



STRENGTHENING RELIGIOUS MODERATION EDUCATION IN ISLAMIC BOARDING SCHOOLS: IMPLEMENTATION STRATEGY IN THE CONTEMPORARY ERA IN FORMING STUDENTS' ATTITUDES OF TOLERANCE

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Info Artikel	Abstrak
Riwayat Artikel: Diterima: Disetujui: Kata Kunci: Letakkan 3-5 kata kunci; yang dipisahkan dengan koma (,)	Penelitian ini bertujuan untuk mendeskripsikan tentang Strengthening Religious Moderation Education In Islamic Boarding Schools: Implementation Strategy In The Contemporary Era In Forming Students' Attitudes Of Tolerance. Desain penelitian menggunakan pendekatan kualitatif dan jenis penelitian studi kasus. Setting penelitian dilaksanakan di pondok pesantren Darut Hayat yang berlokasi di desa Sentong kecamatan Krejengan kabupaten Probolinggo. Waktu pelaksanaan penelitian dari bulan Februari sampai dengan bulan April 2024 Teknik pengumpulan data dengan observasi partisipan, wawancara mendalam dan dokumentasi. Sedangkan analisa data, peneliti menggunakan analisis deskriptif kualitatif jenis Miles dan Huberman, yaitu : reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelian menunjukkan bahwa Strengthening Religious Moderation Education In Islamic Boarding Schools: Implementation Strategy In The Contemporary Era In Forming Students' Attitudes Of Tolerance ialah Role model keteladanan moderat kiai, Desain brand image pesantren (moderat, demokrat dan diplomat), Integrasi nilai-nilai moderasi beragama dalam kurikulum pendidikan pesantren, Internalisasi nilai-nilai moderasi beragama dalam kegiatan pembelajaran di sekolah, Pengajian kitab kuning moderasi beragama, dan Seminar moderasi beragama.
Korespondensi:	Abstract
Penulis Pertama* Lembaga/Instansi E-mail:	This research aims to describe Strengthening Religious Moderation Education In Islamic Boarding Schools: Implementation Strategy In The Contemporary Era In Forming Students' Attitudes Of Tolerance. The research design employs a qualitative approach and a case study research type. The research setting was conducted at Darut Hayat Islamic boarding school located in Sentong village, Krejengan sub-district, Probolinggo regency. The research was carried out from February to April 2024. Data collection techniques involved participant observation, in-depth interviews, and documentation. Meanwhile, for data analysis, the researcher utilized qualitative descriptive analysis by Miles and Huberman, namely: data reduction, data display, and conclusion drawing. The results of the study indicate that Strengthening Religious Moderation Education In Islamic Boarding Schools: Implementation Strategy In The Contemporary Era In Forming Students' Attitudes Of Tolerance includes the role model of moderate exemplary Kiai, the design of the pesantren's brand image (moderate, democratic, and diplomatic), the integration of religious moderation values into the pesantren's education curriculum, the internalization of religious moderation values in school learning activities, religious moderation book study sessions, and religious moderation seminars.

Introduction

Indonesia is a pluralistic nation, having a diversity of ethnicities, languages, cultures, races and religions which have become characteristics and identities since this nation was founded. One of the characters that needs to be cultivated in Indonesia is tolerance. Tolerance is an attitude of mutual respect or respect for differences. This attitude of tolerance needs to be developed in the world of education (Shodiq, 2022)(Khomsiah et al., 2024)(Alfaridli et al., 2024). Although efforts to instill the value of tolerance have been made through education in Indonesia, in reality not all educational institutions have paid attention to instilling the value of tolerance in their students.

Indonesia with the principle of *Bhinneka Tunggal Ika* is a quote from an Old Javanese kakawin, namely kakawin Sutasoma, written by Mpu Tantular around the 14th century, under the reign of King Rājasanagara, also known as Hayam Wuruk. This sentence later became the motto and motto of the Indonesian nation, which means "Even though we are different, we are still one". However, even though we have a motto and slogan like that, there are still many cases of intolerance that erupt in Indonesia (Maarif & Wibowo, 2021).

In the dimension of modernity, intolerance is a very dangerous threat to the integrity of a country, including Indonesia. Because intolerance is the seed for the growth of radicalism, which is an attitude and thought that cannot accept differences. So this is an ultimatum for Indonesia, which is a diverse, multiethnic and multicultural country (Indanis & Hidayati, 2022).

The phenomenon of intolerance in Indonesia is nothing new. Conflicts and discrimination in the name of religion in society often occur (Aisyah & Munaamma, 2022)(Ubaidillah & Mundiri, 2023). In fact, this phenomenon continues to increase, as written by a researcher from the Setara Institute for Democracy and Peace Syera, Anggreini Buntara, who said that attitudes of religious intolerance, one of which is disturbances to places of worship, have experienced a significant increase, from 16 cases in 2017 to 50 cases in 2022. This means that there will be 50 places of worship in 2022 that will experience disturbances. (Saleha et al., 2022). One of the causes of the emergence of the phenomenon of intolerance is a conservative and fanatical understanding of religion and the main cause of someone being intolerant and radical is religious exclusivism. Where he will only consider his own religion or group to be right and consider other groups to be wrong (Syuhud, 2022)(Musthofa & Yakin, 2024).

The strengthening of the phenomenon of intolerance as above has made many people question the role of religious education, especially in Islamic boarding schools, as a vehicle for forming religious attitudes and tolerance, education should be the basis of attention for all stakeholders in this nation (Sahri et al., 2023). The Darul Hayat Islamic boarding school is a plural and diverse Islamic religious institution because the students who board at the Islamic boarding school consist of various social strata with a variety of diversity; with diverse races, ethnicities, tribes, cultures, languages and customs of students (DH01, 01-03-24).

At the Darul Hayat Islamic boarding school there was a case where a student openly insulted or mocked another student because they came from a different tribe or ethnicity. There are also cases where there is rejection of students who have a slightly different understanding of religion or worship practices from the majority. Apart from that, I have also witnessed situations where there was rejection or harassment of students who had special needs or physical disabilities (DH.02,10-03-04). Intolerant behavior is something that is very detrimental and not in accordance with the teachings of the Islamic religion. In Islamic boarding schools, emphasizing the importance of mutual respect, tolerance and harmony between people. Intolerant behavior not only conflicts with religious values, but can also damage the climate of harmony in Islamic boarding schools and society as a whole (DH.01-05-03-24).

In 2019 at the Islamic boarding school there was one of the students, after memorizing the Al-Qur'an, he continued his studies at UIN Sunan Kalijaga, coincidentally there was a job there as a takmir

These mosques and mosques often hold lectures containing the teachings of radicalism. So these students don't want tahlilan and other things so they join radical

movements and hate other groups (DH.01, 05-03-24). Therefore, it is important to understand religion correctly because any religion will never teach about disputes, hostility, let alone things that lead someone to acts of intolerance and radicalism. A person who understands religion correctly will be able to be tolerant, considerate, and even appreciate good things that are different from him.

The rise of the phenomenon of intolerance in Indonesia, as above, has made many people question the role of educational institutions, as a medium and basis for learning, guidance and development of religious moderation and tolerance, education should be the basis for the attention of all policy leaders in this country. One of the Islamic educational institutions that still exists today in maintaining and maintaining humanist, tolerant, inclusive values and campaigning against intolerance, anarchism, criminalism, terrorism and so on is the Islamic boarding school. (Amir & Nurhasanah, 2022). An important attitude that should be developed in multicultural Indonesian society is tolerance (Amaliyah, 2024)(Khofifah et al., 2024). Tolerance is the basis for the development of social life that respects each other. Tolerance that has become a tradition will be able to create a harmonious life while at the same time dispelling the assessment that Indonesia is a country that is prone to conflict, especially between religions. (Fitriyah & Risqiyah, 2022).

The application of the values of tolerance is reflected in the 1945 Constitution article 29 paragraph 2 concerning freedom of religion which states, the State guarantees the freedom of every citizen to embrace their own religion and to worship according to their religion and beliefs. Meanwhile, the first principle of Pancasila reads, Belief in One Almighty God. These two basic sources of legal umbrella provide free space for society to be able to express and practice godly and civilized teachings without any coercion and violence that can cause division and hostility. (Putri, 2024).

Religious moderation education cannot be separated from the realm of tolerance, because religious moderation is a process, if moderation is implemented, tolerance is the result (Kusumaningrum et al., 2022). An attitude of tolerance can be interpreted as being broad-minded, which means liking anyone, freeing other people to have other opinions or opinions, and not wanting to interfere with other people's freedom of thought and belief. Tolerance in this context can be expressed as an open attitude towards differences of opinion. Tolerance can play a role in two aspects, namely expressing and accepting opinions within certain limits, without destroying each other's religious beliefs (Muaz & Ruswandi, 2022).

Through the concept of religious moderation education (wasatiyyah) is one of the central teachings in Islam for the formation of Muslim personality and character, both individually and collectively. Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the maintenance of civilization and the creation of peace (Fiqiyadatil Ummah, 2022). In a plural, multicultural society like Indonesia, this is how religious communities can treat other people who are different from themselves, both in terms of belief, culture and thought, they can live together, in harmony and peace. (Sholeh, 2021)(Al Anshori et al., 2022).

Researchers describe several research results with the aim of avoiding similarities in research themes or repetition of research. Previous research includes:

Saihu, Made, wrote research on Educational Moderation: A Means of Grounding Tolerance in the World of Education, with the research results that educational moderation is a means of providing an understanding of the importance of tolerance and egalitarianism in the world of education. The article shows the basis and basis of moderation in the Al-Aqur'an, namely in Surah Al-Baqarah (2) verse 43. Jannah, Miftahul, et al, in their research on the Portrait of the Tolerant Attitude of PIAUD Study Program Students in the Implementation of Religious Moderation at IAIN Pekalongan. The results of the research show that the students of the PIAUD IAIN Pekalongan study program are able to understand the meaning and concept of religious moderation, the students are able to apply the concept of religious moderation in everyday life through an attitude of tolerance (Sahri et al., 2023).

Mohammad Ahyar Yusuf Sya'bani, et al, researched the Integration of Wasatiyyah Islamic Education Values Through a Culture of Religious Moderation as an Effort to Increase Religious Harmony and Tolerance in Kebomas Gresik. cultivating community skills (PCPM Kebomas) to behave moderately in religion as an effort to integrate the values of Wasatiyyah Islamic education to increase religious harmony and tolerance (Rodiyah, 2022)(Nazilah et al., 2024).

Pasaribu, Andar Gunawan, wrote about the Role of Theological Education Framed in Religious Moderation in Developing Students' Attitudes of Tolerance, with research findings that theological education framed in religious moderation can develop students' attitudes of religious tolerance, as well as the research of Alawi, Hapsi Ma'arif, Muhammad Anas, regarding the Implementation of Moderate Islamic Values Through Multicultural Based Education. with the results of research that the creation of a moderate character in students inside and outside and at the time of taking or at the end of their education at the institution (Dakir et al., 2022).

Based on several previous studies above, there are similarities with researchers, namely regarding Religious Moderation at several levels of educational institutions, however there are fundamental differences with the research conducted by researchers, namely regarding Strengthening Religious Moderation Education in Islamic Boarding Schools and the formation of a tolerant attitude among students. So that the novelty that can be taken from this research is about Strengthening Religious Moderation Education in Islamic Boarding Schools: Implementation Strategy in the contemporary era in forming an attitude of tolerance among students. Then the focus of this research is how to implement strategies for strengthening religious moderation education in Islamic boarding schools: in the contemporary era, in forming an attitude of tolerance among students at the Darul Hayat Sentong Krejengan Islamic boarding school, Probolinggo?

Method

The research method is a process of activities carried out in a structured, systematic and planned manner with the aim of finding solutions to problems or getting answers to the research being studied. This research was designed using a qualitative approach and a case study type of research, with the reason that this research seeks to find, collect, examine and analyze data on one particular case, namely the phenomenon of radicalism that occurred at the Darul Hayat Sentong Krejengan Islamic boarding school, Probolinggo.

This research chose the setting at the Darul Hayat Sentong Krejengan Probolinggo Islamic boarding school. Time This research was carried out from February to April 2024. In searching for data, research subjects and informants who will

used as a source for data mining by researchers were the Board of Trustees,

Islamic Boarding School Management, Ustad and Santri at the Darul Hayat Sentong Krejengan Islamic Boarding School, Probolinggo.

In order to collect and obtain research data, researchers used three data collection techniques, namely in-depth interviews, participant observation, and documentation studies. The researcher used in-depth interview techniques to obtain research data on the Strategy for Fostering Religious Moderation as a bastion of extremism at the Darul Hayat Sentong Krejengan Probolinggo Islamic boarding school. In the interview, the researcher interviewed several subjects and informants including the Board of Trustees, Islamic Boarding School Management, Ustad and Santri at the Darul Hayat Sentong Krejengan Probolinggo Islamic boarding school.

The researcher used the participant observation method, to extract data from data sources from research subjects and informants regarding the Religious Moderation Development Strategy. As a stronghold of extremism at the Darul Hayat Sentong Krejengan Probolinggo Islamic boarding school, the researcher involved himself or interacted directly in learning activities and academic and non-academic activities of the Board of Trustees, Islamic Boarding School Management, Ustad and Santri at the Darul Hayat Sentong Krejengan Probolinggo Islamic boarding school. Furthermore, the researcher used the documentation method to examine and obtain data from several important madrasah archives and documents regarding the Strategy for Fostering Religious Moderation as a bastion of extremism in Madrasahs. Documents that will be examined and researched include Islamic boarding school profiles, Islamic boarding school curriculum, activity documents, learning tool documents, meeting documents, management documents, photos activities and so on.

No	Respondent's Name	Kode
1	Islamic Boarding School Caregiver	DH.01
2	Islamic boarding school administrator	DH.02
3	Ustad/dormitory manager	DH.03
4	Santri	DH.04
5	Employee	DH.05

In this research, researchers used Miles and Huberman type qualitative descriptive analysis. Through this analysis, it is hoped that a clear picture of the research focus above will be obtained. Data analysis techniques in case study research include structured and specific analysis methods developed by Miles and Huberman, namely: data reduction, data presentation and drawing conclusions.

A. Result and Discussion

In this chapter, the results of research findings and discussions obtained by researchers will be described through participant observation, in-depth interviews and document studies regarding Strengthening Religious Moderation Education In Islamic Boarding Schools: Implementation Strategy In The Contemporary Era In Forming Students' Attitudes Of Tolerance. Then the findings will be analyzed and discussed with relevant theories. The research results and discussion are as follows:

Kiai's moderate exemplary role model

Kiai is a person who has knowledge of religion (Islam) plus deeds and morals that are in accordance with his knowledge. Kiai is the term for ulama figures or figures who lead Islamic boarding schools, so that Kiai becomes the central figure in an Islamic boarding school, the progress and decline of Islamic boarding schools is determined by the role, contribution, authority and charisma of the Kiai.

Example is a way to inspire others with positive behavior and actions. In the context of religious moderation, exemplary means being a real example in practicing the values of moderation in the daily lives of students at the Darul Hayat Islamic boarding school as exemplified by the caregivers themselves (DH.02.15-03-24)

KH. Kamil Abrori as the caretaker of the Darul Hayat Islamic boarding school, has clearly implemented an attitude of religious moderation, and the researcher found a very strong value of religious moderation in the Islamic boarding school based on the Islamic boarding school's policies, the attitude of the board of trustees and boarding school administrators as well as the traditions and activities of the Islamic boarding school itself (O.Researcher).

In the kiai's daily life, he displays an inclusive, tolerant and moderate attitude in developing students. Islamic boarding schools accept students from various religious backgrounds, regional origins, social and economic status. It even accepts non-Muslim students studying in Islamic boarding schools at institutions in the Islamic boarding school (DH.02.15-03-24).

KH. Kamil Abrori is a role model for all students. He is a figure who is tawaddhu', wise, moderate, tolerant, has strong morals. In terms of religious moderation, he is very concerned, always reminding the students at every opportunity to be moderate as taught by Aswaja (DH.03.15-03-24).

In this case, it illustrates that KH. Kamil Abrori is a great figure respected and used as an example by all students. Praise for his qualities of being tawaddhu', wise, moderate, tolerant and having strong morals shows that he is not only a religious leader, but also a figure who positively influences the environment around him.

The importance of moderation in religion was emphasized by KH. Kamil Abrori is a very important value, especially in the context of Islamic boarding schools which are places where students develop attitudes of tolerance. By consistently reminding students to maintain a moderate attitude according to Aswaja's teachings, he ensures that Islamic boarding schools are not only places for religious learning, but also places for the formation of tolerant attitudes and character.

A leader's good example of religious moderation will inspire an attitude of tolerance. This example of religious moderation encourages others to develop a more tolerant attitude towards differences in religion and views. When they see individuals or leaders they admire able to interact harmoniously with people of different beliefs, they tend to imitate that attitude (Firdausy, 2022).

The role of the Kyai in religious moderation education in Islamic boarding schools is as the holder of the highest absolute power, so that all activities in Islamic boarding schools must be approved by the Kyai. Even in the process of transforming knowledge, it is the Kyai who have the right to decide. This can be seen in the selection of books

studied, the material discussed, and the length of time needed to study a book, the curriculum used, evaluation determinations, and overall rules designed by the Kyai (M. Hasanah, 2024). Islamic boarding school kiai should, in addition to having broad religious knowledge as well as national insight and inclusive beliefs, teach religious material to their students. All this, for the sake of creating harmony and friendly religious life, greeting and

interacting with each other in this country of Indonesia (Sain, 2025). The relationship between Kyai and students is very close and tends to be interdependent, because of the influence that Kyai has on his students. This causes the students to surrender and dedicate themselves to the Kyai as a form of the students' loyalty to their Kyai and because they consider it sacred. Even though this attitude of dependence is considered good, it causes the students' mindset to not develop (Heru & Bali, 2024).

Kiai as leaders in Islamic boarding schools who consistently show an attitude of religious moderation are a source of inspiration for the students. They see kiai as direct examples of how to apply religious values in everyday life with a wise, tolerant and inclusive attitude. (Munawwaroh, 2024). Thus, the exemplary attitude of religious moderation shown by the kiai at the Darul Hayat Sentong Krejengan Islamic boarding school has a very important role in forming an attitude of tolerance and harmony between religious believers at the Islamic boarding school. Through their direct example and moral authority, kiai can become powerful agents of change in building a harmonious and inclusive society. *Desain brand image pesantren (moderat, demokrat dan diplomat)*

A good brand image builds public trust in Islamic boarding schools. When Islamic boarding schools have a positive reputation as quality religious education institutions that form good character, the community will have more trust and support for the existence and activities of Islamic boarding schools. The number of Islamic boarding schools in the Probolinggo area is very large and varied. Each Islamic boarding school certainly has an image that it wants to portray to the public as a characteristic of that Islamic boarding school. A strong brand image will make Islamic boarding schools more attractive to prospective new students and parents. A positive image about the quality of education, religious values, a conducive atmosphere and adequate facilities can be determining factors in choosing an Islamic boarding school.

The brand image built by the Darul Islamic boarding school is moderate Muslim, democratic believer and diplomat muhsin. As stated in the Islamic boarding school motto (D.DH 2024). "The image built by the kiai at the Darul Islamic boarding school is moderate Muslims, democratic believers and diplomat muhsin. This is to equip the students to strengthen their identity as an educational and religious institution. This helps students feel connected to the values, traditions and culture adhered to by the Islamic boarding school. Especially being a santri who has a moderate attitude (DH.01,10-03-24).

A moderate Muslim values and respects differences in beliefs and views in society. They not only respect other Muslims but also members of society from other religions and cultures. So they can live a life with balance, not being extreme in their interpretation of religious teachings or in their actions. They avoid being too dogmatic or too liberal, seeking a wise middle ground in various aspects of life (Erma Nurdaningsih et al., 2023). A moderate Muslim is open to new ideas and different views. They accept change as part of the times, while still maintaining the principles of basic Islamic values. A moderate attitude in Muslims will be able to apply the principles of justice in social, economic and political relations. They oppose discrimination, oppression and injustice in all its forms, while promoting peace and harmony (Faisol, 2024).

So the presence of religious moderation is the key to creating a harmonious and peaceful life amidst the diversity of the Indonesian nation. Religious moderation also offers a solution as a middle way option to ward off ideas that are not in accordance with the identity of the Indonesian nation (Hidayah, 2024). By having a moderate character, students at the Darul Hayat Islamic boarding school can become agents of positive change in society, strengthening bridges between various groups, and promoting the values of tolerance, peace and justice in society.

Integration of religious moderation values in the Islamic boarding school education curriculum

The Darul Hayat Islamic boarding school has a board motto, namely moderate Muslim, democratic believer and diplomat muhsin (O.P.1-10-03-24). This meaning is that Islamic boarding schools are traditionally Islamic religious educational institutions. However, Islamic boarding schools also have a responsibility to provide a balanced and comprehensive education, which includes a deep understanding of religious teachings as well as the values of moderation, tolerance and inclusiveness (DH.01,10-03-24). The integration of religious moderation values in the Darul Hayat Islamic boarding school education curriculum cannot be ignored. Islamic boarding schools must not only be a place where students learn religious teachings, but also must be a place where they learn to carry out these teachings with a moderate and tolerant attitude. This is important so that they not only become followers of religious dogma, but also become agents of peace and tolerance in society (DH.01,10-03-24).

The integration of moderate values in the Islamic boarding school curriculum is an important step in promoting balanced, inclusive and moderate education in the Islamic education environment. The aim is to produce madrasah graduates who have a deeper understanding of religion, are tolerant of differences, and are able to contribute positively to a multicultural society (DH.02,15-03-24). Integration starts from formulating the vision and mission of Islamic boarding school education, which always prioritizes the values of moderation, tolerance and inclusiveness. Then, we developed a curriculum that includes Islamic religious subjects, contemporary Islamic studies, as well as other subjects that help strengthen students' understanding of religious moderation. Apart from that, we also emphasize the importance of practical learning, where students can apply these values in everyday life (DH.03,15-03-24). The integration of moderate values in the madrasa curriculum is an important step to ensure that the religious education provided in madrasas does not only focus on religious aspects alone, but also prioritizes the values of moderation, tolerance and inter-religious harmony.

Moderate values refer to the principles of Islamic teachings which prioritize attitudes of tolerance, inclusiveness and harmony in relationships between fellow humans and the environment. Moderate Islamic values that can be integrated into the school curriculum include: one, Tolerance (Tasamuh): This value teaches the importance of respecting and accepting differences in religion, culture and views in society. Tolerance is an open attitude towards diversity and upholding human rights. Two, Justice (Adl): The value of justice teaches the importance of treating everyone fairly, regardless of religious background, race, or social status. Three, Compassion and Humanity (Rahmah): The value of compassion emphasizes the importance of loving, caring and empathizing with fellow humans. This includes providing help and support to those in need. four, balance (Tawazun): This value teaches the importance of maintaining balance in all aspects of life, such as between this world and the hereafter, work and worship, and social and personal. Five, Cooperation (Ta'awun): This value emphasizes collaboration and helping each other in building a better society (Abdullah & Java, 2024).

Integrating the values of religious moderation in learning is an activity to unite or combine the values of religious moderation in learning activities. The learning activities in question are a form of implementing the curriculum as a written document which is used as a guideline for the implementation of education. Based on this understanding, the learning activities in question are learning activities carried out in the classroom in which there is interaction of several elements or components, including teachers, students, material, learning methods as an environment that supports the achievement of learning objectives. (Zubaidi, 2024).

Efforts to integrate the values of religious moderation in the material can be done by internalizing the values of religious moderation through themes that are relevant to students, as a theoretical basis. Material is an important component in learning, why is that? Because learning is said to be successful if educators are able to convey "messages, information, knowledge" to students so that students learn. This message became known as learning material. Without material that students can learn, it can be said that learning has not occurred (Herlina, 2024).

At the Darul Hayat Islamic Boarding School Formal Education Institution, the integration of religious moderation values in PAI learning materials is carried out by including the values of tolerance, justice, balance, cooperation, compassion and humanity for the students. Learning materials are delivered to students to build understanding of various universal values and tolerance for students. Through these values, the material is delivered in the form of an Islamic Religious Education textbook which contains the values of religious moderation. Thus, integrating the values of religious moderation in the educational curriculum at the Darul Hayat Islamic boarding school can ensure that the Islamic boarding school is not only a center for religious learning, but also a center for character formation that produces individuals who are open-minded, tolerant, and ready to contribute positively to society and humanity at large.

Integrasi nilai-nilai moderat pada kegiatan pembelajaran di lembaga pendidikan atau di sekolah di pesantren Darul Hayat merupakan pendekatan yang memungkinkan siswa untuk memahami, menginternalisasi, dan mengaplikasikan nilai-nilai moderasi, toleransi, dan kerukunan dalam setiap aspek pembelajaran. Ini melibatkan menyisipkan nilai-nilai tersebut dalam kurikulum, metode mengajar, dan interaksi sehari-hari di dalam kelas (DH.03,17-03-24). Integrasi nilai-nilai moderat pada kegiatan pembelajaran memiliki makna yang mendalam dan penting dalam membentuk sikap toleransi siswa serta menciptakan lingkungan belajar yang inklusif. Integrasi nilai-nilai moderat memungkinkan siswa untuk memahami nilai-nilai tersebut dengan lebih mendalam, baik dalam konteks agama maupun Internalization of religious moderation values in learning activities at school

Islamic boarding schools, as traditional Islamic educational institutions, have a very important role in shaping the character and attitudes of their students. Integrating the values of religious moderation in learning at Islamic boarding schools is a crucial step to ensure that students not only have a deep understanding of Islamic teachings, but also become individuals who are moderate, tolerant and inclusive in religion. The importance of integrating the values of religious moderation in learning at Islamic boarding schools is very great. Islamic boarding schools are places where students not only learn about religious teachings, but must also learn how to apply these teachings with a moderate, tolerant and inclusive attitude (DH.01,10-03-24). This is important so that students do not only become hafiz or pious theoretically, but also become individuals who respect differences and are able to live side by side peacefully in a multicultural society (DH.02,15-03-24).

in everyday life. They learn about the importance of finding, appreciating, balance and avoiding extremism in religion (DH.04,20-03-24).

Integrating the values of religious moderation through learning in schools is the process of incorporating the principles of inclusion, tolerance, respect for differences, and justice into all aspects of education, including curriculum, teaching methods, evaluation, and interactions between students and teaching staff. The ultimate goal is to establish a learning environment that respects and accepts all students regardless of their background, abilities, or needs. In the learning process at school by integrating moderate values, using learning methods of discussion, reflection and joint problem solving to discuss the values of religious moderation. Utilize case studies, role plays, and simulations to help students understand real situations where the values of religious moderation can be applied (Huda, 2024).

In the learning process by integrating the value of religious moderation, students are taught to accept differences in religions, beliefs and views with a sense of tolerance. This helps them avoid fanaticism and open their minds to different points of view. The integration of moderate values helps students develop positive characters, such as open attitudes, empathy and mutual respect. This equips them with the social and moral skills necessary for life in society (Fajry, 2022). Thus, the integration of religious moderation values in learning at the Darul Hayat Islamic boarding school through schools not only provides deep meaning for students, but schools can create a learning environment that supports the development of students as individuals who have moderate, tolerant and inclusive attitudes in religion.

Study of the yellow book on religious moderation

Islamic boarding schools and yellow books have a very close relationship in the Islamic educational tradition in Indonesia. Itab Kuning, also known as the Salaf Book or Islamic Classical Books, is an intellectual heritage from the classical Islamic scientific tradition. Yellow books usually contain classical texts in Arabic, such as the Koran, hadith, tafsir, fiqh (Islamic law), nahwu and sharaf (Arabic grammar and morphology), and Islamic history.

Darul Hayat Islamic Boarding School is an Islamic educational institution that places special emphasis on learning the yellow book. In Islamic boarding schools, students are taught to understand, memorize, and master these classical texts under the guidance of kiai and asatid (DH.01,10-03-24). In strengthening religious moderation education among Islamic boarding school students, the values of religious moderation are internalized through learning activities in formal institutions, namely at school, besides this, it is also carried out through the recitation of the yellow book in Islamic boarding school prayer rooms ((DH.01,15-03-24)).

In the yellow book study activity based on religious moderation, the book used is the book Samahatul Islam fi Muamalah Ghairil Muslimin, namely Islamic tolerance in relations with non-Muslims, the work of Sheikh Abdullah bin Ibrahim. The recitation activity of the book Samahatul Islam fi Muamalah Ghairil Muslimin, was attended by all the students on Tuesday morning at the prayer room at the Islamic boarding school. The activity of reciting the book Samahatul Islam fi Muamalah Ghairil Muslimin was supervised by KH. Kamil Abrori. (O.P, 1- 10/03/24).

By holding the recitation of the yellow book based on religious moderation, the Islamic boarding school hopes that through the recitation of the yellow book, the students will be introduced to moderate and balanced Islamic teachings. They learn the basic principles of Islam which emphasize tolerance, peace and simplicity in religion.

Islam is a religion revealed by Allah through his chosen prophet, namely the Prophet Muhammad SAW, who was equipped with a holy book called the Koran, a book that contains an extraordinary moral vision. Starting from the holy book,

In the future, many thinkers, reviewers and interpreters emerged from Muslim scholars and scholars who composed books from their *ijtihad* to search for a law that was not explained in our two guidelines, namely, the Al-Qur'an and Al-Hadith.

The need for studying or studying the Yellow Book is: first, as an introduction to the steps of *ijtihad* and development of contemporary Islamic law. Second, as the main material in understanding, interpreting and applying parts of positive law which still place Islamic law or certain schools of jurisprudence as law, both historically and officially. Third, as an effort to meet universal human needs by contributing to the advancement of legal science itself through comparative legal studies (*dirasah al-qanun al-muqaran*), fourth, in accordance with the aim of studying the yellow book is to educate prospective ulama.

The study of the yellow book has traditionally been able to help shape the character of students with moderate Islamic values. They understand that Islam is a religion of *rahmatan lil alamin* (mercy for all nature) which teaches tolerance, peace and the middle path (*wasathiyah*). Combined with an understanding of religious moderation, it helps prevent wrong or extreme understanding in the interpretation of religious texts. This helps avoid radicalism and extremism in religious understanding. Through the study of the yellow book, students are taught to appreciate and respect the diversity of beliefs and cultures. They learn that diversity is a gift and a part of life that should be appreciated and celebrated. With the hope of being able to strengthen brotherhood between students and increase tolerance in interacting with each other. They learn to support each other and respect differences in religious views and practices (Rohma, 2023).

Thus, the study of the yellow book on religious moderation by studying the book *Samahatul Islam fi Muamalat* Ghairil Muslimin at the Darul Hayat Islamic boarding school does not only lie in understanding religious texts, but also in the formation of a tolerant attitude, a correct understanding of Islam, and a positive contribution to a pluralistic and multicultural Indonesian society. Religious moderation seminar activities have a very important role in forming a balanced and moderate understanding of religion among students (DH.01, 10-03-24). Islamic boarding schools are Islamic educational institutions that have a big role in shaping the character and religious understanding of students. Through religious moderation seminars, students can gain a broader and deeper understanding of moderate Islamic teachings, so they can avoid narrow and extremist understandings (DH.02, 03-15-24).

Religious moderation seminar activities at the Darul Hayat Islamic boarding school are held once a year, located in the Islamic boarding school hall. Seminar participants were students and administrators of the Darul Hayat Islamic boarding school (DH.03, 17-03-24). The material raised in religious moderation seminar activities varies, ranging from understanding pluralism, tolerance, to interfaith dialogue. Apart from that, it also discussed the importance of maintaining harmony between religious believers, avoiding attitudes of radicalism and extremism, as well as implementing religious teachings in daily life wisely and proportionally (DH.02, 03-15-24).

Religious moderation seminar activities have had a significant impact on the development of students. By understanding religious teachings in a moderate manner, students become better able to understand and appreciate differences, as well as maintain tolerance between religious believers. They are also better able to live their daily lives with full awareness of Islamic values which teach peace, justice and compassion (DH.03, 03-17-24).

Religious moderation seminars, student-oriented have the opportunity to gain a deeper understanding of the concepts of moderation in Islam. They can gain new and deeper insights into the importance of maintaining balance in religious practice. so that in facing modern challenges and controversies related to religious issues. Santri are able to learn how to answer contemporary questions in a moderate way and based on balanced religious principles (L. F. Hasanah, 2023).

Religious moderation seminars can also be a platform to encourage dialogue between religious communities. Santri have the opportunity to interact with other religious leaders and understand different perspectives on issues of religion and diversity. In this way, it becomes a good vehicle for strengthening moderate Islamic identity among students. They learn that being a moderate Muslim is not only important for maintaining peace and social harmony, but is also an integral part of Islamic teachings (Handayani & Abdillah, 2024).

By discussing the concept of moderation in Islam, this seminar activity can also help prevent extremism and radicalism among Islamic students. They learn to avoid narrow and extreme interpretations of religious teachings. help build attitudes of tolerance and respect for differences in religious beliefs. Through open dialogue and discussion, students can learn to respect the views and practices of different religions. Thus, the religious moderation seminar activities carried out at the Darul Hayat Sentong Krejengan Islamic boarding school have an important role in forming moderate and balanced religious attitudes, understanding and identity in the students, so that they can become tolerant Muslims and are able to act moderately in society.

Strengthening Religious Moderation Education in Islamic Boarding Schools: Implementation Strategy in the Contemporary Era in Forming Students' Attitudes Of Tolerance



B. Conclusion

Based on the discussion above, it can be concluded that the results of this research show Strengthening Religious Moderation Education in Islamic Boarding Schools: Implementation Strategy in the Contemporary Era in Forming Students' Attitudes of Tolerance, namely role models of moderate kiai, Islamic boarding school brand image design (moderate, democrat and diplomat), integration of religious moderation values in the Islamic boarding school education curriculum, internalization of religious moderation values in learning activities at school, recitation of the yellow book on religious moderation, and seminars. religious moderation.

C. Note Thank-you

Alhamdulillah wa grateful, this research can be completed well thanks to the help, guidance and motivation from various parties. Therefore, we would like to express our infinite thanks with the words jazakumu allah khoiron katsiron to: KH. Abdul Hamid Wahid, M.Ag, Chancellor of Nurul Jadid University Paiton Probolinggo, Dr. H. Hasan Baharun, M.Pd Postgraduate Director of Nurul Jadid University Paiton Probolinggo, Dr. Umar Manshur, Head of MPAl Postgraduate Study Program, Nurul Jadid University, Paiton, Probolinggo, Caretaker and Board of Caretakers, Islamic Boarding School Management, Educators, Ustad and Santri at the Darul Hayat Sentong Krejengan Islamic Boarding School, Probolinggo.

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