learning does not only occur through direct instruction but also through observing others' behaviors and the consequences of those behaviors (Bandura, 1977).

Religious moderation can be reflected in a broader understanding that avoids dogmatic and fanatical attitudes in interpreting religious texts. The teaching of hadith in pesantren is also carried out with a more flexible approach, not only focusing on the chain of transmission (sanad) or the narrators but also emphasizing the values contained within the hadith that are relevant to a socially diverse life. This serves as a means for students to develop an inclusive and tolerant attitude, which is crucial in a pluralistic society.

Overall, the integration of religious moderation into the curriculum, the teaching methods employed, and its application in the daily lives of students position Pesantren Riyadul 'Ulum Wadda'wah as an educational institution that not only teaches religious knowledge but also prepares students to live in a pluralistic society rich in diversity. By adopting an approach rooted in the values of *Wasathiyah*, the pesantren instills an inclusive and tolerant understanding of religion, strengthening the students' social capital to interact effectively with diverse community groups. This social capital includes the ability to build harmonious social networks, enhance mutual trust among individuals, and uphold norms that support coexistence within multicultural communities. Thus, the pesantren not only develops intellectually capable individuals but also fosters excellence in building respectful social relationships.

Conclusion

Pesantren Riyadul 'Ulum Wadda'wah has demonstrated a significant role in advancing the implementation of religious moderation within the context of Islamic education. Through the integration of moderation values into both its formal curriculum and daily communal activities, the pesantren has successfully cultivated a learning environment that promotes spiritual growth, social balance, and intercultural harmony. This approach not only enhances students' understanding of moderate Islamic teachings but also shapes their character to become individuals who are sensitive to diversity and capable of maintaining harmony in a pluralistic society. Based on these findings, it is crucial for other pesantren and Islamic educational institutions to further integrate religious moderation into their curricula. A more contextual and practical approach can help students comprehend religious teachings in a way that is not only normative but also relevant to the social and cultural challenges they face. Education that emphasizes religious moderation can reduce the potential for radicalization and strengthen interfaith harmony. Therefore, pesantren and other Islamic educational institutions are encouraged to adopt programs that promote interfaith and intercultural dialogue, as well as teaching methods that prioritize values of tolerance and pluralism, to create a more peaceful and harmonious environment.

Despite its contributions, this study has several limitations. First, it focuses solely on a single pesantren, which may not fully represent the broader diversity of pesantren practices across Indonesia. Second, the qualitative design limits the generalizability of the findings. Third, the research primarily examined internal aspects of moderation (curriculum, activities, values) without extensively exploring external stakeholder perspectives, such as alumni, parents, or local communities.

Future studies are encouraged to conduct comparative research across multiple pesantren in different cultural or geographic contexts to assess the varying models and outcomes of religious moderation implementation. Exploring alumni trajectories could also help in understanding the long-term impact of pesantren-based religious moderation education on civic engagement and social resilience. Finally, interdisciplinary collaboration with sociology, anthropology, and peace studies would enrich the academic discourse surrounding pesantren as platforms for intercultural and interreligious harmony.

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